

不以文
害辭不
以辭害
志以志
逆志是
爲得之。

MENCIUS, V. Pt. I. IV. 2.

孟子卷之四

THE
CHINESE CLASSICS.

WITH

A TRANSLATION CRITICAL AND EXEGETICAL NOTES,
PROLEGOMENA AND COPIOUS INDEXES

BY

JAMES LEGGE, DD,

OF THE LONDON MISSIONARY SOCIETY

IN SEVEN VOLUMES.

VOL. II,

CONTAINING

THE WORKS OF MENCIUS.



HONGKONG AT THE AUTHORS
LONDON TRUBNER & CO, 60, PATERNOSTER ROW
1861

HONGKONG. \

PRINTED AT THE LONDON MISSIONARY SOCIETY'S

PRINTING OFFICE.

ADVERTISEMENT

IN the preface to the former volume, the author related how he had been encouraged and enabled to undertake the publication of the present Work by the munificent assistance of the late Hon Joseph Jardine, Esq. He has now to record another instance of generosity, in connection with it, on the part of another of the merchant princes of this island. By an arrangement with the Hon John Dent, Esq, the volumes will be sold at half price to missionaries,—to Protestant and to Roman Catholic missionaries equally.

In issuing the Works of Mencius, the author is glad to refer to the translation of them, published by Stanislaus Julien, in Paris, 1824–1829. He is not conscious of much obligation to it, because his own version was made in the first place without having seen it, and the plan of his notes differs materially from that of Julien's commentary. He has hardly ever consulted it, however, without finding reason to admire the nice discrimination and accurate scholarship of the translator. The wish has often arisen that Monsieur Julien had spent his life in China, and devoted himself exclusively to Chinese studies,—in which case the author would probably not have had occasion for his present toil.

HONGKONG, 21st November, 1861

CONTENTS.

I THE PROLEGOMENA.

CHAPTER I

OF THE WORKS OF MENCIUS

SECTION

- I Their Recognition under the Han dynasty, and before it,
- II Chaou K'e, and his Labours upon Mencius,
- III Other Commentators,
- IV Integrity, Authorship, and Reception among the Classical Books,

CHAPTER II

MENCIUS AND HIS DISCIPLES

- I Life of Mencius,
 - II His Influence and Opinions,
 - III The Disciples of Mencius
- Appendix I That the Nature is Evil By the philosopher Seun,
II An Examination of the Nature of Man By Han Wän-kung,

CHAPTER III

OF YANG CHOO AND MIH TEIH

- I The Opinions of Yang Choo,
- II The Opinions of Mih Teih,

CHAPTER IV

WORKS CONSULTED IN THE PREPARATION OF THIS VOLUME

- I Chinese Works
- II Translations and other Works,

II THE BODY OF THE VOLUME.

The Works of Mencius,

III INDEXES

- I Subjects,
- II Proper Names,
- III Chinese Characters and Phrases

II. CHINESE CHARACTERS IN THE NOTES

<i>Pinyin</i>	<i>Line</i>	<i>Column</i>		<i>Pinyin</i>	<i>Line</i>	<i>Column</i>	
酒	10,	II,	for	酒	303,	13,	II,
鍾	15,	I,	"	鍾	317,	8,	I,
尼	54,	II,	"	尼	220,	10,	II
鄉	03,	II,	"	鄉	36,	6,	II,
傳	112,	I,	"	傳	223,	6,	II
罪	122,	II,	"	罪	228,	0	I
不	140,	II	transpos	不	220,	0	I,
禮	142,	II,	for	禮			
水	165,	II,	" 2d	水	in prol	n 6, note 6,	"
行				行			
立				立			
青				青			
姑				姑			
列				列			
疾				疾			
簿				簿			
數				數			
父				父			
位				位			
賢				賢			
故				故			
列				列			
疾				疾			
種				種			
毀				毀			
父				父			

III. IN THE PROLOGUE

43,	6,	after	Inferior	70	35,	for 116 read 1 116 "
48,	34,	for	if read It.	91	1	bet and 116. As 116 has a com.
60,	3,	insert	between before surondam,	104	3d line of note, for usually read equally	
			and dele it in line 3			

IV IN THE TRANSLATION AND NOTES

Page	Line.			Page	Line	Column		
25,	6,	after pigs	insert dogs	4,	3,	II, for heā	read	hō
34,	9, & in note,	for Chaou	read Ch'aou	99,	1,	II, " 也, 大, - "	也, - 大	
54,	4, <i>et al</i> ,	" Gō-chung	" Yō-chung	189,	10,	II, " 3d	"	2d
69,	12, <i>et al</i> ,	" E-yun	" E Yin	207,	19,	I, bef signification	insert widest	
110,	9, & in note,	" Kan	" Keen	231,	1,	II, " 2d	read	3d
112,	14,	after by	insert the	282,	5,	I, " loo	"	too
131,	15, <i>et al</i> ,	for Seu	read Shoo	301,	3,	II, " man	"	men
132,	6,	" hanks	" kinds	304,	1,	II, " SUNO	"	SUNG
177,	4,	transpose	mugwort and for	327,	1,	II, transpose	hands and feet	
203,	6,	for wuh	read ts'ew	358,	5,	I, after much	insert	as
212,	12,	after K'wang	insert Chang	In the trans, <i>dele</i> comma,—p 11, l 12, after				
225,	2, & in note,	for taou	read tow	<i>States</i> , 30, l 14, after Ts'e, 47, l 6, after him,				
231,	6,	" empire	" emperor	91, l 9, after Chung, 227, l 5, after what				
234,	7,	" seventeer,	" seventeen	In the notes, <i>dele</i> comma,—p 61, l 18, II., after				
236,	11,	" ping	" ting	here, 69, l 3, I, after 稿, 139, l 10, I, after				
248,	12,	" thousand	" hundred	(=沙), 192, l 22, I, after 東, 341, l 10, I,				
303,	5,	" low	" bow	after				
322,	6,	" The	" ,—the	&c, &c				
332,	9	" love	" respect					
352,	10,	after Yaou	insert and					
368,	5, & in note,	for Pwan	read P'un					
In the heading, p 225-231, for			PT II	"	PT I			
" " 325,			CH VI	"	CH II			

ERRATA.

VII

ERRATA

I IN THE CHINESE TEXT

Page	Column.			Page	Column.		
7	4	for	王 [*] read 王	140,	6,	日 [*] is inverted,	
11 & 146,	5, & 2,	"	弟	145,	1	for	數
15,	2,	after	delete the comma.	147	10,	"	食
18,	10,	for	爲 read 爲	149	1	"	載
53,	10,	"	人	150	2,	"	段
67	7	after	put a stop.	162,	3,	"	鐘
72,	6,	for	人 read 仁	174	1	"	廚
75,	6,	"	樂	1 8,	4	"	弗
78,	3,	"	惕	190,	1	"	去
90,	5,	"	賢	210,	5,	"	難
96,	9	" 2d	日	215,	5,	"	從
102,	7	"	受	217	9 last,	"	施
106,	8,	delete	後	220,	3,	after	delete the comma.
115,	1 & in note, for	read	知	226, & 236,	8, & 7	for	于
122,	10,	"	以	62,	1,	after	put a comma.
126,	4	"	汜	332,	3,	"	delete the comma.
136, & 363,	9 & 6,	"	閒	360	3,	for	廢

Page. 140, between the 7th and 8th column

節 is inverted.

" 103, " " 1st and 2d "

for 三 read 四

hundred years before the Christian era, which takes us back to little more than a century and a half from the date assigned to his death.

3 Among writers of the Han dynasty earlier than Sze-ma Ts'een, there were Han Ying,⁶ and Tung Chung-shoo,⁷ contemporaries, in the reigns of the emperors Wän, King, and Woo,⁸ (B C 178-86). Portions of their Works remain, and in them are found quotations from Mencius⁹

4 But we find references to Mencius and his Works anterior to the dynasty of Han. In the literary remains of K'ung Foo, to whose concealment of many of the classical Works on the issuing of the edict for their destruction posterity is so much indebted,¹⁰ there are accounts of Mencius, and many details of his history¹¹

Between Mencius and the rise of the Ts'in dynasty flourished the philosopher Seun K'ing,¹² of whose writings enough is still preserved to form a large volume. By many he is regarded as the ablest of all the followers of Confucius. He several times makes mention of Mencius, and one of his most important chapters, "That Human Nature is Evil,"¹³ seems to have been written expressly against Mencius' doctrine of its goodness. He quotes his arguments, and endeavours to set them aside.

5 I have used the term *recognition* in the heading of this section, because the scholars of the Han dynasty do not seem to have had any trouble in forming or settling the text of Mencius such as we have seen they had with the Confucian Analects.

And here a statement made by Chaou K'e, whose labours upon our philosopher I shall notice in the next section, deserves to be considered. He says "When Ts'in sought by its fires to destroy the classical books, and put the scholars to death in pits, there was an end of the School of Mencius. His Works, however, were included under the common name of 'Philosophical,' and so the tablets containing them escaped destruction."¹⁴ Ma Twan-lin does not hesitate

⁶ 韓嬰 ⁷ 董仲舒 ⁸ 太宗孝文皇帝, 孝景皇帝, 世宗孝武皇帝 ⁹ See 四書撫餘說, 孟子, Art I, and 焦考廉孟子止義, Notes to Chaou K'e's preface ¹⁰ See Vol I proleg, p 36 ¹¹ I have not been able to refer to the writings of K'ung Foo themselves, but extracts from them are given in the notes to Choo He's preface to Mencius in the 四書經註集證 ¹² 荀卿 ¹³ 荀子, 性忠篇 ¹⁴ 其書號爲諸子, 故篇籍得不泯絕, see Chaou K'e's preface to Mencius

PROLEGOMENA.

CHAPTER I OF THE WORKS OF MENCIOUS

SECTION I

THEIR RECOGNITION UNDER THE HAN DYNASTY, AND BEFORE IT

1 In the third of the catalogues of Lew Hin,¹ containing a list of the Works of Scholars,² which had been collected up to his time (about A.D. 1), and in the first subdivision, devoted to authors of the classical or orthodox School, we have the entry—"The Works of Mencius, in eleven Books"³ At that date, therefore, Mencius' writings were known and registered as a part of the literature of China

2 A hundred years before Hin, we have the testimony of the historian Sze ma Ts'een In the seventy fourth Book of his "Historical Records," there is a brief memoir of Mencius,⁴ where he says that the philosopher, having withdrawn into private life, "with his disciples, Wan Chang and others, prefaced the *She* and the *Shoo*, unfolded the views of Confucius, and made 'The Works of Mencius, in seven Books' "⁵

The discrepancy that appears between these testimonies, in regard to the number of the Books which went by the common name of Mencius, will be considered in the sequel. In the mean while it is shown that the writings of Mencius were recognized by scholars a

1 See Vol. I. proleg., pp. 4 5 2 諸子略 3 孟子十一篇 4 史記
七十四列傳第十四 5 與萬章之徒序詩書述仲尼
之意作孟子七篇

As the Board of Great Scholars in charge of The Five King was instituted B c 135, we may suppose that the previous arrangement hardly lasted half a century. That it did exist for a time, however, shows the value set upon the writings of Mencius, and confirms the point which I have sought to set forth in this section, that there were Works of Mencius current in China before the Han dynasty, and which were eagerly recognized and cherished by the scholars under it, who had it in charge to collect the ancient literary productions of their country.

SECTION II.

CHAOU K'E AND HIS LABOURS UPON MENCIUS.

1. It has been shown that the Works of Mencius were sufficiently well known from nearly the beginning of the Han dynasty, but its more distinguished scholars do not seem to have devoted themselves to their study and elucidation. The classics claimed their first attention. There was much labour to be done in collecting and collating the fragments of them, and to unfold their meaning was the chief duty of every one who thought himself equal to the task. Mencius was but one of the literati, a scholar like themselves. He could wait. We must come down to the second century of the Christian era to find the first commentary on his writings.

In the prolegomena to the Confucian Analects, Section i 7, I have spoken of Ch'ing Heuen or Ch'ing K'ang-shing, who died at the age of 74, some time between A.D. 190–220, after having commented on every ancient classical book. It is said by some¹ that he embraced

¹ In the 'Books of the Suy dynasty' (A.D. 589–617), Bk. 經籍志, we find that there were then in the national Repositories three Works on Mencius,—Chaou K'e's, one by Ch'ing Heuen, and one by Lew He (劉熙), also a scholar of Han, but probably not earlier than Chaou K'e. The same Works were existing under the T'ang dynasty (624–907), see the 'Books of T'ang,' Bk. xlix, 藝文志. By the rise of the Sung dynasty (A.D. 975), however, the two last were both lost. The entries in the Records of Suy and T'ang would seem to prove that Ch'ing Heuen had written on Mencius, but in the sketches of his life which I have consulted,—and that in the 'Books of the After Han dynasty,' 列傳第 | 五, must be the basis of all the rest,—there is no mention made of his having done so.

to say that the statement is incorrect,¹⁵ and it seems strange that Mencius should have been exempted from the sweep of a measure intended to extinguish the memory of the most ancient and illustrious sovereigns of China and of their principles. But the same thing is affirmed in regard to the writings of at least one other author of antiquity, the philosopher Yuh,¹⁶ and the frequent quotations of Mencius by Han Ying and Tung Chung shoo, indicating that his Works were a complete collection in their times, give some confirmation to K'e's account.

On the whole, the evidence seems rather to preponderate in its favour. Mencius did not obtain his place as "a classic" till long after the time of the Ts'in dynasty, and though the infuriate emperor would doubtless have given special orders to destroy his writings, if his attention had been called to them, we can easily conceive their being overlooked, and escaping with a mass of others which were not considered dangerous to the new rule.

6 Another statement of Chao K'e shows that the works of Mencius, once recognized under the Han dynasty, were for a time at least kept with a watchful care. He says that, in the reign of the emperor Heou wăn (B.C. 178-154), "the Lun yu, the Heou king, Mencius, and the Urh ya were all put under the care of a Board of 'Great Scholars,' which was subsequently done away with, only 'The Five King' being left under such guardianship."¹⁷ Choo Ho has observed that the Books of the Han dynasty supply no evidence of such a Board, but its existence may be inferred from a letter of Lew Hin, complaining of the supineness with which the scholars seconded his quest of the scattered monuments of literature. He says — "Under the emperor Heou wăn, the Shoo-king reappeared, and the She-king began to sprout and bud afresh. Throughout the empire, a multitude of books were continually making their appearance, and among them the Records and Sayings of all the Philosophers, which likewise had their place assigned to them in the Courts of Learning, and a Board of Great Scholars appointed to their charge."¹⁸

¹⁵ 文獻通考 Bk. cxxxiv upon Mencius. ¹⁶ 逢行珪註鬻子叙云
遭秦暴亂書紀略盡鬻子不與焚燒 焦孝廉孟子正義
Notes on Chao K'e's preface. ¹⁷ 孝文皇帝欲廣遊學之路論語
孝經孟子爾雅皆置博士後罷傳記博士獨立五經
而已 ¹⁸ See the 文獻通考, Bk. cxxxiv., pp. 9, 10

his enemies, and for some time he wandered about the country of the Keang and Hwae, or among the mountains and by the sea-coast on the north of the present Shan-tung. One day as he was selling cakes in a market-place, his noble presence attracted the attention of Sun Ts'ung,⁹ a young gentleman of Gan-k'ew, who was passing by in a carriage, and to him on being questioned he made known his history. This proved a fortunate rencontre for him. Sun Ts'ung took him home, and kept him for several years concealed somewhere "in the centre of a double wall"¹⁰. And now it was that he solaced his hard lot with literary studies. He wooed the muse in twenty-three poetical compositions, which he called "Songs of Adversity,"¹¹ and achieved his commentary on Mencius.

On the fall of the T'ang faction, when a political amnesty was proclaimed, K'e emerged from his friendly confinement, but only to fall a victim again to the intrigues of the time. The first year of the emperor Ling, A.D. 168, was the commencement of an imprisonment which lasted more than ten years, but nothing could crush his elasticity, or daunt his perseverance. In 185, when he had nearly reached fourscore, he was active as ever in the field of political strife, and wrought loyally to sustain the fortunes of the falling dynasty. He died at last in A.D. 201, in King-chow, whither he had gone on a mission in behalf of his imperial master. Before his death, he had a tomb prepared for himself, which was long shown, or pretended to be shown, in what is now the district city of Keang-ling in the department of King-chow in Hoo-pih.¹²

3 From the above account of Chaou K'e it will be seen that his commentary on Mencius was prepared under great disadvantages. That he, a fugitive and in such close hiding, should have been able to produce a work such as it is, shows the extent of his reading and acquirements in early days. I have said so much about him, because his name should be added to the long roll of illustrious men who have found comfort in sore adversity from the pursuits of literature and philosophy. As to his mode of dealing with his subject, it will be sufficient to give his own account.

⁹ 安丘, 孫崇 The name Gan-k'ew still remains in the district so called of the department of Ts'ing-chow (青州) ¹⁰ 複壁中 ¹¹ 尼屯歌 一 | 章

¹² 湖北, 荊州府, 江陵縣

the Works of Mencius in his labours. If he did so, which to me is very doubtful, the result has not come down to posterity. To give to our philosopher such a treatment as he deserved, and compose a commentary that should descend to the latest posterity, was the work of Chuou K'e.

2 K'e was born A.D. 108. His father was a censor about the court of the emperor Heaou gan,² and gave him the name of K'ea, which he afterwards changed into K'e for the purpose of concealment, changing also his original designation of T'ac k'ing into Pin k'ing.³ It was his boast that he could trace his descent from the emperor Chuen Hsüeh,⁴ u.c. 2510.

In his youth K'e was distinguished for his intelligence and diligent study of the classics. He married a niece of the celebrated scholar and statesman Mu Yung,⁵ but bore himself proudly towards him and her other relatives. A stern independence and hatred of the sycophancy of the times were from the first characteristic of him, and proved the source of many troubles.

When he was over thirty, K'e was attacked with some severe and lingering illness, in consequence of which he lay upon his bed for seven years. At one time thinking he was near his end, he addressed a nephew who was with him in the following terms:—"Born a man into the world, in retirement I have not displayed the principles exemplified on mount Ke,⁶ nor in office achieved the merit of Li and Leu.⁷ Heaven has not granted me such distinction. What more shall I say? Set up a round stone before my grave, and engrave on it the inscription,—'Here lies a recluse of Han, by surname Chaou, and by name K'ea. He had the will, but not the opportunity. Such was his fate. Alas!'"

Contrary to expectation, K'e recovered, and in A.D. 154 we find him again engaged in public life, but in four years he is flying into obscurity under a feigned name, to escape the resentment of T'ang Hang,⁸ one of the principal ministers, and his partizans. He saved his life, but his family and relatives fell victims to the vengeance of

2 孝安皇帝 3 趙岐字邪卿初名嘉字臺卿後避難故自改名字 4 顯頊 5 馬融 6 箕山之誓 It was to mount Ke that 巢父 and 許由 two ancient worthies, are said to have withdrawn, when Yao wished to promote them to honour 7 These are the well known Li Yin (伊尹), and T'ac-kung Wang (太公望) 8 唐衡

into the now standard commentary of Choo He. The other two names are those of Chang Yih³ and Ting Kung-chō,⁴ whose principal object was to determine the sounds and tones of characters about which there could be dispute. All that we know of their views is from the works of Sun Shih and Choo He, who have many references to them in their notes

2 During the Sung dynasty, the commentators on Mencius were a multitude, but it is only necessary that I speak of two.

The most distinguished scholar of the early reigns was Sun Shih,⁵ who is now generally alluded to by his posthumous or honorary epithet of "The Illustrious Duke"⁶ We find him high in favour and reputation in the time of T'ae-tsung (977-997), Chin-tsung (998-1022) and Jin-tsung (1023-1063) ⁷ By imperial command, in association with several other officers, he prepared a work in two parts under the title of "The Sounds and Meaning of Mencius," and presented it to the court ⁸ Occasion was taken from this for a strange imposture. In the edition of "The Thirteen King," Mencius always appears with "The Commentary of Chaou K'e" and "The Correct Meaning of Shun Shih" ⁹ Under the Sung dynasty, what were called "correct meanings" were made for most of the classics. They are commentaries and annotations on the principal commentator who is considered as the expounder of the classic, the author not hesitating, however, to indicate any peculiar views of his own. The genuineness of Shih's "Correct Meaning of Mencius" is questioned by few, but there seems to be no doubt of its being really a forgery, at the same time that it contains the substance of the true work of "The Illustrious Duke," so far as that embraced the meaning of Mencius and of Chaou K'e. The account of it given in the preface to "An Examination of the Text in the Commentary and Annotations on Mencius," by Yuer Yuen of the present dynasty, is "Sun Shih himself made no 'Correct Meaning,' but some one I know not who supposing that his Work

³ 張益 ⁴ 丁公著 ⁵ 孫奭 ⁶ 宣公 ⁷ 太宗真宗仁宗 ⁸ 孟子音義二卷

In or about the year 1008, a book was found, at one of the palace gates, with the title of 'The Book of Heaven' (人書). The emperor at first was inclined to go in state and accept it, but he thought of consulting Shih. Shih replied according to a sentiment of Mencius (V Pt I v 8) that 'Heaven does not speak,' and asked how then there could be any Book of Heaven. Was this Book of Heaven, thus rejected on Shih's counsel, a copy of our Sacred Scriptures, which some Nestorian Christian was endeavouring in the manner indicated to bring before the court of China? ⁹ 漢趙氏註宋孫奭疏

"I wished to set my mind on some literary work, by which I might be assisted to the government of my thoughts, and forget the approach of old age. But the six classics had all been explained and carefully elucidated by previous scholars. Of all the orthodox school there was only Mencius, wide and deep, minute and exquisite, yet obscure at times and hard to see through, who seemed to me to deserve to be properly ordered and digested. Upon this I brought forth whatever I had learned, collected testimonies from the classics and other books, and divided my author into chapters and sentences. My annotations are given along with the original text, and of every chapter I have separately indicated the scope. The Books I have divided into two Parts, the first and second, making in all fourteen sections.

"On the whole, with regard to my labour, I do not venture to think that it speaks the man of mark, but as a gift to the learner, it may dispel some doubts and resolve perplexities. It is not for me, however, to pronounce on its excellencies or defects. Let men of discernment who come after me observe its errors and omissions and correct them,—that will be a good service.¹³

¹³ See the 孟子題辭

SECTION III

OTHER COMMENTATORS

1 All the commentaries on Mencius made prior to the Sung dynasty (A.D. 975)¹ having perished, excepting that of Chao H'ue, I will not therefore make an attempt to enumerate them particularly. Only three names deserve to be mentioned, as frequent reference is made to them in Critical Introductions to our philosopher. They were all of the T'ang dynasty, extending, if we embrace in it what is called "The later T'ang," from A.D. 624 to 936. The first is that of Luh Shien king,² who declined to adopt Chao H'ue's division of the whole into fourteen sections, and many of whose interpretations, differing from those of the older authority, have been received

¹ Some date the commencement of the Sung dynasty in A.D. 960.

² 陸普經

SECTION IV

INTEGRITY, AUTHORSHIP, AND RECEPTION AMONG THE CLASSICAL BOOKS.

1. We have seen how the Works of Mencius were catalogued by Lew Hin as being in "eleven Books," while a century earlier Sze-ma Ts'een referred to them as consisting only of "seven." The question has very much vexed Chinese scholars whether there ever really were four additional Books of Mencius which have been lost.

2. Chaou K'e says in his preface "There likewise are four additional Books, entitled 'A Discussion of the Goodness of Man's Nature,' 'An Explanation of Terms,' 'The Classic of Filial Piety,' and 'The Practice of Government.' But neither breadth nor depth marks their composition. It is not like that of the seven acknowledged Books. It may be judged they are not really the production of Mencius, but have been palmed upon the world by some subsequent imitator of him."¹ As the four Books in question are lost, and only a very few quotations from Mencius, that are not found in his Works which we have, can be fished up from ancient authors, our best plan is to acquiesce in the conclusion of Chaou K'e. The specification of "Seven Books" by Sze-ma Ts'een is an important corroboration of it. In the two centuries preceding our era, we may conceive that the four Books whose titles are given by him were made and published under the name of Mencius, and Hin would only do his duty in including them in his catalogue, unless their falsehood was generally acknowledged. K'e devoting himself to the study of our author, and satisfied from internal evidence that they were not his, only did his duty in rejecting them. There is no evidence that his decision was called in question by any scholar of the Han or the dynasties immediately following, when we may suppose that the Books were still in existence.

The author of "Supplemental Observations on the Four Books,"² says upon this subject "It would be better to be without books than to give entire credit to them,"³ this is the rule for reading

¹ 又有外書四篇,性善辯,文說,孝經,爲政,其文不能宏深,不與內篇相似,似非孟子本真,後世依放而託也.

² See Vol I, proleg., p 132

³ Mencius, VII Pt II m

was really of that character, and that there were many things in the commentary which were not explained, and passages also of an unsatisfactory nature, he transcribed the whole of Shih's Work on 'The Sounds and Meaning,' and having interpolated some words of his own, published it under the title of 'The Annotations of Sun Shih.' He was the same person who is styled by Choo Ho 'A scholar of Shaou woo' "10

In the 12th century Choo He appeared upon the stage, and entered into the labours of all his predecessors. He published one Work separately upon Mencius,¹¹ and two upon Mencius and the Confucian Analects.¹² The second of these,—“Collected Comments on the Analects and Mencius,” is now the standard authority on the subject, and has been the test of orthodoxy and scholarship in the literary examinations since A.D. 1315.

3 Under the present dynasty two important contributions have been made to the study of Mencius. They are both published in the “Explanations of the Classics under the Imperial dynasty of Ts'ing”¹³ The former, bearing the title of “An Examination of the Text in the Commentary and Annotations of Mencius,” forms the sections from 1039 to 1054. It is by Yuen Yuen, the Governor general under whose auspices that compilation was published. Its simple aim is to establish the true reading by a collation of the oldest and best manuscripts and editions, and of the remains of a series of stone tablets containing the text of Mencius, which were prepared in the reign of Kaon tsung (A.D. 1128–1162), and are now existing in the Examination Hall of Hang-chow. The Second Work, which is still more important, is embraced in the sections 1117–1146. Its title is—“The Correct Meaning of Mencius, by Tsenon Seun, a *Keu jin* of Keang too”¹⁴ It is intended to be such a Work as Sun Shih would have produced, had he really made what has been so long current in the world under his name. I must regret that I was not earlier acquainted with it.

¹⁰ 阮元孟子社疏按勘記序 ¹¹ 孟子指要 ¹² 論孟
集義論孟集註 ¹³ See Vol. I., proleg., p. 133 ¹⁴ 孟子正義
江都焦孝廉衍著

Literature,"⁷ a famous scholar of the eighth century, under the T'ang dynasty, who expressed himself in the following terms "The books of Mencius were not published by himself. After his death, his disciples, Wan Chang and Kung-sun Ch'ow, in communication with each other, recorded the words of Mencius"⁸

5 If we wish to adjudicate in the matter, we find that we have a difficult task in hand. One thing is plain the book is not the work of many hands like the Confucian Analects "If we look at the style of the composition," says Choo He, "it is as if the whole were melted together, and not composed by joining piece to piece"⁹ This language is too strong, but there is a degree of truth and force in it. No principle of chronology guided the arrangement of the different parts, and a foreigner may be pardoned if now and then the "pearls" seem to him "at random strung," yet the collection is characterized by a uniformity of style, and an endeavour in the separate Books to preserve a unity of matter. This consideration, however, is not enough to decide the question. Such as the work is, we can conceive it proceeding either from Mencius himself, or from the labours of *a few of his disciples engaged on it in concert*

The author of the "Topography of the Four Books"¹⁰ has this argument to show that the works of Mencius are by Mencius himself:

"The Confucian Analects," he says, "were made by the disciples, and therefore they record minutely the appearance and manners of the sage. But the seven Books were made by Mencius himself, and therefore we have nothing in them excepting the words and public movements of the philosopher"¹¹ This peculiarity is certainly consonant with the hypothesis of Mencius' own authorship, and so far may dispose us to adopt it.

On the other hand, as the princes of Mencius' time to whom any reference is made are always mentioned by the honorary epithets conferred on them after their death, it is argued that those at least must have been introduced by his disciples. There are many passages,

⁷ 韓文公, ⁸ 孟軻之書非軻自著, 軻既沒, 其徒萬章公孫丑, 相與記軻所言焉耳, see note by Choo He in his prefatory notice to Mencius. ⁹ 觀其筆勢, 如鎔鑄而成, 非綴緝所就者, quoted in 四書撫餘說, 孟子, art I. ¹⁰ See vol I, proleg, p 132. ¹¹ 論語成上門人之手, 故記聖人容貌甚悉, 七篇成下已子, 故但記言語或出處, see 卑清經解, sect ⅩⅣ, at the end

ancient books laid down by Mencius himself, and the rule for us after men in reading about what purport to be lost books of his. The seven Books we have 'comprehend the doctrine of heaven and earth, examine and set forth ten thousand topics, discuss the subjects of benevolence and righteousness, reason and virtue, the nature of man and the decrees of Heaven, misery and happiness.'⁴ Brilliantly are these things treated of, in a way far beyond what any disciple of Kung sun Ch'ow or Wan Chang could have attained to. What is the use of disputing about other matters? Ho Shū has his 'Expurgated Mencius,'⁵ but Mencius cannot be expurgated. Lin Kin-ze has his 'Continuation of Mencius,' but Mencius needs no continuation. I venture to say—*Besides the Seven Books there were no other Works of Mencius*."

3 I have said, in the note at the end of this volume, that Chaou K'e gives the total of the characters in Mencius as 34,685, while they are now found actually to amount to 35,226. This difference has been ingeniously accounted for by supposing that the continually recurring "Mencius" and "Mencius said" were not in his copies. There would be no use for them on his view that the whole was composed by Mencius himself. If they were added subsequently, they would about make up the actual excess of the number of characters above his computation. The point is not one of importance, and I have touched on it simply because it leads us to the question of the *authorship* of the Works.

4 On this point Sze ma Ts'een and Chaou K'e are agreed. They say that Mencius composed the seven Books himself, and yet that he did so along with certain of his disciples. The words of the latter are—"He withdrew from public life, collected and digested the conversations which he had had with his distinguished disciples, Kung sun Ch'ow, Wan Chang, and others, on the difficulties and doubts which they had expressed, and also compiled himself his deliverances as *ex cathedra*,—and so published the Seven Books of his writings."

This view of the authorship seems to have been first called in question by Han Yu,⁶ commonly referred to as "Han, the duke of

4 This is the language of Chaou K'e. 5 Ma T'wan-lin mentions two authors who had taken in hand to expurgate Mencius, but neither of them is called 何涉. He mentions Lin Kin-ze, calling him Lin Shin-ze (林慎思), and his Work. 6 韓愈字退之

superior to those of Seun and Yang, and others who have followed them Their productions are not to be spoken of in the same day with his" Choo He adopted the same estimate of Mencius, and by his "Collected Comments" on him and the Analects bound the two sages together in a union which the government of China, in the several dynasties which have succeeded, has with one temporary exception approved and confirmed.

~~~~~

again, which savour more of a disciple or other narrator than of the philosopher himself. There is, for instance, the commencing sentences of Book III Pt I — "When the duke Wān of T'ing was crown prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius (lit., *the philosopher Māng*) Mencius discoursed to him how the nature of man is good, and when speaking, always made laudatory reference to Yaou and Shun. When the crown prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, 'Prince, do you doubt my words? The path is one, and only one.'"

6 Perhaps the truth after all is as the thing is stated by Sze-ma Ts'con,—that Mencius, *along with some of his disciples*, compiled and composed the Work. It would be in their hands and under their guardianship after his death, and they may have made some slight alterations, to prepare it, as we should say, for the press. Yet allowing this, there is nothing to prevent us from accepting the sayings and doings as those of Mencius, guaranteed by himself.

7 It now only remains here that I refer to the reception of Mencius' works among the Classics. We have seen how they were not admitted by Lew Hui into his catalogue of classical works. Mencius was then only one of the many scholars or philosophers of the orthodox school. The same classification obtains in the books of the Suy and T'ang dynasties, and in fact it was only under the dynasty of Sung that the works of Mencius and the Confucian Analects were authoritatively ranked together. The first explicitly to proclaim this honour as due to our philosopher was Ch'ên Chih-chue,<sup>1\*</sup> whose words are—"Since the time when Han, the duke of Literature, delivered his eulogium, 'Confucius handed *the scheme of doctrine* to Mencius, on whose death the line of transmission was interrupted,'<sup>12</sup> the scholars of the empire have all associated Confucius and Mencius together. The Books of Mencius are certainly

12 陳直齋 The name and the account I take from the Supplemental Objections on the Four Books, art. I on Mencius. 直 I apprehend, is a misprint for 止 the individual referred to being probably 陳傳良 a great scholar and officer of the 12th century known also by the designations of 君舉 and 止齋. 13 This eulogy of Han Yu is to be found subjoined to the brief introduction in the common editions of Mencius. The whole of the passage there quoted is—Yaou handed *the scheme of doctrine* down to Shun. Shun handed it to Yu, Yu to T'ang; T'ang to Wān, Woo, and the duke of Chow; Wān, Woo, and the duke of Chow to Confucius and Confucius to Mencius, on whose death there was no further transmission of it. In Scun and Yang there are snatches of it, but without a nice discrimination; they talk about it, but without a definite particularity.

these supply for the regulation of individual conduct and national policy. It is of little importance that we should be able to lay them down in the strict order of time.

With Mencius' withdrawal from public life, all traces of him disappear. All that is said of him is that he spent his latter years along with his disciples in the preparation and publication of his Works.

From this paragraph it will be seen that there is not much to be said in this section. I shall relate, first, what is reported of the early years and training of our philosopher, and then look at him as he comes before us in his own pages, in the full maturity of his character and powers.

2 Mencius is the latinized form of Mǎng-tsze,<sup>1</sup> "The philosopher Mǎng." His surname thus connects him with the Mǎng or Mǎng-sun family, one of the three great Houses of Loo, whose usurpations were such an offence to Confucius in his time. Their power was broken in the reign of duke Gae (B.C. 493-467), and they thenceforth dwindle into comparative insignificance. Some branches remained in obscurity in Loo, and others went forth to the neighbouring States.

The branch from which Mencius sprang found a home in the small adjacent principality of Tsow,<sup>2</sup> which in former times had been known by the name of Choo.<sup>3</sup> It was afterwards absorbed by Loo, and its name is said to be still retained in one of the districts of the department of Yen-chow in Shan-tung.<sup>4</sup> Confucius was a native of a district of Loo having the same name, which many contend was also the birth-place of Mencius, making him a native of Loo and not

three critics display much ingenuity and research, but their conclusions are conflicting—I may be pardoned in saying that their learned labours have affected me just as those of the Harmonizers of the Gospel Narratives used to do in former years,—bewildering more than edifying. Most cordially do I agree with Dean Alford (New Testament, Vol. I Proleg., I. vii. 5)—'If (? since) the Evangelists have delivered to us truly and faithfully the Apostolic Narratives, and if (? since) the Apostles spoke as the Holy Spirit enabled them, and brought events and sayings to their recollection, then we may be sure that *if we knew the real process of the transactions themselves, that knowledge would enable us to give an account of the diversities of narration and arrangement which the gospels now present to us.* But *without such knowledge*, all attempts to accomplish this analysis in minute detail must be *merely conjectural*, and must tend to weaken the Evangelic testimony rather than to strengthen it.'

<sup>1</sup> 孟了    <sup>2</sup> 騶 (written also 鄒) 國    <sup>3</sup> 鄒    <sup>4</sup> 山東兗州府鄒縣

## CHAPTER II

## MENCIUS AND HIS DISCIPLES

## SECTION I.

## LIFE OF MENCIUS.

1 The materials for a Memoir of Mencius are very scanty. The birth and principal incidents of Confucius' life are duly chronicled in the various annotated editions of the Ch'un Ts'ew, and in Sze-ma Ts'een. It is not so in the case of Mencius. Ts'een's account of him is contained in half a dozen columns which are without a single date. That in the "Cyclopædia of Surnames" only covers half a page. Chao K'c is more particular in regard to the early years of his subject, but he is equally indefinite. Our chief informants are K'ung I'oo, and Lew Heang in his "Record of Note worthy Women,"<sup>1</sup> but what we find in them has more the character of legend than history.

It is not till we come to the pages of Mencius himself that we are treading on any certain ground. They give the principal incidents of his public life, extending over about twenty four years. We learn from them that in the course of that time he was in such and such places, and gave expression to such and such opinions, but where he went first and where he went last, it is next to impossible to determine. I have carefully examined three attempts, made by competent scholars of the present dynasty, to construct a Harmony that shall reconcile the statements of the "Seven Books" with the current chronologies of the time, and do not see any way to adopt entirely the conclusions of any one of them.<sup>2</sup> The value of the Books lies in the record which they furnish of Mencius' sentiments, and the lessons which

<sup>1</sup> 劉向列女傳

<sup>2</sup> The three attempts are—one by the author of *Supplemental Observations on the Four Books*, an outline of which is given in his *Notes on Mencius*, Art. III; one by the author of the *Topography of the Four Books*, and forming the 4th section of the *Explanations of the Classics under the Ts'ing dynasty*; and one prefixed to the *Works of Mencius*, in *The Four Books*, with the *Relish of the Radical Meanings* (vol. I. proleg. p. 131). These

3. It was his misfortune, according to Chaou K'e, "to lose his father at an early period,<sup>1</sup> but in his youthful years he enjoyed the lessons of his kind mother, who thrice changed her residence on his account "

Mencius' mother

At first they lived near a cemetery, and Mencius amused himself with acting the various scenes which he witnessed at the tombs "This," said the lady, "is no place for my son", and she removed to a house in the market-place. But the change was no improvement. The boy took to playing the part of a salesman, vaunting his wares, and chaffering with customers. His mother sought a new house, and found one at last close by a public school. There her child's attention was taken with the various exercises of politeness which the scholars were taught, and he endeavoured to imitate them. The mother was satisfied. "This," she said, "is the proper place for my son "

Han Ying relates another story of this period. Near their house was a pig-butcher's. One day Mencius asked his mother what they were killing the pigs for, and was told that it was to feed him. Her conscience immediately reproved her for the answer. She said to herself, "While I was carrying this boy in my womb, I would not sit down if the mat was not placed square, and I ate no meat which was not cut properly, so I taught him when he was yet unborn.<sup>2</sup> And now when his intelligence is opening, I am deceiving him, - this is to teach him untruthfulness!" With this she went and bought a piece of pork in order to make good her words.

As Mencius grew up, he was sent to school. When he returned home one day, his mother looked up from the web which she was weaving, and asked him how far he had got on. He answered her with an air of indifference that he was doing well enough, on which she took a knife and cut through her web. The idler was alarmed, and asked what she meant, when she gave him a long lecture, showing that she had done what he was doing, - that her cutting through

<sup>1</sup> K'e's words are 夙喪其父. The legend-writers are more precise, and say that Mencius was only three years old when his father died. This statement, and K'e's as well, are difficult to reconcile with what we read in Bk II Pt II xvi, about the style in which Mencius buried his parents. If we accept the legend, we are reduced there to great straits. <sup>2</sup> See Choo He's 小學內篇, 立教第, which begins with the educational duties of the mother, while the child is yet unborn.

of the State of Tsow To my mind the evidence is decidedly against such a view.<sup>5</sup>

Mencius' name was K'o.<sup>6</sup> His designation does not appear in his Works, nor is any given to him by Sze ma Ts'een or Chaou K'e. The latter says that he did not know how he had been styled, but the legends tell that he was called Tsze keu,<sup>7</sup> and Taze yu.<sup>8</sup> The same authorities—if we can call them such—say that his father's name was Keih,<sup>9</sup> and that he was styled Kung-c.<sup>10</sup> They say also that his mother's maiden surname was Chang.<sup>11</sup> Nothing is related of the former but that he died when his son was quite young, but the latter must have a paragraph to herself. "The mother of Mencius" is famous in China, and held up to the present time as a model of what a mother should be.

The year of Mencius' birth was probably the 4th of the emperor L<sup>2</sup>8, n c 371.<sup>12</sup> He lived to the age of 84, dying in the year n.c. 288, the 26th of the emperor Nan,<sup>13</sup> with whom terminated the long sovereignty of the Chow dynasty. The first twenty three years of his life thus synchronized with the last twenty three of Plato's Aristotle, Zeno, Epicurus, Demosthenes, and other great men of the West, were also his contemporaries. When we place Mencius among them, he can look them in the face. He does not need to hide a diminished head.

6 固若據 and 曹之升 stoutly maintain the different sides of this question, the latter giving five arguments to show that the Tsow of Mencius was the Tsow of Loo. As Mencius went from Ts'ao on the death of his mother to bury her in Loo (Bk. II., Pt. II., vii.), this appears to prove that he was a native of that State. But the conclusion is not necessary. Loo was the ancestral State of his family and on that account he might wish to inter his parent there, according to the custom of the Chow dynasty (see the Lo Ke, Bk. II., Pt. I., i. 26). The way in which Tsow always appears as the residence of Mencius, when he is what we should say at home, appears to me decisive of the question, though neither of the disputants put it into his service. Compare Bk. III., Pt. I., ii.; Bk. VI., i. i. ii., i. ii and v. The point is really of no importance, for the States of Tsow and Loo adjoined. The rattle of the watchman in the one was heard in the other.

6 軻 7 子車 and 子居 the one character taking the place of the other from the similarity of the sound.

8 子輿 9 激 10 公宜 I find 宜 sometimes instead of 宜 11 仇氏 12 烈王四年己酉

13 赧王二十六年壬申—The Genealogical Register of the Mang Family says that Mencius was born in the year 己酉 the 27th of the emperor Ting (定), on the 2d day of the 4th month, and died in the year 壬申 the 26th of the emperor Nan, on the 18th day of the first month. (See 四書辨疑說 孟子 art. III.) The last of these dates is to be embraced on many grounds, but the first is evidently a mistake. Ting only reigned 28 years, and there is no 己酉 year among them. Reckoning back 84 years from the 26th of Nan, we come to a 己酉 year, the 4th of L<sup>2</sup>8, which is now generally acquiesced in as the year of Mencius' birth.

and that her son's subsequent distinction was in a great degree owing to her influence and training<sup>3</sup>

4 From parents we advance to be under tutors and governors. The moulding hand that has wrought upon us in the pliant years of youth always leaves ineffaceable traces upon the character. Can anything be ascertained of the instructor or instructors of Mencius? The reply to this inquiry must be substantially in the negative, though many have affirmed that he sat as a pupil at the feet of Tsze-sze, the grandson of Confucius. We are told this by Chaou K'e, whose words are. "As he grew up, he studied under Tsze-sze, acquired all the knowledge taught by 'The Learned,' and became thoroughly acquainted with 'The Five King,' being more especially distinguished for his mastery of the *She* and the *Shoo*"<sup>1</sup> A reference to dates, however, shows that this must be incorrect. From the death of Confucius to the birth of Mencius there were 108 years, and supposing what is by no means probable that Tsze-sze was born in the year his father died, he must have been 112 years old when Mencius was born. The supposition of their having stood to each other in the relation of master and scholar is inconsistent, moreover, with the style in which Mencius refers to Tsze-sze. He mentions him seven times, showing an intimate acquaintance with his history, but never once in a manner which indicates that he had personal intercourse with him<sup>2</sup>

Sze-ma Ts'een's account is that "Mencius studied with the disciples of Tsze-sze,"<sup>3</sup> This may have been the case. There is nothing on the score of time to make it impossible, or even improbable, but this is all that can be said about it. No famous names out of the school of Tsze-sze have been transmitted to posterity, and Mencius nowhere speaks as if he felt under special obligation to any instructor.

One short sentence contains all that he has said bearing on the point before us. "Although I could not be a disciple of Confucius myself, I have endeavoured to cultivate *my character and knowledge* by means of others *who were*"<sup>4</sup> The chapter to which this belongs is

3 All these stories are given in the notes to the preface to Mencius in the 四書經註

集證

1 長師孔了之孫了思治儒術之道通力經尤長於詩書

2 See the Index of Proper names, p. 395.

1 See Book IV, Pt. II, xxii.

3 受業了思之門人

her web was like his neglecting his learning. The admonition, it is said, had its proper effect, the lecture did not need to be repeated

There are two other narratives in which Chang-shu figures, and though they belong to a later part of Mencius' life, it may be as well to embrace them in the present paragraph.

His wife was squatting down one day in her own room, when Mencius went in. He was so much offended at finding her in that position, that he told his mother, and expressed his intention to put her away, because of "her want of propriety." "It is you who have no propriety," said his mother, "and not your wife. Do not 'The Rules of Propriety' say, 'When you are about to ascend a hall, raise your voice, when you enter a door, keep your eyes low?' The reason of the rules is that people may not be taken unprepared, but you entered the door of your private apartment without raising your voice, and so caused your wife to be caught squatting on the ground. The impropriety is with you and not with her." On this Mencius fell to reproving himself, and did not dare to put away his wife.

One day, when he was living with his mother in Ts'ê, she was struck with the sorrowfulness of his aspect, as he stood leaning against a pillar, and asked him the cause of it. He replied, "I have heard that the superior man occupies the place for which he is adapted, accepting no reward to which he does not feel entitled, and not covetous of honour and emolument. Now my doctrines are not practised in Ts'ê—I wish to leave it, but I think of your old age, and am anxious." His mother said, "It does not belong to a woman to determine anything of herself, but she is subject to the rule of the three obediences. When young, she has to obey her parents, when married, she has to obey her husband, when a widow, she has to obey her son. You are a man in your full maturity, and I am old. Do you act as your conviction of righteousness tells you you ought to do, and I will act according to the rule which belongs to me. Why should you be anxious about me?"

Such are the accounts which I have found of the mother of Mencius. Possibly some of them are inventions, but they are devoutly believed by the people of China,—and it must be to their profit. We may well believe that she was a woman of very superior character,



presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on K'ang of T'ang."<sup>5</sup>

The other instance is that of K'eaou of Ts'aou, who said to Mencius, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate." "The way of truth," replied the philosopher, "is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."<sup>6</sup> This was firmly said, yet not unkindly. It agrees with his observation. "There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him."<sup>7</sup>

5 The state of China had waxed worse and worse during the interval that elapsed between Confucius and Mencius. The elements of disorganization which were rife in the times of the earlier sage had gone on to produce their natural results. One feeble sovereign had followed another on the imperial throne, and the dynasty of Chow was ready to vanish away. Men were persuaded of its approaching extinction. The feeling of loyalty to it was no longer a cherished sentiment, and the anxiety and expectation was about what new rule would take its place.

Many of the smaller fiefs or principalities had been reduced to a helpless dependence on, or been absorbed by, the larger ones. Of Loo, Ch'ing, Wei, Woo, Ch'in, and Sung,<sup>1</sup> conspicuous in the Analects, we read but little in Mencius. Ts'in<sup>2</sup> had been dismembered, and its fragments formed the nuclei of three new and vigorous kingdoms, Wei, Chaou, and Han.<sup>3</sup> Ts'e still maintained its ground, but was barely able to make head against the State of Ts'in<sup>4</sup> in the West, and Ts'oo in the South.<sup>5</sup> The struggle for supremacy was between these two, the former, as it was ultimately successful, being the more ambitious and incessant in its aggressions on its neighbours.

The princes were thus at constant warfare with one another. Now two or more would form a league to resist the encroaching Ts'in, and hardly would that object be accomplished before they were at

<sup>5</sup> See Book VII., Pt I., xlii

<sup>6</sup> Bk VI., Pt II., ii 6,

<sup>7</sup> Bk VI., Pt II., xvi

<sup>1</sup> 魯, 鄭, 衛, 吳, 陳, 宋

<sup>2</sup> 晉

<sup>3</sup> 魏, 趙, 韓

<sup>4</sup> 秦

<sup>5</sup> 楚

rather enigmatical. The other member of it says — "The influence of a sovereign sage terminates with the fifth generation. The influence of an unseptrad sage does the same." By "an unseptrad sage" Mencius is understood to mean Confucius, and by extending his influence all over five generations, he shows how it was possible for him to place himself under it by means of others who had been in direct communication with the Master.

We must leave the subject of Mencius' early instructors in the obscurity which rests upon it. The first forty years of his life are little more than a blank to us. Many of them, we may be sure, were spent in diligent study. He made himself familiar during them with all the literature of his country. Its classics, its histories, its great men, had received his careful attention. Confucius especially became to him the chief of mortal men, the object of his untiring admiration, and in his principles and doctrines he recognized the truth for want of an appreciation of which the bonds of society all round him were being relaxed, and the empire hastening to a general anarchy.

How he supported himself in Tsow, we cannot tell. Perhaps he was possessed of some patrimony, but when he first comes forth from his native state, we find him accompanied by his most eminent disciples. He probably imitated Confucius by assuming the office of a teacher,—not that of a schoolmaster in our acceptance of the word, but that of a professor of morals and learning, encouraging the resort of inquiring minds, in order to resolve their doubts and inform them on the true principles of virtue and society. These disciples would minister to his wants, though we may presume that he sternly maintained his dignity among them, as he afterwards did towards the princes of the time, when he appeared among them as a *lecturer* in another sense of the term. Two instances of this are recorded, though we cannot be sure that they belonged to the earlier period of his life.

"When Kūng of T'ang made his appearance in your school," said the disciple Kung too, "it seemed proper that a polite consideration should be paid to him, and yet you did not answer him,—why was that?" Mencius replied, "I do not answer him who questions me presuming on his ability, nor him who presumes on his talents, nor him who presumes on his age, nor him who

"Sage emperors cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. If you listen to people's discourses, you will find that they have adopted the views either of Yang or of Mih. Now, Yang's principle is 'each one for himself,' which does not acknowledge *the claims of the Sovereign*. Mih's principle is 'to love all equally,' which does not acknowledge *the peculiar affection due to a father*. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens there is fat meat. In their stables there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.' If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, those perverse speakings will delude the people and stop up *the path of benevolence and righteousness*. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another."

6 It is in Ts'e that we first meet with Mencius as a counsellor of the princes,<sup>1</sup> and it was in this State that he spent much the greater

Mencius the first time in Ts'e, some time between B c 332 and 323

part of his public life. His residence in it, however, appears to have been divided into two portions, and we know not to which of them to refer many of the chapters which describe his intercourse with the prince and his ministers, but, as I have already observed, this is to us of little moment. Our interest is in what he did and said. It matters little that we cannot assign to each saying and doing its particular date.

That he left Ts'e the first time before B c 323 is plausibly inferred from Bk II, Pt II, xiv 4,<sup>2</sup> and assuming that the conversation in

9 Book III, Pt II, ix 9

1 In the 'Annals of the Empire' (vol I proleg., p 134), Mencius' visit to king Hwuy of Leang is set down as having occurred in B c 335, and under B c 318 it is said—"Mencius goes from Lēang to Ts'e." The visit to Leang is placed too early, and that to Ts'e too late. The disasters of king Hwuy, mentioned Bk I, Pt I, v 1, had not all taken place in B c 318, and if Mencius remained 17 years in Lēang, it is strange we have only five conversations between him and king Hwuy. So far from his not going to Ts'e till B c 318, it will be seen from the next note that he was leaving Ts'e before B c 323. 2 Mencius words are 'From the commencement of the Chow dynasty till now more than 700 years have elapsed.' It was to the purpose of his argument to make the time appear as long as possible. Had 800 years elapsed, he would surely have said so. But as the Chow dynasty commenced in B c 1121, the year B c 322 would be its 800th anniversary, and Mencius' departure from Ts'e did not take place later than the year before B c 323.

war among themselves. Ambitious statesmen were continually in flaming their quarrels. The recluses of Confucius days, who withdrew in disgust from the world and its turmoil, had given place to a class of men who came forth from their retirements provided with arts of war or schemes of policy which they recommended to the contending chiefs. They made no scruple of changing their allegiance, as they were moved by whim or interest. Kung sun Yen and Chang E may be mentioned as a specimen of those characters. "Are they not really great men?" it was once asked of Mencius. "Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the Empire."<sup>6</sup>

It is not wonderful that in such times the minds of men should have doubted of the soundness of the ancient principles of the acknowledged sages of the nation. Doctrines, strange and portentous in the view of Mencius, were openly professed. The authority of Confucius was disowned. The foundations of government were overthrown, the foundations of truth were assailed. Two or three paragraphs from our philosopher will verify and illustrate this representation of the character of his times.

"A host marches in attendance on the ruler, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the imperial ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the *bad* current, or they urge their *evil* way against a *good* one, they are wild, they are utterly lost."<sup>7</sup>

"The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes."

The crime of him who connives at and aids the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their Sovereigns' wickedness, and therefore I say that they are sinners against them."<sup>8</sup>

6 Bk. III., Pt. II., I.

7 Bk. I., Pt. II. iv 6 8

8. Bk. VII., Pt. II., vii. 1, 4.

"I would not wait for three times *to do so*," replied Keu-sin. Mencius then charged home upon him the sufferings of the people, saying they were equivalent to his losing his place in the ranks. The governor defended himself on the ground that those sufferings were a consequence of the general policy of the State. To this the other replied, "Here is a man who receives charge of the sheep and cattle of another, undertaking to feed them for him, of course he must search for pasture-ground and grass. If, after searching for those, he cannot find them, will he return his charge to the owner? or will he stand by and see them die?" The governor's reply was, "Herein I am guilty."<sup>7</sup>

When Mencius presented himself at the capital of the State, he was honourably received by the king. Many of the conversations with the sovereign and officers which are scattered through the seven Books, though the first and second are richest in them, must be referred to this period. The one which is first in place,<sup>8</sup> and which contains the fullest exposition of the philosopher's views on government, was probably first likewise in time.<sup>9</sup> It sets forth the grand essential to the exercise of imperial government, a heart on the part of the sovereign impatient of the sufferings of the people, and eager to protect them and make them happy, it brings home to king Seuen the conviction that he was not without such a heart, and presses on him the truth that his not exercising it was from a want of will and not from any lack of ability, it exposes unsparingly the errors of the course he was pursuing, and concludes by an exhibition of the outlines and happy issues of a true royal sway.

Of this nature were all Mencius' communications with the sovereign, but he lays himself open in one thing to severe censure. Afraid apparently of repelling the prince from him by the severity of his lessons, he tries to lead him on by his very passions. "I am fond of beauty," says the king, "and that is in the way of my attaining to the royal government which you celebrate." "Not at all," replies the philosopher. "Gratify yourself, only do not let your doing so interfere with the people's getting similar enjoyment for themselves."<sup>10</sup> So the love of money, the love of

<sup>7</sup> Bk II, Pt II, iv.    <sup>8</sup> Bk I, Pt I, vii.    <sup>9</sup> I judge that this was the first *set* conversation between king Seuen and Mencius, because of the inquiry with which the king opens it,—'May I be informed by you of the transactions of Hwan of T'se, and Wän of Tsin?' A very brief acquaintance with our philosopher would have taught him that he was the last person to apply to about those characters.

<sup>10</sup> Bk I, Pt II, i, iii, v. *et al*

the same Book, Pt. I 11, took place immediately before or after his arrival,<sup>3</sup> we can determine that he did not enter the State before B C 331, for he speaks of himself as having attained at forty years of age to "an unperturbed mind." The two chapters contain the most remarkable expressions indicative of Mencius' estimate of himself. In the first, while he glorifies Confucius as far before all other men who had ever lived, he declines having comparisons drawn between himself and any of the sage's most distinguished disciples. In the second, when going away sorrowful because he had not wrought the good which he desired, he observes — "Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about?"

We may be certain that Mencius did not go to Ts'oo uninvited. His approach was waited for with curious expectation, and the king, spoken of always by his honorary epithet of Seuen, "The Illustrious," sent persons to spy out whether he was like other men.<sup>4</sup> They had their first interview at a place called Ts'ung, which was so little satisfactory to the philosopher that he resolved to make only a short stay in the State. Circumstances occurred to change this resolution, but though he remained, and even accepted office, yet it was only honorary — he declined receiving any salary.<sup>5</sup>

From Ts'ung he appears to have retired to P'ing luh, where Ch'oo, the prime minister, sent him a present, wishing, no doubt, to get into his good graces. I call attention to the circumstance, though trifling in itself, because it illustrates the way in which Mencius carried himself to the great men. He took the gift, but subsequently, when he went to the capital, he did not visit the minister to acknowledge it. His opinion was that Ch'oo might have come in person to P'ing luh to see him. "There was a gift, but no corresponding respect."<sup>6</sup>

With the governor of P'ing luh, called K'ung Ken-sin, Mencius spoke freely, and found him a man open to conviction. "If one of your spearmen," said Mencius to him, "were to lose his place in the ranks three times in one day, would you put him to death or not?"

<sup>3</sup> This chapter and the one before it have very much the appearance of having taken place on the way from Tsow to Ts'oo. Mencius has been invited to a powerful court. He is emerging from his obscurity. His disciples expect great things for him. Kung-sun Ch'ow sees him invested with the govt. of Ts'oo, and in the elation of his heart makes his inquiries. 4 Bk. IV Pt. II, xxxii. 5 Bk. II, Pt. II xlv. 6 Bk. II Pt. II, v.

It was now necessary that a full account of the matter should reach the royal ears, and to accomplish this, Mencius neither went home nor to court, but spent the night at the house of one of the high officers. They had an animated discussion. The officer accused Mencius of showing disrespect to the king. The philosopher replied that no man in Ts'e showed so much respect for the sovereign as he did, for it was only he who brought high and truly royal subjects under his notice.

"That," said the officer, "is not my meaning. The rule is 'When the prince's order calls, the carriage must not be waited for.' You were going to the court, but when you heard the king's message, you did not do so. This seems not in accordance with that rule." Mencius explained: "There are three things universally acknowledged to be honourable, nobility, age, and virtue. In courts, nobility holds the first place, in villages, age, and for helping one's generation and presiding over the people, the other two are not equal to virtue. The possession of one of the three does not authorize the despising of one who has the other two."

"A prince who is to accomplish great deeds will have ministers whom he does not call to go to see him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with."

"There was T'ang with E Yin. He first learned of him, and then made him his minister, and so without difficulty he became emperor. There was the duke Hwan with Kwan Chung. He first learned of him, and then made him his minister, and so without difficulty he became chief of all the princes."

"So did T'ang behave to E Yin, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung might not be called to him by his prince, how much less may I be called, who would not play the part of Kwan Chung!"<sup>11</sup>

We are to suppose that these sentiments were conveyed to the king by the officer with whom Mencius spent the night. It is a pity that the exposition of them could only be effected in such a roundabout manner, and was preceded by such acts of prevarication. But where the two parties were so suspicious of each other,

war, and the love of music are dealt with Mencius thought that if he could only get the good of the people to be recognized by Seuen as the great aim which he was to pursue, his tone of mind would be so elevated, that the selfish passions and gratifications of which he was the slave would be purified or altogether displaced. And so it would have been. Where he fails, is in putting his points as if benevolence and selfishness, covetousness and generosity might exist together. Chinese moralists rightly find fault with him in this respect, and say that Confucius never condescended to such a style of argument.

Notwithstanding the apparent cordiality of the king's reception of him, and the freedom with which Mencius spoke his mind at their interviews, a certain suspiciousness appears to have been maintained between them. Neither of them would bend to the other. Mencius would not bow to the royal state, Seuen would not veil his bonnet to the philosopher's cloak. We have one amusing instance of the struggles to which this sometimes gave rise. One day Mencius was preparing to go to court of his own free will, when a messenger arrived from the king, saying he had intended to come and see him, but was prevented by a cold, and asking whether Mencius would not appear at the audience next morning. Mencius saw that this was a device on the part of the king to avoid stooping to visit him, and though he had been about to go to court, he replied at once that he was unwell. He did not hesitate to meet the king's falsehood with one of his own.

He did not wish, however, that the king should be ignorant of the truth, and went out next morning to pay a visit of condolence. He supposed that messengers would be sent from the court to inquire about his health, and that, when they took back word that he had gone out visiting, the king would understand how his sickness of the day before was only feigned.

It happened as he expected. The king sent a messenger, and his physician besides. Mencius being out, they were received by Māng Chung, either his son or cousin, who complicated the affair by an invention of his own. "To-day," he said, "he was a little better, and hastened to go to court. I don't know whether he has reached it by this time or not." No sooner were the visitors gone with this story, than he sent several persons to look for the philosopher, and urge him to go to the court before he returned home.



"Am I like one of your little-minded people? They will remonstrate with their prince, and on their remonstrance not being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will rest"<sup>14</sup>

7 After he left Ts'e, Mencius found a home for some time in the small principality of T'äng, on the south of Ts'e, in the ruler of

Mencius in T'äng,—from which he had a sincere admirer and docile pupil. his leaving Ts'e to B c 318 He did not proceed thither immediately, however, but seems to have taken his way to Sung, which consisted mostly of the present department of Kwei-tih in Ho-nan<sup>1</sup> There he was visited by the crown-prince of T'äng, who made a long detour, while on a journey to Ts'oo, for the purpose of seeing him. The philosopher discoursed on the goodness of human nature, and the excellent ways of Yaou and Shun His hearer admired, but doubted. He could not forget, however, and the lessons which he received produced fruit before long

From Sung Mencius returned to Tsow, by way of Seë In both Sung and Seë he accepted large gifts from the rulers, which help us in some measure to understand how he could maintain an expenditure which must have been great, and which gave occasion also for an ingenious exposition of the principles on which he guided his course among the princes "When you were in Ts'e," said one of his disciples, "you refused 100 *yh* of fine gold, which the king sent, while in Sung you accepted 70 *yh*, and in Seë 50"<sup>2</sup> If you were right in refusing the gift in the first case, you did wrong in accepting it in the other two If you were right in accepting it in those two cases, you were wrong in refusing it in Ts'e You must accept one of these alternatives "I did right in all the cases," replied Mencius "When I was in Sung,

<sup>14</sup> Bk II., Pt II., xii

<sup>1</sup> This is gathered from Bk III., Pt I., 1. 1, where the crown-prince of T'äng visits Mencius, and from Bk. II., Pt II., iii, where his accepting a gift in Sung appears to have been subsequent to his refusing one in Ts'e

<sup>2</sup> I have supposed in the translation, p 91, that the metal of these gifts was silver and not gold 閻若據 however, seems to make it clear that we ought to understand that it was gold (See 皇清經解, 孟子生卒年月考, p 6) Pressed with the objection that 2,400 ounces of gold seems too large a sum, he goes on to make it appear that under the Ts'in dynasty, a *yh* or 24 ounces of gold was only equal to 15,000 cash, or 15 taels of silver of the present day! This is a point on which I do not know that we can attain any positive certainty

we need not wonder that they separated before long Mencius resigned his honorary appointment, and prepared to return to Tsow. On this occasion king Seuen visited him, and after some complimentary expressions asked whether he might expect to see him again. "I dare not request permission to visit you *at any particular time*," replied Mencius, "but, indeed, it is what I desire"<sup>12</sup>

The king made another attempt to detain him, and sent an officer, called She, to propose to him to remain in the State, on the understanding that he should have a house large enough to accommodate his disciples, and an allowance of ten thousand measures of grain to support them. All Mencius' efforts had not sufficed to make king Seuen and his ministers understand him. They thought he was really actuated like themselves by a desire for wealth. He indignantly rejected the proposal, and pointed out the folly of it, considering that he had already declined a hundred thousand measures in holding only an honorary appointment<sup>13</sup>

So Mencius turned his back on Ts'ö, but he withdrew with a slow and lingering step, stopping three nights in one place, to afford the king an opportunity to recall him on a proper understanding. Some reproached him with his hesitancy, but he sufficiently explained himself. "The king," he said, "is, after all, one who may be made to do good. If he were to use me, would it be for the happiness of Ts'ö only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change, I am daily hoping for this.

<sup>12</sup> Bk. II. Pt. II., x. I consider that this chapter and others here referred to, belong to Mencius' first departure from Ts'ö. I do so because we can hardly suppose that the king and his officers would not have understood him better by the end of his second residence. Moreover while Mencius retires, his language in x. 2 and xl. 5, 6 is of such a nature that it leaves an opening for him to return again.

<sup>13</sup> I have said in a note, p. 103, that 100,000 *ch'ang* was the fixed allowance of a 卿 which Mencius had declined to receive. When we look narrowly into the matter however we see that this could hardly be the case. It is known that four measures were used in Ts'ö,—the 豆 區 釜 and 鍾 and that a *ch'ang* was = 10 fow, or six 石 and four 斗. 10,000 *ch'ang* would thus = 64,000 stone, and Mencius declined 640,000 stone of grain. No officer of Ts'ö could have an income so much as that. The measures of the Han dynasty are ascertained to have been only one-fifth the capacity of the present. Assuming that those of Chow and Han agreed, and bringing the above computations to the present standard, Mencius was offered an annual amount of 12,800 stone of grain for his disciples, and he had himself refused in all 128,000 stone. With this reduction, and taking any grain we please as the standard of valuation, the amount is still much beyond what we can suppose to have been a 卿's salary —

閻若據 supposes that Mencius intends by 100,000 *ch'ang* the sum of the income during all the years he had held his honorary office.

What is Ts'e to you, O prince Be strong to do good That is all your business "6

After all, nothing came of Mencius' residence in T'äng We should like to know what made him leave it Confucius said that, if any of the princes were to employ him, he should achieve something considerable in twelve months, and in the course of three years, the government would be perfected 7 Mencius taught that, in his time, with half the merit of former days double the result might be accomplished 8 Here in T'äng a fair field seemed to be afforded him, but he was not able to make his promise good Possibly the good purposes and docility of duke Wăn may not have held out, or Mencius may have found that it was easier to theorize about government, than actually to carry it on Whatever may have been the cause, we find him in B C 319 at the court of king Hwuy of Leang

Before he left T'äng, Mencius had his rencontre with the disciples of the "shrike-tongued barbarian of the South," one Heu Hing, who came to T'ang on hearing of the reforms which were being made at Mencius' advice by the duke Wăn This was one of the dreamy speculators of the time, to whom I have already alluded He pretended to follow the lessons of Shin-nung, one of the reputed founders of the empire and the father of husbandry, and came to T'äng with his plough upon his shoulder, followed by scores of followers, all wearing the coarsest clothes, and supporting themselves by making mats and sandals It was one of his maxims that "the magistrates should be labouring men" He would have the sovereign grow his own rice, and cook his own meals Not a few of "The Learned" were led away by his doctrines, but Mencius girt up his loins to oppose the heresy, and ably vindicated the propriety of a division of labour, and of a lettered class conducting the government It is just possible that the appearance of Heu Hing, and the countenance shown to him, many have had something to do with Mencius' leaving the State

8 Leang was another name for Wei, one of the States into which Tsín had been divided King Hwuy, early in his reign, B C 364,

Mencius in Leang,—B C 319, 318 had made the city of Tae-leang, in the present

department of K'ae-fung, his capital, and given its name to his whole principality. It was the year before his death,

6 Bk I, Pt II xiii, xiv, xv

7 Confucian Analects, XIII, x

8 Bk II, Pt I, i 13

I was about to undertake a long journey Travellers must be provided with what is necessary for their expenses. The prince's message was—"a present against travelling expenses," why should I have declined the gift?" In Sëü I was under apprehensions for my safety, and taking measures for my protection The message was—"I have heard you are taking measures to protect yourself, and send this to help you in procuring arms" Why should I have declined the gift? But when I was in Ts'ë, I had no occasion for money To send a man a gift when he has no occasion for it is to bribe him How is it possible that a superior man should be taken with a bribe? 3 1

Before Mencius had been long in Tsow, the crown prince of T'äng succeeded to the rule of the principality, and, calling to mind the lessons which he had heard in Sung, sent an officer to consult the philosopher on the manner in which he should perform the funeral and mourning services for his father 4 Mencius of course advised him to carry out in the strictest manner the ancient regulations. The new prince's relatives and the officers of the State opposed, but ineffectually Mencius' counsel was followed, and the effect was great 5 Duke Wän became an object of general admiration

By and by Mencius proceeded himself to T'äng We may suppose that he was invited thither by the prince as soon as the rules of mourning would allow his holding free communication with him The chapters which give an account of their conversations are really interesting Mencius recommended that attention should be chiefly directed to the encouragement of agriculture and education He would have nourishment secured both for the body and the mind of every subject 6 When the duke was lamenting the danger to which he was exposed from his powerful and encroaching neighbours, Mencius told him he might adopt one of two courses,—either leave his State, and like king T'äe go and find a settlement elsewhere, or be prepared to die for his patrimony "If you do good," said he, "among your descendants in after generations there will be one who shall attain to the imperial dignity But results are with Heaven.

3 Bk. II, Pt. II, III. 4 Bk. III Pt. I, II. The note of time which is relied on as enabling us to follow Mencius here is the intimation Bk. I Pt. II xiv that Ts'ë was about to fortify Sëü. This is referred to a.c. 320, when king Seuen appointed his brother 田 嬰 over the dependency of Sëü, and took measures to fortify it. 5 Bk. III, Pt. I III.

who run a hundred paces?" "They may not do so," said the king; "they only did not run a hundred paces, but they also ran." "Since your Majesty knows this," was the reply, "you need not hope that your people will become more numerous than those of the neighbouring kingdoms." The king was thus taught that half measures would not do. Royal government, to be effectual, must be carried out faithfully and in its spirit.

King Hwuy died in B.C. 319, and was succeeded by his son, the king Seang. Mencius appears to have had but one interview with him. When he came out from it, he observed to some of his friends:

"When I looked at him from a distance, he did not appear like a sovereign, when I drew near to him, I saw nothing venerable about him."<sup>2</sup>

It was of no use to remain any longer in Leang; he left it, and we meet with him again in Ts'e.

9 Whether he returned immediately to Ts'e we cannot tell, but the probability is that he did, and remained in it till the year B.C.

Mencius the second time in 311<sup>1</sup> When he left it about seven years before, he had made provision for his return in case of a change of mind in king Seuen. The philosopher, I apprehend, was content with an insufficient assurance of such an alteration. Be that as it may, he went back, and took an appointment again as a high noble.

If he was contented with a smaller reformation on the part of the king than he must have desired, Mencius was not himself different from what he had been. In the court and among the high officers his deportment was equally unbending, he was the same stern mentor.

Among the officers was one Wang Hwan, called also Tsze-gaou, a favourite with the king, insolent and presuming. Him Mencius treated with an indifference and even contempt which must have been very provoking. A large party were met one time at the house of an officer who had lost a son, for the purpose of expressing their condolences. Mencius was among them, when suddenly Wang Hwan

<sup>2</sup> Bk I., Pt I., vi

<sup>1</sup> This conclusion is adopted because it was in 311 that Yen rebelled, when the king said that he was very much ashamed when he thought of Mencius, who had strongly condemned his policy towards the State of Yen.—This is another case in which the chronology is differently laid down by the authorities, Sze-ma Ts'een saying that Yen was taken by king Min (湣), the son and successor of Seuen.

when Mencius visited him <sup>1</sup> A long, stormy, and disastrous rule was about to terminate, but the king was as full of activity and warlike enterprise as ever he had been. At his first interview with Mencius, he addressed him in the well known words, "Venerable Sir, since you have not counted it far to come here, a distance of a thousand *le*, may I presume that you are likewise provided with counsels to profit my kingdom?" Mencius in reply starts from the word *profit*, and expatiates eloquently on the evil consequences that must ensue from making a regard to profit the ground of conduct or the rule of policy. As for himself, his theme must be benevolence and righteousness. On these he would discourse, but on nothing else, and in following them a prince would obtain true and sure advantages.

Only five conversations are related between king Hwuy and the philosopher. They are all in the spirit of the first which has just been described, and of those which he had with king Seuen of Ts'e. There is the same freedom of expostulation, or, rather, boldness of reproof, and the same unhesitating assurance of the success that would follow the adoption of his principles. The most remarkable is the third, where we have a sounder doctrine than where he tells king Seuen that his love of beauty and money and valour need not interfere with his administration of royal government. Hwuy is boasting of his diligence in the government of his State, and sympathy with the sufferings of his people, as far beyond those of any of the neighbouring rulers, and wondering how he was not more prosperous than they. Mencius replies, "Your Majesty is fond of war, —let me take an illustration from it. The drums sound, and the weapons are crossed, when suddenly the soldiers on one side throw away their coats of mail, trail their weapons behind them, and run. Some of them run a hundred paces, and some run only fifty. What would you think if those who run fifty paces were to laugh at those

1. There are various difficulties about the reign of king Hwuy of Lëang. Sze-ma Ts'een makes it commence in 369 and terminate in 334. He is then succeeded by Seang (襄), whose reign ends in 318; and he is followed by Gao (昭) till 255. What are called The Bamboo Books (竹書) extend Hwuy's reign to B.C. 318, and the next 70 years are assigned to king Gao. The Annals of the Empire (which are compiled from The General Mirror of History [通鑑]) follow the Bamboo Books in the length of king Hwuy's reign, but make him followed by Seang; and take no note of a king Gao. —From Mencius we may be assured that Hwuy was succeeded by Seang; and the view of his life which I have followed in this sketch leads to the longer period assigned to his reign.

mourning were accomplished <sup>8</sup> It could not be long after this when trouble and confusion arose in Yen, a large State to the north-west of Ts'e, in the present Chih-le. Its prince, who was a poor weakling, wished to go through the sham of resigning his throne to his prime minister, understanding that he would decline it, and that thus he would have the credit of playing the part of the ancient Yaou, while at the same time he retained his kingdom. The minister, however, accepted the tender, and, as he proved a tyrannical ruler, great dissatisfaction arose. Shin T'ung, an officer of Ts'e, asked Mencius whether Yen might be smitten. He replied that it might, for its prince had no right to resign it to his minister, and the minister no right to receive it. "Suppose," said he, "there were an officer here with whom you were pleased, and that, without informing the king, you were privately to give him your salary and rank, and suppose that this officer, also without the king's orders, were privately to receive them from you—would such a transaction be allowable? And where is the difference between the case of Yen and this?"

Whether these sentiments were reported to king Seuen or not, he proceeded to attack Yen, and found it an easy prey. Mencius was charged with having advised the measure, but he ingeniously repudiated the accusation. "I answered Shin T'ung that Yen might be smitten. If he had asked me 'Who may smite it?' I would have answered him 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer, and that one asks me 'May this man be put to death?' I will answer him 'He may.' If he ask me 'Who may put him to death?' I will answer him 'The chief criminal judge may put him to death.' But now with one Yen to smite another Yen—how should I have advised this?" This reference to 'The minister of Heaven' strikingly illustrates what was said about the state of China in Mencius' time. He tells us in one place that hostile states do not correct one another, and that only the supreme authority can punish its subjects by force of arms <sup>10</sup> But there was now no supreme authority in China. He saw in the emperor but "the shadow of an empty name." His conception of a minister of Heaven was not unworthy. He was one

<sup>8</sup> Some are of opinion that Mencius stopped all the period of mourning in Loo, but the more natural conclusion, Bk II., Pt II., vii 1, seems to me that he returned to Ts'e, and stayed at Ying, without going to court.

<sup>9</sup> Bk, II., Pt, II, viii

<sup>10</sup> Bk VII., Pt II., ii.

made his appearance. One and another moved to do him honour and win from him a smile,—all indeed but Mencius, who paid no regard to him. The other complained of the rudeness, but the philosopher could show that his conduct was only in accordance with the rules of propriety.<sup>2</sup>

Another time, Mencius was sent as the chief of a mission of condolence to the court of T'ang, Wang Hwan being the assistant commissioner. Every morning and evening he waited upon Mencius, who never once exchanged a word with him on the business of their mission.<sup>3</sup>

Now and then he became the object of unpleasant remark and censure. At his instigation, an officer, Ch'c Wa, remonstrated with the king on some abuse, and had in consequence to resign his office. The people were not pleased with Mencius, thus advising others to their harm, and yet continuing to retain his own position undisturbed. "In the course which he marked out for Ch'c Wa," they said, "he did well, but we do not know as to the course which he pursues for himself." The philosopher, however, was never at a loss in rendering a reason. He declared that, as his office was honorary, he could net "freely and without restraint either in going forward or retiring."<sup>4</sup> In this matter we have more sympathy with the condemnation than with the defence.

Some time during these years there occurred the death of Mencius' excellent mother. She had been with him in Ts'c, and he carried the coffin to Loo, to bury it near the dust of his father and ancestors. The funeral was a splendid one. Mencius perhaps erred in having it so from his dislike to the Mohists, who advocated a spare simplicity in all funeral matters.<sup>5</sup> His arrangements certainly excited the astonishment of some of his own disciples,<sup>6</sup> and were the occasion of general remark.<sup>7</sup> He defended himself on the ground that "the superior man will not for all the world be niggardly to his parents," and that, as he had the means, there was no reason why he should not give all the expression in his power to his natural feelings.

Having paid this last tribute of filial duty, Mencius returned to Ts'c, but he could not appear at court till the three years of his

<sup>2</sup> Bk. IV., Pt. II., xvii.    <sup>3</sup> Bk. II., Pt. II., vi.    <sup>4</sup> Bk. II., Pt. II., v.    <sup>5</sup> Bk. III. Pt. I., v. 2.    <sup>6</sup> Bk. II. Pt. II. vii.    <sup>7</sup> Bk. I. Pt. II., xvi.



losopher, and is very sharply reprovèd for joining himself to such a character "for the sake of the loaves and fishes"<sup>3</sup> Other references to him are more favourable Mencius declares him to be "a good man," "a real man"<sup>4</sup> He allows that "he is not a man of vigour," nor "a man wise in council," nor "a man of much information," but he says "he is a man that loves what is good," and "the love of what is good is more than a sufficient qualification for the government of the empire, how much more is it so for the State of Loo"<sup>5</sup>

Either on his own impulse or by Yǒ-ching's invitation, Mencius went himself also to Loo, hoping that the prince who had committed his government to the disciple might be willing to listen to the counsels of the master The duke was informed of his arrival by Yǒ-ching, and also of the deference which he exacted He resolved to go and visit him and invite him to the court The horses were put to the carriage, and the duke was ready to start, when the intervention of his favourite, a worthless creature called Tsang Ts'ang, diverted him from his good purpose When told by the duke that he was going to visit the scholar Mǎng, Ts'ang said, "That you demean yourself to pay the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue From such men the rules of ceremonial proprieties and right proceed, but on the occasion of this Mǎng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince" The duke said, "I will not," and carriage and horses were ordered back to their places

As soon as Yǒ-ching had an audience of the duke, he explained the charge of impropriety which had been brought against Mencius; but the evil was done The duke had taken his course "I told him," said Yǒ-ching, "about you, and he was coming to see you, when Tsang Ts'ang stopped him" Mencius replied to him, "A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others But to advance a man or to stop his advance is really beyond the power of other men; my not finding in the prince of Loo a ruler who would confide in me, and put my counsels into practice, is from Heaven How could that scion of the Tsang family cause me not to find the ruler that would suit me?"<sup>6</sup>

<sup>3</sup> Bk IV, Pt I xxv  
II, vii

<sup>4</sup> VII, Pt II, xxv

<sup>5</sup> Bk VI, Pt II, xiii

<sup>6</sup> Bk I, Pt

who, by the distinction which he gave to talents and virtue, and by his encouragement of agriculture and commerce, attracted all people to him as a parent. He would have no enemy under heaven, and could not help attaining to the imperial dignity <sup>11</sup>

King Seuen, after conquering and appropriating Yen, tried to get Mencius' sanction of the proceeding, alleging the ease and rapidity with which he had effected the conquest as an evidence of the favour of Heaven. But the philosopher was true to himself. The people of Yen, he said, had submitted, because they expected to find in the king a deliverer from the evils under which they groaned. If they were pleased, he might retain the State, but if he tried to keep it by force, there would simply be another revolution <sup>12</sup>

The king's love of power prevailed. He determined to keep his prey, and ere long a combination was formed among the neighbouring princes to wrest Yen from him. Full of alarm he again consulted Mencius, but got no comfort from him. "Let him restore his captives and spoils, consult with the people of Yen, and appoint them a ruler—so he might be able to avert the threatened attack."<sup>13</sup>

The result was as Mencius had predicted. The people of Yen rebelled. The king felt ashamed before the philosopher, whose second residence in Ts'e was thus brought to an unpleasant termination.

10 We do not know that Mencius visited any of the princes after this. On leaving Ts'e, he took his way again to Sung, the duke of

Mencius in Loo— which had taken the title of king in B.C. 317. A report also had gone abroad that he was setting about to practise the true royal government, but Mencius soon satisfied himself of its incorrectness.<sup>1</sup>

The last court at which we find him is that of Loo, B.C. 309. The duke P'ing had there called Yō-ching, one of the philosopher's disciples, to his councils, and indeed committed to him the administration of the government. When Mencius heard of it, he was so overjoyed that he could not sleep.<sup>2</sup>

The first appearance (in point of time) of this Yō-ching in the Seven Books is not much to his credit. He comes to Ts'e in the train of Wang Hwan, the favourite who was an offence to the phi-

11 Bk. II. Pt. I., v.

12 Bk. I., Pt. II. x.

13 Bk. I. Pt. II., xl.

1 See Bk. III. Pt. II., v., vi.

2 Bk. VI., Pt. II. xlii.

his ancestors But in the case of Mencius, as in that of Confucius, this order is reversed. No excellence of descendants can extend to them; and the nation acknowledges its obligations to them by nobility and distinction conferred through all generations upon their posterity

## SECTION II

### HIS INFLUENCE AND OPINIONS.

1 Confucius had hardly passed off the stage of life before his merits began to be acknowledged The duke Gae, who had neglected his counsels when he was alive, was the first to pronounce his eulogy, and to order that public sacrifices should be offered to him. His disciples proclaimed their estimation of him as superior to all the sages whom China had ever seen. Before long this view of him took possession of the empire, and since the Han dynasty, he has been the man whom sovereign and people have delighted to honour.

The memory of Mencius was not so distinguished We have seen that many centuries elapsed before his Writings were received among the classics of the empire It was natural that under the same dynasty when this was done the man himself should be admitted to share in the sacrifices presented to Confucius

The emperor Shin-tsung,<sup>1</sup> in A D 1083, issued a patent, constituting Mencius "Duke of the kingdom of Tsow,"<sup>2</sup> and ordering a temple to be built to him in the district of Tsow, at the spot where the philosopher had been interred In the following year it was enacted that he should have a place in the temple of Confucius, next to that of Yen Yuen, the favourite disciple of the sage

In A D 1330, the emperor Wăn-tsung,<sup>3</sup> of the Yuen dynasty, made an addition to Mencius' title, and styled him "Duke of the kingdom of Tsow, Inferior Sage."<sup>4</sup> This continued till the rise of the Ming

<sup>1</sup> 神宗, A D 1068-1085    <sup>2</sup> 鄒國公    <sup>3</sup> 文宗, A D 1330-1333    <sup>4</sup> 鄒國中甲公 The 中 has been translated 'second-rate,' but it is by no means so depreciating a term as that, simply indicating that Mencius was second to Confucius The title 中甲 was first applied to him by Chaou K'ie

Mencius appears to have accepted this intimation of the will of Heaven as final. He has a remarkable saying, that Heaven controls the development of a man's faculties and affections, but as there is an adaptation in his nature for these, the superior man does not say—"It is the appointment of Heaven"<sup>7</sup> In accordance with this principle he had striven long against the adverse circumstances which threw his hopes of influencing the rulers of his time again and again in the dust. On his first leaving Loo we saw how he said—"Heaven does not yet wish that the empire should enjoy tranquillity and good order" For about fifteen years, however, he persevered, if peradventure there might be a change in the Heavenly councils. Now at last he bowed in submission. The year after and he would reach his grand climacteric. We lose sight of him. He retired from courts and great officers. We can but think and conjecture of him, according to tradition, passing the last twenty years of his life amid the more congenial society of his disciples, discoursing to them, and compiling the Works which have survived as his memorial to the present day.

11 I have endeavoured in the preceding paragraphs to put together the principal incidents of Mencius' history as they may be gathered from his Writings. There is no other source of information about him, and we must regret that they tell us nothing of his domestic life and habits. In one of the stories about his mother there is an allusion to his wife, from which we may conclude that his marriage was not without its bitternesses. It is probable that the Măng Chung, mentioned in Bk. II, Pt. II, 11, was his son, though this is not easily reconcilable with what we read in VI, Pt. I, v, of a Măng Ke, who was, according to Chao K'e, a brother of Măng Chung. We must believe that he left a family, for his descendants form a large clan at the present day. He wăn, the 56th in descent from Mencius, was, in the reign of Kea tsing (A.D. 1522-1566), constituted a member of the Han lin college, and of the Board in charge of the Five King, which honour was to be hereditary in the family, and the holder of it to preside at the sacrifices to his ancestor.<sup>1</sup> Chün's appreciation of our philosopher could not be more strikingly shown. Honours flow back in this empire. The descendant ennobles

<sup>7</sup> Bk. III., Pt. II. xlv

<sup>1</sup> See Morrison's Dictionary on Mencius, character 孟.

of Mencius was changed into "The philosopher Măng, Inferior, Sage" So it continues to the present day His place is the second on the west, next to that of the philosopher Tsăng Originally, we have seen, he followed Yen Hwuy, but Hwuy, Tsze-sze, Tsăng, and Măng were appointed the sage's four assessors, and had their relative positions fixed, in 1267

2 The second edict of Hung-woo, restoring Mencius to his place in the temples of Confucius, states fairly enough the services which he is held to have rendered to his country The Estimate of Mencius by himself and by scholars philosopher's own estimate of himself has partly appeared in the sketch of his Life <sup>1</sup> He seemed to start with astonishment when his disciple Kung-sun Ch'ow was disposed to rank him as a sage,<sup>2</sup> but he also said on one occasion "When sages shall rise up again, they will not change my words"<sup>3</sup> Evidently, he was of opinion that the mantle of Confucius had fallen upon him A work was to be done in his generation, and he felt himself able to undertake it After describing what had been accomplished by the great Yu, by Chow-kung, and Confucius, he adds "I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions, and banish away their licentious expressions, and thus to carry on the work of the three sages"<sup>4</sup>

The place which Mencius occupies in the estimation of the literati of China may be seen by the following testimonies, selected from those appended by Choo He to the prefatory notice of his Life in the "Collected Comments"

Han Yu<sup>5</sup> says, "If we wish to study the doctrines of the sages, we must begin with Mencius" He also quotes the opinion of Yang Tsze-yun,<sup>6</sup> "Yang and Mih were stopping up the way of truth, when Mencius refuted them, and scattered their delusions without difficulty," and then remarks upon it "When Yang and Mih walked abroad, the true doctrine had nearly come to nought Though Mencius possessed talents and virtue, even those of a sage, he did not occupy the throne He could only speak and not act With all his earnestness, what could he do? It is owing, however, to his words, that learners now-a-days still know to revere Confucius, to honour benevolence and righteousness, to esteem the true sovereign

<sup>1</sup> See above p 25

<sup>2</sup> Bk II, Pt I, n 18, 19

<sup>3</sup> Bk III, Pt II, n 10

<sup>4</sup> *Ib*, par

13

<sup>5</sup> See above, pp 11, 12

<sup>6</sup> 楊子雲, —died A D 18

dynasty, the founder of which, Hung woo, had his indignation excited in 1372 by one of Mencius' conversations with king Seuen. The philosopher had said — "When the prince regards his ministers as his hands and feet, the ministers regard their prince as their belly and heart, when he regards them as his dogs and horses, they regard him as any other man, when he regards them as ground or as grass, they regard him as a robber and an enemy"<sup>5</sup> To apply such names as *robber* and *enemy* in any case to sovereigns seemed to the imperial reader an unpardonable outrage, and he ordered Mencius to be degraded from his place in the temples of Confucius, declaring also that if any one remonstrated on the proceeding he should be dealt with as guilty of "Contempt of Majesty."

The scholars of China have never been slow to vindicate the memory of its sages and worthies. Undeterred by the imperial threat, Ts'ên T'ang,<sup>6</sup> a president of the Board of Punishments, presented himself with a remonstrance, saying—"I will die for Mencius, and my death will be crowned with glory." The emperor was moved by his earnestness, and allowed him to go scathless. In the following year, moreover, examination and reflection produced a change of mind. He issued a second proclamation to the effect that Mencius, by exposing heretical doctrines and overthrowing perverse speakings, had set forth clearly the principles of Confucius, and ought to be restored to his place as one of his assessors.<sup>7</sup>

In 1530, the ninth year of the reign Ken tsing, a general revision was made of the sacrificial canon for the sages temple, and the title

<sup>5</sup> Bk. IV. Pt. II., III. 6 錢唐 7 I have taken this account from The Sacrificial Canon of the Sage's Temples (vol. I., proleg. p. 103). Dr. Morrison in his Dictionary under the character 子 adds that the change in the emperor's mind was produced by his reading the remarkable passage in Bk. VI., Pt. II., xv., about trials and hardships as the way by which Heaven prepares men for great services. He thought it was descriptive of himself, and that he could argue from it a good title to the crown;—and so he was mollified to the philosopher. It may be worth while to give here the concluding remarks in 'The Paraphrase for Daily Lessons Explaining the Meaning of the Four Books' (vol. I., proleg. p. 131), on the chapter of Mencius which was deemed by the imperial reader so objectionable.—Mencius wished that sovereigns should treat their ministers according to propriety and nourish them with kindness, and therefore he used those perilous words in order to alarm and rouse them. As to the other side, the part of ministers, though the words in question regard them as his hands and feet, they ought notwithstanding to discharge most earnestly their duties of loyalty and love. Yes, though he regard them as dogs and horses, or as the ground and grass, they ought still more to perform their part in spite of all difficulties, and oblivious of their persons. They may on no account make the manner in which they are regarded, whether it be of appreciation or contempt, the standard by which they regulate the measure of their grateful service. The words of Confucius, that the ruler should behave to his ministers according to propriety and the ministers serve their sovereign with faithfulness, contain the unchanging rule for all ages. The authors of the 'Daily Lessons' did their work by imperial order and evidently had the fear of the court before their eyes. Their language implies a censure of our philosopher. There will ever be a grudge against him in the minds of despots, and their creatures will be ready to deprecate him.

says "The great object of Mencius in his writings is to rectify men's hearts, teaching them to preserve their heart and nourish their nature, and to recover their lost heart. When he discourses of benevolence, righteousness, propriety, and knowledge, he refers to the principles of these in the heart commiserating, feeling shame and dislike, affected with modesty and complaisance, approving and disapproving. When he speaks of the evils springing from perverted speakings, he says 'Growing first in the mind, they prove injurious to government.' When he shows how a prince should be served, he says 'Correct what is wrong in his mind. Once rectify the prince, and the kingdom will be settled.' With him the thousand changes and ten thousand operations of men all come from the mind or heart. If a man once rectify his heart, little else will remain for him to do. In 'The Great Learning,' the cultivation of the person, the regulation of the family, the government of the State, and the tranquillization of the empire, all have their root in the rectifying of the heart and the making the thoughts sincere. If the heart be rectified, we recognize at once the goodness of the nature. On this account, whenever Mencius came into contact with people, he testified that man's nature is good. When Ow-yang Yung shui<sup>10</sup> says, that in the lessons of the sages, man's nature does not occupy the first place, he is wrong. There is nothing to be put before this. Yaou and Shun are the models for ten thousand ages simply because they followed their nature. And to follow our nature is just to accord with Heavenly principle. To use plans and arts, away from this, though they may be successful in great achievement, is the selfishness of human desires, and as far removed from the mode of action of the sage, as earth is from heaven." I shall close these testimonies with a sentence from Choo He himself. He says "Mencius, when compared with Confucius, always appears to speak in too lofty a style; but when we hear him proclaiming the goodness of man's nature, and celebrating Yaou and Shun, then we likewise perceive the solidity of his discourses."<sup>11</sup>

4 The judgment concerning our philosopher contained in the above quotations will approve itself to every one who has carefully

<sup>10</sup> 歐陽永叔  
temples of Confucius

This was one of China's greatest scholars. He has now a place in the

<sup>11</sup> See 朱子全書, 卷一 |

and despise the mere pretender. But the grand rules and laws of the sage and sage-emperors had been lost beyond the power of redemption, only one in a hundred of them was preserved. Can it be said in those circumstances that Mencius had an easy task? Yet had it not been for him, we should have been buttoning the lap-pets of our coats on the left side, and our discourse would have been all confused and indistinct,—it is on this account that I have honoured Mencius, and consider his merit not inferior to that of Yu.”

One asked the philosopher Ch’ing whether Mencius might be pronounced to be a sage. He replied, “I do not dare to say altogether that he was a sage, but his learning had reached the extremest point.” The same great scholar also said —“The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of *benevolence*, but as soon as Mencius opens his mouth, we hear of *benevolence* and *righteousness*. Confucius only spoke of the *will* or *mind*, but Mencius enlarged also on the *nourishment of the passion nature*. In these two respects his merit was great.” “Mencius did great service to the world by his teaching the goodness of man’s nature.” “Mencius had a certain amount of the heroic spirit, and to that there always belong some jutting corners, the effect of which is very injurious. Yen Yuen, all round and complete, was different from this. He was but a hair’s-breadth removed from a sage, while Mencius must be placed in a lower rank, a great worthy, an inferior sage.” Ch’ing was asked where what he called the spirit heroic of Mencius could be seen. “We have only to compare his words with those of Confucius,” he said, “and we shall perceive it. It is like the comparison of ice or crystal with a precious stone. There is bright enough, but the precious stone, without so much brilliancy, has a softness and richness all its own.”<sup>7</sup> The scholar Yang<sup>8</sup>

7 程子; see vol. I., proleg. p. 4. 8 This is probably the original of what appears in the “Memoires concernant les Chinois,” in the notice of Mencius, vol. III. and which Thornton (vol. II. pp. 216, 217) has faithfully translated therefrom in the following terms:—Confucius, through prudence or modesty often dissimulated; he did not always say what he might have said; Ming-tze, on the contrary was incapable of constraining himself; he spoke what he thought, and without the least fear or reserve. He resembles ice of the purest water through which we can see all its defects as well as its beauties; Confucius, on the other hand, is like a precious gem, which, though not so pellucid as ice, has more strength and solidity. The former of these sentences is quite alien from the style of Chinese thinking and expression. 9 楊氏 This is 楊

時 styled 中立 but more commonly referred to as 楊龜山. He was one of the great scholars of the Sung dynasty a friend of the two Ch’ing. He has a place in the temples of Confucius.



5 It was pointed out in treating of the opinions of Confucius, that he allowed no "right divine" to a sovereign, independent of his exercising a benevolent rule. This was one of the topics, however, of which he was shy.

Specimens of Mencius' opinions, and manner of advocating them

With Mencius, on the contrary, it was a favourite theme. The degeneracy of the times and the ardour of his disposition prompted him equally to the free expression of his convictions about it.

"The people," he said, "are the most important element in a nation, the spirits of the land and grain are the next, the sovereign is the lightest. When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

On government—The people more important than the sovereign

When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place."

"*The people are the most important element in a nation, and the sovereign is the lightest,*" that is certainly a bold and ringing affirmation.

An unworthy sovereign may be dethroned or put to death

Mencius was not afraid to follow it to the conclusion that the sovereign who was exercising an injurious rule should be dethroned. His existence is not to be allowed to interfere with the general good. Killing in such a case is no murder. King Seuen once asked, "Was it so that T'ang banished Keë, and that king Woo smote Chow?" Mencius replied, "It is so in the records." The king asked, "May a minister then put his sovereign to death?" Our philosopher's reply was "He who outrages the benevolence proper to his nature is called a robber, he who outrages righteousness is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard in his case of the putting a sovereign to death."

With regard to the ground of the relation between ruler and people, Mencius refers it very clearly to the will of God. In one place he adapts for his own purpose the language of king Woo in the Shoo-king. "Heaven having produced the inferior people, appointed for them rulers and

The ground of the relation between ruler and people

Correctness of the above testimonies Mencius own peculiarities appear in his expositions of doctrine

perused his Works The long passage from Yang Kweishinn is especially valuable, and puts the principal characteristic of Mencius' teachings in a clear light Whether those teachings have the intrinsic value which is ascribed to them is another question I will endeavour to show in the present section that they have not But Mencius' position with reference to "the doctrines of the sages" is correctly assigned We are not to look for new truths in him And this does not lead his countrymen to think less highly of him I ventured to lay it down as one grand cause of the position and influence of Confucius, that he was simply the preserver of the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China. In this Mencius must share with him

But while we are not to look to Mencius for new truths, the peculiarities of his natural character were more striking than those of his master There was an element of "the heroic" about him He was a dialectician, moreover If he did not like disputing as he protested that he did not, yet, when forced to it, he showed himself a master of the art An ingenuity and subtlety, which we cannot but enjoy, often mark his reasonings We have more sympathy with him than with Confucius He comes closer to us He is not so awe-ful, but he is more admirable The doctrines of the sages take a tinge from his mind in passing through it, and it is with that Mencian character about them that they are now held by the cultivated classes and by readers generally

I will now call attention to a few passages illustrative of these remarks Some might prefer to search them out for themselves in the body of the volume, and I am far from intending to exhaust the subject There will be many readers, however, pleased to have the means of forming an idea of the man for themselves brought within small compass My next object will be to review his doctrine concerning man's mental constitution and the nourishment of the passion nature, in which he is said to have rendered special service to the cause of truth That done, I will conclude by pointing out what I conceive to be his chief defects as a moral and political teacher To the opinions of Yang Choo and Mih, which he took credit to himself for assailing and exposing, it will be necessary to devote another chapter

not relatives, he allows that even they may, under certain conditions, take summary measures with their sovereign. His disciple Kung-sun Ch'ow said to him, "E Yin said, 'I cannot be near and see him so disobedient to reason,' and therewith he banished T'ae-keñ to T'ung. The people were much pleased. When T'ae-keñ became virtuous, he brought him back, and the people were again much pleased. When worthies are ministers, may they indeed banish their sovereigns in this way, when they are not virtuous?" Mencius replied, "If they have the same purpose as E Yin, they may. If they have not the same purpose, it would be usurpation." His grand device, however, is what he calls "the minister of Heaven." When the sovereign has become worthless and useless, his hope is that Heaven will raise up some one for the help of the people, some one who shall so occupy in his original subordinate position as to draw all eyes and hearts to himself.<sup>8</sup> Let him then raise the standard, not of rebellion but of righteousness,<sup>9</sup> and he cannot help attaining to the highest dignity. So it was with the great T'ang, so it was with the kings Wán and Woo. Of the last Mencius says "There was one man" *i.e.*, the tyrant Chow "pursuing a violent and disorderly course in the empire, and king Woo was ashamed of it. By one display of his anger, he gave repose to all the people."<sup>10</sup> He would have been glad if any one of the princes of his own time had been able to vault in a similar way to the imperial throne, and he went about counselling them to the attempt. "Let your Majesty," said he to king Seuen, "in like manner, by one burst of anger, give repose to all the people of the empire." This was in fact advising to rebellion, but the philosopher would have recked little of such a charge. The House of Chow had forfeited in his view its title to the empire. Alas! among all the princes he had to do with, he did not find one who could be stirred to so honourable an action.

We need not wonder that Mencius, putting forth the above views so boldly and broadly, should not be a favourite with the rulers of China. His sentiments, professed by the literati, and known and read by all the people, have operated powerfully to compel the good behaviour of "the powers that be." If may be said that they encourage the aims of selfish ambition, and the lawlessness of the

7 Bk VII., Pt I, xxxi      8 Bk II, Pt v      9 起義兵, 'a raising of righteous soldiers,'—this is the profession of all rebel leaders in China.      10 Bk I, Pt II, iii 7

teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the empire<sup>3</sup>. But the question arises—How can this will of Heaven be known? Mencius has endeavoured to answer it. He says —“Heaven gives the empire, but its appointment is not conferred with specific injunctions. Heaven does not speak. It shows its will by a man's personal conduct and his conduct of affairs.” The conclusion of the whole matter is —“Heaven sees according as the people see, Heaven hears according as the people hear.”<sup>4</sup> ✓

It may not be easy to dispute these principles. I for one have no hesitation in admitting them. Their application, however, must always be attended with difficulty. Here is a sovereign who is the very reverse of a minister of God for good. He ought to be removed, but who is to remove him? Mencius teaches in one passage that the duty is to be performed by his relatives who are also ministers. The king Seuen asked him about the office of chief ministers. Mencius said, “Which chief ministers is your Majesty asking about?” “Are there differences among them,” inquired the king. “There are,” was the reply, “there are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname.” The king said, “I beg to ask about the chief ministers who are noble and relatives of the prince.” Mencius answered, “If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him.” The king on this looked moved, and changed countenance. Mencius said, “Let not your Majesty be offended. You asked me, and I dare not answer but according to truth.”<sup>5</sup>

This plan for disposing of an unworthy sovereign has been acted on in China and in other countries. It is the best that can be adopted to secure the throne in the ruling House.

Virtuous ministers, and the minister of Heaven, may dethrone a ruler. But where there are no relatives that have the virtue and power to play such a part, what is to be done? Mencius has two ways of meeting this difficulty. Contrary to his general rule<sup>6</sup> for the conduct of ministers who are

<sup>3</sup> Bk. I. Pt. II. III. 7.  
II., ix. 2.

<sup>4</sup> Bk. V. Pt. I., v.

<sup>5</sup> Bk. V., Pt. II., ix.

<sup>6</sup> Bk. V. Pt.

subjection of the heart '14 The highest style of excellence will of course have its outgoings in benevolence. Apart from that, it will be powerless, as Mencius says His words are akin to those of Paul.

"Scarcely for a righteous man will one die yet peradventure for a good man some would even dare to die."

On the effects of a benevolent rule he says "K'ee and Chow's losing the empire arose from their losing the people, and to lose the people means to lose their hearts There is a way to get the empire.

get the people, and the empire is got There is a way to get the people get their hearts, and the people are got There is a way to get their hearts it is simply to collect for them what they like, and not to lay on them what they dislike The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness. As the otter aids the deep waters, driving the fish into them, and as the hawk aids the thickets, driving the little birds to them, so K'ee and Chow aided T'ang and Woo, driving the people to them If among the present sovereigns of the empire there were one who loved benevolence, all the other princes would aid him by driving the people to him Although he wished not to become emperor, he could not avoid becoming so "15

Two principal elements of this benevolent rule, much insisted on by Mencius, deserve to be made prominent They are to be found indicated in the Analects, and in the older classics also, but it was reserved for our philosopher to set them forth, sharply

To make the people prosperous, and to educate them, are important elements in a benevolent rule

defined in his own style, and to show the connection between them They are that the people be made well off, and that they be educated, and the former is necessary in order to the efficiency of the other

Once, when Confucius was passing through Wei in company with Yen Yew, he was struck with the populousness of the State The disciple said, "Since the people are thus numerous, what more shall be done for them?" Confucius answered, "Enrich them" "And when they have been enriched, what more shall be done for them?" The reply was "Teach them "16 This brief conversation contains the germs of the ideas on which Mencius delighted to dwell

14 Bk IV, Pt II, xvi

15, Bk IV, Pt I, ix

16 Conf Ana, XIII, ix.

licentious mob I grant it. They are lessons for the virtuous, and not for the lawless and disobedient, but the government of China would have been more of a grinding despotism, if it had not been for them

On the readiness of the people to be governed Mencius only differs from Confucius in the more vehement style in which he expresses

The influence of personal character in a ruler his views. He does not dwell so much on the influence of personal virtue, and I pointed out, in the sketch of his Life, how he all but compromised his character in his communications with king Seuen, telling him that his love of women, of war, and of money might be so regulated as not to interfere with his exercise of true royal government. Still he speaks at times correctly and emphatically on this subject. He quotes Confucius' language on the influence generally of superiors on inferiors, —that "the relation between them is like that between the wind and grass, the grass must bend when the wind blows upon it,"<sup>11</sup> and he says himself —"It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent. Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and all his acts will be correct. Once rectify the prince, and the kingdom will be firmly settled."<sup>12</sup>

But the misery which he saw around him, in consequence of the prevailing anarchy and constant wars between State and State, led

Benevolent government, and its effects. Mencius to insist on the necessity of what he called "a benevolent government." The king Seang asked him, "Who can unite the empire under one sway?" and his reply was, "He who has no pleasure in killing men can so unite it."<sup>13</sup> His being so possessed with the sad condition of his time likewise gave occasion, we may suppose, to the utterance of another sentiment, sufficiently remarkable. "Never, said he, "has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the

11 Bk. III., Pt. I., ll. 4.

12 Bk. IV. Pt. I., xx.

13 Bk. I., Pt. I., vi.

And education would be directed simply to illustrate the human relations <sup>21</sup> What he says on these subjects is not without shrewdness, though many of his recommendations are inappropriate to the present state of society in China itself as well as in other countries. But his principle, that good government should contemplate and will be seen in the material wellbeing of the people, is worthy of all honour. Whether government should interfere to secure the education of the people is questioned by not a few. The religious denomination to which I have the honour to belong has distinguished itself by opposing such a doctrine in England, more zealously perhaps than wisely. But when Mencius teaches that with the mass of men education will have little success where the life is embittered by a miserable poverty, he shows himself well acquainted with human nature. Educationists now seem generally to recognize it, but I think it is only within a century that it has assumed in Europe the definiteness and importance with which it appeared to Mencius here in China two thousand years ago.

We saw how Mencius, when he was residing in T'äng, came into contact with a class of enthusiasts, who advocated a return to the primitive state of society,

"When Adam delved and Eve span"

They said that wise and able princes should cultivate the ground equally and along with their people, and eat the fruit of their labour, that "to have granaries, arsenals, and treasuries was an oppressing of the people." Mencius exposed these errors very happily, showing the necessity to society of a division of labour, and that the conduct of government should be in the hands of a lettered class.

Necessity for a division of labour, and that government be conducted by a lettered class

"I suppose," he said to a follower of the strange doctrines, "that Heu Hing sows grain and eats the produce. Is it not so?" "It is so," was the answer, "I suppose that he also weaves cloth, and wears his own manufacture. Is it not so?" "No, Heu wears clothes of hair-cloth." "Does he wear a cap?" "He wears a cap." "What kind of cap?" "A plain cap." "Is it woven by himself?" "No, he gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers and earthen-ware pans, and does he plough with an iron

We read in one place —“Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light —so the people may be made rich

“Let it be seen to that they use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies —so their wealth will be more than can be consumed

“The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so as cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?”<sup>17</sup>

Again he says —“In good years the youth of a country are most of them good, while in bad years they abandon themselves to evil.”<sup>18</sup>

It is in his conversations, however, with king Stuen of T'se and duke Wän of T'äng, that we find the fullest exposition of the points in hand. “It is only scholars”—officers, men of a superior order—“who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them —this is to entrap the people. Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children, that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.”<sup>19</sup>

It is not necessary to remark here on the measures which Mencius recommends in order to secure a certain livelihood for the people. They embrace the regulation both of agriculture and commerce.<sup>20</sup>

<sup>17</sup> Bk. VII., Pt. I. xxiil.    <sup>18</sup> Bk. VI., Pt. I., vii.    <sup>19</sup> Bk. I., Pt. I. vii. 20 21; Bk. III., Pt. I., iii. 2.    <sup>20</sup> Bk. III., Pt. I. iii.; Bk. I., Pt. II., iv.; Bk. II., Pt. I., vi. et al.



which were the same in size " Mencius meets this with a decisive reply "It is the nature of things to be of unequal quality, some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes were of the same price with small shoes, who would make them? For people to follow the doctrines of Heu would be for them to lead one another on to practise deceit. How can they avail for the government of a State?"

There is only one other subject which I shall here notice, with Mencius' opinions upon it, the position namely, which he occupied

<sup>Mencius' position as</sup>  
<sup>'a Teacher'</sup>

himself with reference to the princes of his time. He calls it that of "a Teacher," but that term in our language very inadequately represents it. He wished to meet with some ruler who would look to him as "guide, philosopher, and friend," regulating himself by his counsels, and thereafter committing to him the entire administration of his government. Such men, he insisted, there had been in China from the earliest ages. Shun had been such to Yaou, Yu and Kaou-yaou had been such to Shun, E Yin had been such to T'ang, T'ae-kung Wang had been such to king Wăn, Chow-kung had been such to the kings Woo and Shing, Confucius might have been such to any prince who knew his merit, Tsze sze was such, in a degree, to the dukes Hwuy of Pe and Muh of Loo<sup>24</sup>. The wandering scholars of his own day, who went from court to court, sometimes with good intentions and sometimes with bad, pretended to this character, but Mencius held them in abhorrence. They disgraced the character and prostituted it, and he stood forth as its vindicator and true exemplifier.

Never did Christian priest lift up his mitred front, or show his shaven crown, or wear his Geneva gown, more loftily in courts and palaces than Mencius, the Teacher, demeaned himself. We have seen what struggles sometimes arose between him and the princes who would fain have had him bend to their power and place. "Those," said he, "who give counsel to the great should despise them,

<sup>24</sup> See Bk. 1., Pt. II., III., VII. *et al.*



Shun?' "27 It does not appear that any of those worthies accepted favours while they were not in office, or from men whom they disapproved. With Mencius it was very different: he took largely from the princes whom he lectured and denounced. Possibly he might plead in justification the example of Confucius, but he carried the practice to a greater extent than that sage had ever done, - to an extent which staggered even his own disciples and elicited their frequent inquiries. For instance, "P'ang K'ang asked him, saying, 'Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?'" Mencius replied, "If there be not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yaou is not to be considered excessive. Do you think it was excessive?" "No," said the other, "but for a scholar performing no service to receive his support notwithstanding is improper." Mencius answered, "If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man who, at home, is filial, and, abroad, respectful to his elders, and who watches over the principles of the ancient kings, awaiting the rise of future learners, and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?" P'ang K'ang said, "The aim of the carpenter and carriage-wright is by their trades to seek for a living. Is it also the aim of the superior man in his practice of principles to seek for a living?" "What have you to do," returned Mencius, "with his purpose? He is of service to you. He deserves to be supported, and should be supported. And let me ask. Do you remunerate a man's intention, or do you remunerate his service?" To this Kang replied, "I remunerate his intention." Mencius said, "There is a man here who breaks your tiles and draws unsightly figures on your walls, - his purpose may be thereby to seek for his living, but will

and not look at their pomp and display. Halls several fathoms high, with beams projecting several cubits—these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds—these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me—these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with, what I esteem are the rules of the ancients—“Why should I stand in awe of them?” Before we bring a charge of pride against Mencius on account of this language and his conduct in accordance with it, we must bear in mind that the literati in China do in reality occupy the place of priests and ministers in Christian kingdoms. Sovereign and people have to seek the law at their lips. The ground on which they stand—“the rules of the ancients,”—affords but poor footing compared with the Word of God, still it is to them the truth, the unalterable law of light and duty, and, as the expounders of it, they have to maintain a dignity which will not compromise its claims. That “scholars are the first and head of the four classes of the people” is a maxim universally admitted. I do desiderate in Mencius any approach to humility of soul, but I would not draw my illustrations of the defect from the boldness of his speech and deportment as “a Teacher.”

But in one respect I am not sure but that our philosopher failed to act worthy of the character which he thus assumed. The great men to whom he was in the habit of referring as his patterns nearly all rose from deep poverty to their subsequent eminence. “Shun came from among the channeled fields, I oo Yuč was called to office from the midst of his building frames, Kaou kih from his fish and salt.”<sup>25</sup> “E Yin was a farmer in Sin. When T’ang sent persons with presents of silk, to intreat him to enter his service, he said, with an air of indifference and self-satisfaction, ‘What can I do with those silks with which T’ang invites me? Is it not best for me to abide in the channeled fields, and there delight myself with the principles of Yaou and

<sup>25</sup> Bk VII., Pt. II. xxxiv. This passage was written on the pillars of a hall in College street, East, where the gospel was first preached publicly in their own tongue to the people of Canton, in February 1808. <sup>26</sup> Bk VI. 14 II. xv. 1

Another disciple, Wan Chang, pressed him very closely with the inconsistency of his taking freely the gifts of the princes on whom he was wont to pass sentence so roundly. Mencius had insisted that, where the donor offered his gift on a ground of reason and in a manner accordant with propriety, even Confucius would have received it. "Here now," said Chang, "is one who stops and robs people outside the city-gates. He offers his gift on a ground of reason and in a proper manner, would it be right to receive it so acquired by robbery?" The philosopher of course said it would not, and the other pursued. "The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, the superior man receives them. I venture to ask you to explain this." Mencius answered. "Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness."<sup>30</sup>

Here again we must admire the ingenuity of Mencius, but it amuses us more than it satisfies. It was very well for him to maintain his dignity as "a Teacher," and not go to the princes when they called him, but his refusal would have had more weight, if he had kept his hands clean from all their offerings. I have said above that if less awe-ful than Confucius, he is more admirable. Perhaps it would be better to say he is more brilliant. There is some truth in the saying of the scholar Ch'ing, that the one is the glass that glitters, and the other the gem that is truly valuable.

Without dwelling on other characteristics of Mencius, or culling from him other striking sayings, of which there are many, I proceed to exhibit and discuss his doctrine of the goodness of human nature.

6 If the remarks which I have just made on the intercourse of Mencius with the princes of his day have lowered him somewhat in the estimation of my readers, his doctrine of human nature, and the force with which he advocates it, will not fail to produce a high

Mencius' view of human nature its identity with that of Bishop Butler

you indeed remunerate him?" "No," said Kang, and Mencius then concluded, "That being the case, it is not the purpose which you remunerate, but the work done."<sup>28</sup>

The ingenuity of Mencius in the above conversation will not be questioned. The position from which he starts in his defence, that society is based on a division of labour and an interchange of services, is sound, and he fairly hits and overthrows his disciples on the point that we remunerate a man not for his *inn* but for his *work done*. But he does not quite meet the charge against himself. This will better appear from another brief conversation with King sun Ch'ow on the same subject. "It is said, in the Book of Poetry," observed Chow,

\* He will not eat the bread of idleness.

How is it that we see superior men eating without labouring?" Mencius replied, "When a superior man resides in a country, if the sovereign employ his counsels, he comes to tranquility, wealth, honour, and glory: if the young in it follow his instructions, they become filial, obedient to their elders, true hearted, and faithful — What greater example can there be than this of not eating the bread of idleness?"<sup>29</sup>

The argument here is based on the supposition that the superior man has free course, is appreciated by the sovereign, and venerated and obeyed by the people. But this never was the case with Mencius. Only once, the short time that he was in T'üing, did a ruler listen favourably to his counsels. His lessons, it may be granted, were calculated to be of the greatest benefit to the communities where he was, but it is difficult to see the "work done," for which he could claim the remuneration. His reasoning might very well be applied to vindicate a government's extending its patronage to literary men, where it recognized in a general way the advantages to be derived from their pursuits. Still more does it accord with that employed in western nations where ecclesiastical establishments form one of the institutions of a country. The members belonging to them must have their maintenance, independently of the personal character of the rulers. But Mencius position was more that of a reformer. His claims were of those of his personal merit. It seems to me that P'ung Käng had reason to doubt the propriety of his course, and characterise it as extravagant.

<sup>28</sup> Ak. III. 11 II, 17

<sup>29</sup> Bk. VII, Pl. I, v. II

his discussions on human nature he has made no reference to the above passage

What gave occasion to his dwelling largely on the theme was the prevalence of wild and injurious speculations about it. In nothing did the disorder of the age more appear. Kung-too, one of his disciples, once went to him and said, "The philosopher Kaou says 'Man's nature is neither good nor bad' Some say 'Man's nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wán and Woo, the people loved what was good, while, under Yew and Le, they loved what was cruel' Others say 'The nature of some is good, and the nature of others is bad' Hence it was that under such a sovereign as Yaou there yet appeared Seang, that with such a father as Koo-sow there yet appeared Shun, and that with Chow for their sovereign, and the son of their elder brother besides, there were found K'e, the viscount of Wei, and the prince Pe-kan' And now you say 'The nature is good' Then are all those opinions wrong?"<sup>4</sup>

"The nature of man is good" this was Mencius' doctrine. By many writers it has been represented as entirely antagonistic to Christianity, and, as thus broadly and briefly enunciated, it sounds startling enough. As fully explained by himself, however it is not so very terrible. Butler's scheme has been designated "the system of Zeno baptized into Christ"<sup>5</sup> That of Mencius, identifying closely with the master of the Porch, is yet more susceptible of a similar transformation.

But before endeavouring to make this statement good, it will be well to make some observations on the opinion of the philosopher Kaou. He was a contemporary of Mencius, and they came into argumentative collision. One does not see immediately the difference between his opinion, as stated by Kung-too, and the next. Might not man's nature, though neither good nor bad, be made to practise the one or the other? Kaou's view went to deny any essential distinction between good and evil, virtue and vice. A man might be made to act in a way commonly called virtue and in a way commonly called evil, but in the one action there was really nothing more approvable than

<sup>4</sup> BA VI Pt I, vi 1—4

<sup>5</sup> Wardlaw's *Christian Ethics*, edition of 1833 p 119

appreciation of him as a moralist and thinker. In concluding my exhibition of the opinions of Confucius in the former volume, I have observed that "he threw no light on any of the questions which have a world wide interest." This Mencius did. The constitution of man's nature, and how far it supplies to him a rule of conduct and a law of duty, are inquiries than which there can hardly be any others of more importance. They were largely discussed in the Schools of Greece. A hundred vigorous and acute minds of modern Europe have occupied themselves with them. It will hardly be questioned in England that the palm for clear and just thinking on the subject belongs to Bishop Butler, but it will presently be seen that his views and those of Mencius are, as nearly as possible, identical. There is a difference of nomenclature and a combination of parts, in which the advantage is with the Christian prelate. Felicity of illustration and charm of style belong to the Chinese philosopher. The doctrine in both is the same.

The utterances of Confucius on the subject of our nature were few and brief. The most remarkable is where he says—"Man is born for uprightness. If a man be without uprightness

*View of Confucius.*

and yet live, his escape from death is the effect of mere good fortune."<sup>1</sup> This is in entire accordance with Mencius' view, and as he appeals to the sage in his own support, though we cannot elsewhere find the words which he quotes, we may believe that Confucius would have approved of the sentiments of his follower, and frowned on those who have employed some of his sayings in confirmation of other conclusions.<sup>3</sup> I am satisfied in my own mind on this point. His repeated enunciation of "the golden rule, though only in a negative form, is sufficient evidence of it.

The opening sentence of "The Doctrine of the Mean,"—"What Heaven has conferred is called THE NATURE, an accordance with this nature is called THE PATH, the regulation of the path is called INSTRUCTION," finds a much better illustration

*View of Tsze-sze.*

from Mencius than from Tsze-sze himself. The germ of his doctrine lies in it. We saw reason to discard the notion that he was a pupil of Tsze-sze, but he was acquainted with his treatise just named, and as he has used some other parts of it, we may be surprised that in

<sup>1</sup> Ana., VI., xvii.

<sup>2</sup> Bk. VI. Pt. I. vi. 8. viii. 4.

<sup>3</sup> See the annotations of the editor of Yang tze's (楊子) works, 脩身篇 in the 十子全書 (vol. I., proleg., p. 133).



ought to be, and not as it is made to become. My rendering of the sentences last quoted may be objected to, because of my introduction of the term *tendency*, but I have Menenius' express sanction for the representation I give of his meaning. Replying to Kuriatoo's question, whether all the other opinions prevalent about man's nature were wrong, and his own, that it is good, correct, he said — "From the feelings proper to it, we see that it is constituted for the practice of what is good. *This is what I mean in saying that the nature is good.* If men do what is not good, the blame cannot be imputed to their natural powers."<sup>8</sup> Those who find the most fault with him, will hardly question the truth of this last declaration. When a man does wrong, whose is the blame, the sin? He might be glad to roll the guilt on his Maker, or upon his nature; — which is only an indirect charging of his Maker with it, but it is his own burden, which he must bear himself.

The proof by which Menenius supports his view of human nature as formed only for virtue is twofold. First, he maintains that there

Proofs that human nature  
is formed for virtue—First,  
from its moral constituents

are in man a natural principle of benevolence, a natural principle of righteousness, a natural principle of propriety, and a natural principle of apprehending moral truth. "These," he says, "are not infused into us from without. We are certainly possessed of them, and a different view is simply from want of reflection."<sup>9</sup> In further illustration of this he argued thus: "All men have a mind which cannot bear to see the sufferings of others, my meaning may be illustrated thus; — Even now-a-days," *i.e.*, in these degenerate times, "if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of having been unmoved by such a thing. From this case we may see that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approval and disapproval is essential to man. These feelings are the principles respectively of benevolence, righteousness, propriety, and the know-

<sup>8</sup> BL. VI, Pt I, 11, 5, 6

<sup>9</sup> BL. VI Pt I, 11 7

in the other "Iife," he said, "was what was meant by nature." The phenomena of benevolence and righteousness were akin to those of walking and sleeping, eating and seeing. This extravagance afforded scope for Mencius's favourite mode of argument, the *reductio ad absurdum*. He showed, on Kaou's principles, that "the nature of a dog was like the nature of an ox, and the nature of an ox like the nature of a man."

The two first conversations<sup>7</sup> between them are more particularly worthy of attention, because, while they are a confutation of his opponent, they indicate clearly our philosopher's own theory. Kaou compared man's nature to a willow tree, and benevolence and righteousness to the cups and bowls that might be fashioned from its wood. Mencius exposed of Kaou's errors, and statement of his own doctrine.

11. "The nature of man is like the nature of the willow tree," said Kaou, "and benevolence and righteousness are like the cups and bowls that might be fashioned from its wood. Mencius replied that it was not the nature of the willow to produce cups and bowls, they might be made from it indeed, by bending and cutting and otherwise injuring it, but must humanity be done such violence to in order to fashion the virtues from it? Kaou again compared the nature to water whirling round in a corner,—open a passage for it in any direction, and it will flow forth accordingly. "Man's nature," said he, "is indifferent to good and evil, just as the water is indifferent to the east and west." Mencius answered him—"Water indeed will flow indifferently to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. By striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill, but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way."

Mencius has no stronger language than this, as indeed it would be difficult to find any stronger, to declare his belief in the goodness of human nature. To many Christian readers it proves a stumbling block and offence. But I venture to think that this is without sufficient reason. He is speaking of our nature in its ideal, and not as it actually is,—as we may ascertain from the study of it that it

ed on by Mencius, that it contains principles which are disinterested

Second proof that human nature is formed for virtue—that it is a constitution, where the higher principles should serve the lower

and virtuous But there wants something more to make good the position that virtue ought to be supreme, and that it is for it, in opposition to vice, that our nature is formed To use some of the “licentious talk” which Butler puts into the mouth of an opponent “Virtue and religion require not only that we do good to others, when we are led this way, by benevolence and reflection happening to be stronger than other principles, passions, or appetites, but likewise that the *whole character* be formed upon thought and reflection, that *every* action be directed by some determinate rule, some other rule than the strength or prevalence of any principle or passion What sign is there in our nature (for the inquiry is only about what is to be collected from thence) that this was intended by its Author? Or how does so various and fickle a temper as that of man appear adapted thereto? As brutes have various instincts, by which they are carried on to the end the Author of their nature intended them for, is not man in the same condition, with this difference only, that to his instincts (*i e*, appetites and passions) is added the principle of reflection or conscience? And as brutes act agreeably to their nature in following that principle or particular instinct which for the present is strongest in them, does not man likewise act agreeably to his nature, or obey the law of his creation, by following that principle, be it passion or conscience, which for the present happens to be strongest in him? Let every one then quietly follow his nature, as passion, reflection, appetite, the several parts of it, happen to be the strongest, but let not the man of virtue take it upon him to blame the ambitious, the covetous, the dissolute, since these, equally with him, obey and follow their nature”<sup>11</sup>

To all this Butler replies by showing that the principle of reflection or conscience is “not to be considered merely as a principle in the heart, which is to have some influence as well as others, but as a faculty, in kind and in nature, supreme over all others, and which bears its own authority of being so,” that the difference between this and the other constituents of human nature is not “a difference in strength or degree,” but “a difference *in nature and in kind*,” that “it was placed within to be our proper governor, to direct and

<sup>11</sup> See Sermon Second

ledge of good and evil Men have these four principles just as they have their four limbs."<sup>10</sup>

Let all this be compared with the language of Butler in his three famous *Sermons upon Human Nature*. He shows in the first of these —“First, that there is a natural principle of benevolence in man, secondly, that the several *passions* and *affections*, which are distinct both from benevolence and self love, do in general contribute and lead us to *public* good as really as to private, and thirdly, that there is a principle of reflection in men, by which they distinguish between, approve and disapprove their own actions. Is there any thing more in this than was apprehended and expressed by Mencius? Butler says in the conclusion of his first discourse that “Men follow their nature to a certain degree but not entirely, their actions do not come up to the whole of what their nature leads them to, and they often violate their nature.” This also Mencius declares in his own forceful manner —“When men having these four principles, yet say of themselves that they cannot develope them, they play the thief with themselves, and he who says of his prince that he cannot develope them, plays the thief with his prince.”<sup>11</sup> “Men differ from one another in regard to the principles of their nature,—some as much again as others, some five times as much, and some to an incalculable amount —it is because they cannot carry out fully their natural powers”<sup>12</sup>

So much for the first or preliminary view of human nature insist-

10 Bk. II. Pt. I. vl. 3, 4, 5, 6. 11 I am indebted to Butler for fully understanding Mencius' fourth feeling, that of approving and disapproving which he calls the principle of knowledge, or wisdom. In the notes, p. 79 I have said that he gives to this term a moral sense. It is the same with Butler's principle of reflection, by which men distinguish between, and approve or disapprove, their own actions.—I have heard gentlemen speak contemptuously of Mencius' case in point, to prove the existence of a feeling of benevolence in man. This, they have said, is Mencius' idea of virtue to save a child from falling into a well. A mighty display of virtue truly! Such language arises from misconceiving Mencius' object in putting the case. If there be, says Butler any affection in human nature the object and end of which is the good of another this is itself benevolence. Be it ever so short, be it in ever so low a degree or ever so unhappily confined, it proves the assertion and points out what we were designed for as really as though it were in a higher degree and more extensive. It is sufficient that the seeds of it be implanted in our nature. The illustration from a child falling into a well must be pronounced a happy one. How much lower Mencius could go may be seen from his conversation with King Seuen, Bk. I, Pt. I, vii, whom he leads to a consciousness of his commiserating mind from the fact that he had not been able to bear the frightened appearance of an ox which was being led by to be killed, and ordered it to be spared. The kindly heart that was moved by the suffering of an animal had only to be carried out, to suffice for the love and protection of all within the four seas. 1 Bk. II, Pt. I, vl. 6. 13 Bk. VI, Pt. I, vl. 7.

superior man, does not say *of his pursuit of them*, 'It is my nature' 'The exercise of love between father and son, the observance of righteousness sovereign and minister, the rules of ceremony between host and between guest, the display of knowledge in recognizing the worthy, and the fulfilling the heavenly course by the sage, these are the appointment of Heaven. But there is an adaptation of our nature for them, and the superior man does not say, in reference to them, 'It is the appointment of Heaven' "19

From these paragraphs it is quite clear that what Mencius considered as deserving properly to be called the nature of man, was not that by which he is a creature of appetites and passions, but that by which he is lifted up into the higher circle of intelligence and virtue. By the phrase, 'the appointment of Heaven,' most Chinese scholars understand the will of Heaven, limiting in the first case the gratification of the appetites, and in the second the exercise of the virtues. To such limitation Mencius teaches there ought to be a cheerful submission so far as the appetites are concerned, but where the virtues are in question, we are to be striving after them notwithstanding adverse and opposing circumstances. THEY ARE OUR NATURE, what we were made for, what we have to do. I will refer but to one other specimen of his teaching on this subject. "The will," he said, using that term for the higher moral nature in activity,

"the will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is first and chief, and the passion-nature is subordinate to it "20

My readers can now judge for themselves whether I exaggerated at all in saying that Mencius' doctrine of human nature was, as nearly as possible, identical with that of Bishop Butler. Sir James Mackintosh has said of the sermons to which I have made reference, and his other cognate discourses, that in them Butler "taught truths more capable of being exactly distinguished from the doctrines of his predecessors, more satisfactorily established by him, more comprehensively applied to particulars, more rationally connected with each other, and therefore more worthy of the name of *discovery*, than any with which we are acquainted, if we ought not, with some hesitation, to except the first steps of the Grecian philosophers to-

19 Bk VII, Pt II, 1114

20 Bk II, Pt I 11 9

regulate all under principles, passions and motives of action — this is its right and office, this sacred is its authority " It follows from the view of human nature thus established, that "the inward frame of man is a *system or constitution*, whose several parts are united, not by a physical principle of individuation, but by the respects they have to each other, the chief of which is the subjection which the appetites, passions, and particular affections have to the one supreme principle of reflection or conscience."<sup>15</sup>

Now, the *substance* of this reasoning is to be found in Mencius. In man nature—the inward frame of man—is with him a *system or constitution* as much as with Butler. He says, for instance — "There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. I ON EXAMINING WHETHER HIS WAY OF NOURISHING BE GOOD OR NOT, WHAT OTHER RULE IS THERE BUT THIS, THAT HE DETERMINES BY REFLECTING ON HIMSELF WHERE IT SHOULD BE APPLIED?"

"Some parts of the body are noble, and some ignoble, some great and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man."<sup>16</sup>

Again — "Those who follow that part of themselves which is great are great men, those who follow that part which is little are little men."<sup>17</sup>

The great part of ourselves is the moral elements of our constitution, the lower part is the appetites and passions that centre in self. He says finely — "There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration, and fidelity, with unwearied joy in what is good,—these constitute the nobility of Heaven. To be a duke, a noble, or a great officer,—this constitutes the nobility of man."<sup>18</sup>

There is one passage very striking — "For the mouth to desire *sweet* tastes, the eye to desire *beautiful* colours, the ear to desire *pleasant* sounds, the nose to desire *fragrant* odours, and the four limbs to desire ease and rest,—these things are natural. But there is the appointment of *Heaven* in connection with them, and the

<sup>15</sup> See note to Sermon Third  
xvi.

<sup>16</sup> Bk. VI., Pt. I., xiv.

<sup>17</sup> *Ib.*, ch. xv.

<sup>18</sup> *Ib.*, ch.

human life We find men hateful and hating one another, quenching the light that is in them, and walking in darkness to perform all deeds of shame "There is none that doeth good, no, not one" Mencius would have denied this last sentence, claiming that the sages should be excepted from it, but he is ready enough to admit the fact that men in general do evil and violate the law of their nature They sacrifice the noble portion of themselves for the gratification of the ignoble, they follow that part which is little, and not that which is great He can say nothing further in explanation of the fact He points out indeed the effect of injurious circumstances, and the power of evil example, and he has said several things on these subjects worthy of notice "It is not to be wondered at that the king is not wise! Suppose the case of the most easily growing thing in the world, if you let it have one day's genial heat, and then expose it for ten days to cold, it will not be able to grow It is but seldom that I have an audience of the king, and when I retire, there come all those who act upon him like the cold Though I succeed in bringing out some buds of goodness, of what avail is it?"<sup>24</sup> "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil It is not owing to their natural powers conferred on them by Heaven that they are thus different the abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned in evil There now is barley let it be sown and covered up; the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe Although there may be inequalities of *produce*, that is owing to the *difference* of the soil as rich or poor, the unequal nourishment afforded by the rains and dews, and to the different ways in which man has performed his business"<sup>25</sup>

The inconsistencies in human conduct did not escape his observation After showing that there is that in human nature which will sometimes make men part with life sooner than with righteousness, he goes on "And yet a man will accept of ten thousand *chung* without any consideration of propriety and righteousness What can they add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the ser-

<sup>24</sup> Bk VI., Pt. I., ix      <sup>25</sup> *Ib.*, ch. vii

words a Theory of Morals.<sup>21</sup> It is to be wished that the attention of this great scholar had been called to the writings of our philosopher Mencius was senior to Zeno, though a portion of their lives synchronized. Butler certainly was not indebted to him for the views which he advocated, but it seems to me that Mencius had left him nothing to *discover*.

But the question now arises—"Is the view of human nature propounded by Mencius correct?" So far as yet appears, I see not

how the question can be answered otherwise than in the affirmative. Man was formed for virtue. Be it that his conduct is very far from

The proper use of Mencius' views thus far considered.

being conformed to virtue, that simply fastens on him the shame of guilt. Fallen as he may be,—fallen as I believe and know he is,—his nature still bears its testimony, when properly interrogated, against all unrighteousness. Man, heathen man, a *Gentile without the law, is still a law to himself*. So the apostle Paul affirms and to no moral teacher of Greece or Rome can we appeal for so grand an illustration of the averment as we find in Mencius. I would ask those whom his sayings offend, whether it would have been better for his countrymen if he had taught a contrary doctrine, and told them that man's nature is bad, and that the more they obeyed all its lusts and passions, the more would they be in accordance with it, and the more pursuing the right path? Such a question does not need a reply. The proper use of Mencius' principles is to reprove the Chinese—and ourselves as well—of the thousand acts of sin of which they and we are guilty, that come within their sweep and under their condemnation.

From the ideal of man to his actualism there is a vast descent. Between what he ought to be and what he is, the contrast

is melancholy. "Benevolence," said our philosopher, "is the characteristic of man." It is

"the wide house in which the world should dwell," while *propriety* is "the correct position in which the world should ever be found," and *righteousness* is "the great path which men should ever be pursuing."<sup>22</sup> In opposition to this, however, hatred, improprieties, unrighteousness, are constant phenomena of

1 Encyclopedia Britannica, Second Preliminary Dissertation; on Butler Pt. II., xvi.

22 Bk. III., Pt. II., ll. 3.

22 Bk. VII.



which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering takes place again and again, the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind*, and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity?"<sup>27</sup>

Up to this point I fail to perceive anything in Mencius' view of human nature that is contrary to the teachings of our Christian scriptures, and that may not be employed with advantage by the missionary in preaching the Gospel to the Chinese. It is far from covering what we know to be the whole duty of man, yet it is defective rather than erroneous. Deferring any consideration of this for a brief space, I now inquire whether Mencius, having an ideal of the goodness of human nature, held also that it had been and could

be realized? The answer to it is that he did  
The actual perfection of the  
sages, and possible perfection  
of all The actual realization he found in the

sages, and he contended that it was within the reach of every individual. "All things which are the same in kind," he says, "are like one another, why should we doubt in regard to man, as if he were a solitary exception to this? The sage and we are the same in kind."<sup>28</sup> The feet, the mouths, the eyes of the sages were not different from those of other people, neither were their minds. "Is it so," he was once asked, "that all men may be Yaous and Shuns?" and he answered, "It is," adding by way of explanation. "To walk slowly, keeping behind his elders, is to perform the part of a younger brother, and to walk quickly and precede his elders is to violate that duty. Now, is it what a man cannot do, to walk slowly? IT IS WHAT HE DOES NOT DO. The course of Yaou and Shun was simply that of filial piety and fraternal duty. Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou, and you will just be a Yaou."<sup>29</sup>

Among the sages, however, Mencius made a distinction. Yaou and Shun exceeded all the rest, unless it might be Confucius. Those

<sup>27</sup> Bk VI Pt I, ch viii 1, 2

<sup>28</sup> *Ib.*, vii 3

<sup>29</sup> *Ib.*, Pt II, ii 1, 4, 5

vices of wives and concubines, or that the poor and needy may be helped by him? The scalpel is used here with a bold and skilful hand. The lust of the flesh, and the lust of the eyes, and the pride of life are laid bare, nor does he stop, till he has exposed the subtle workings of the delusion that the end may sanctify the means, that evil may be wrought that good may come. Ho pursues—"In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the services of wives and concubines. The bounty that would have saved from death was not received, and the emolument is taken that one's poor and needy acquaintance may be helped. Was it then not possible likewise to decline this? This is a case of what is called—'Losing the proper nature of one's mind.'"<sup>26</sup>

To the principle implied in the concluding sentences of this quotation Mencius most pertinaciously adheres. He will not allow

Original badness can  
not be predicated from  
actual evil.

that original badness can be predicated of human nature from any amount of actual wickedness.

"The trees," said he, "of the New Mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills,—and could they retain their beauty? Still, through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth,—but then came the cattle and goats, and browsed upon them. To these things is owing the bare and stript appearance of the mountain, which when people see, they think it was never finely wooded. But is this the proper nature of the mountain? And so also of what properly belongs to man—shall it be said that the mind of any man was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can the mind retain its beauty? But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree the desires and aversions

human relations, we must yet believe that in many things they came short. One of them, the greatest of the three in Mencius' estimation, Confucius, again and again confesses so of himself. He was seventy years old, he says, before he could follow what his heart desired without transgressing what was right.<sup>32</sup> It might have been possible to convince the sage that he was under a delusion in this important matter even at that advanced age, but what his language allows is sufficient to upset Mencius' appeal to him. The image of sagely perfection is broken by it. It proves to be but a brilliant and unsubstantial phantasm of our philosopher's own imagining.

When he insists again, that every individual may become what he fancies that the sages were, *i e*, perfect, living in love, walking in righteousness, observant of propriety, approving whatsoever is good, and disapproving whatever is evil, he is pushing his doctrine beyond its proper limits, he is making a use of it of which it is not capable. It supplies a law of conduct, and I have set it forth as entitled to our highest admiration for the manner in which it does so, but law only gives the knowledge of what we are required to do: it does not give the power to do it. We have seen how when it was necessary to explain accurately his statement that the nature of man is good, Mencius defined it as meaning that "it is constituted for the practice of that which is good." Because it is so constituted, it follows that every man ought to practise what is good. But some disorganization may have happened to the nature, some sad change may have come over it. The very fact that man has, in Mencius' own words, to recover his "lost mind,"<sup>33</sup> shows that the object of the constitution of the nature has not been realized. Whether he can recover it or not, therefore, is a question altogether different from that of its proper design.

In one place, indeed, Mencius has said that "the great man is he who does not lose his child's-heart."<sup>34</sup> I can only suppose that, by that expression "the child's-heart," he intends the ideal goodness which he affirms of our nature. But to attribute that to the child as actually existing in it is absurd. It has neither done good nor evil. It possesses the capacity for either. It will by and by awake to the consciousness that it ought to follow after the one, and eschew the other, but when it does so, I should rather say when *he* does so,

<sup>32</sup> Con Ana, II. iv 6

<sup>33</sup> Bk VI, Pt I, xi. 1

<sup>34</sup> Bk IV, Pt II, xii

three never came short of, never went beyond, the law of their nature. The ideal and the actual were in them always one and the same. The others had only attained to perfection by vigorous effort and culture. Twice at least he has told us this "Yaou and Shun were what they were by nature, T'ung and Woo were so by returning to natural virtue"<sup>30</sup> The actual result, however, was the same, and therefore he could hold them all up as models to his countrymen of the style of man that they all ought to be and might be. What the compass and square were in the hands of the workman, enabling him to form perfect circles and squares, that the sages, "perfectly exhibiting the human relations, might be to every earnest individual, enabling him to perfect himself as they were perfect."<sup>31</sup>

Here we feel that the doctrine of Mencius wants an element which Revelation supplies. He knows nothing of the fact that "by one man sin entered into the world, and death by sin, and so death passed" (passed on, extended, &c., &c.) "to all men, because all sinned." We have our ideal as well as he,

Mencius doctrine contains no acknowledgment of the universal proneness to evil. His ideal has been realized by sages, and may be realized by all.

but for the living reality of it we must go back to Adam, as he was made by God in His own image, after His likeness. In him the model is soon shattered, and we do not discover it again, till God's own Son appears in the world, made in the likeness of sinful flesh, yet without sin. While He died for our transgressions, He left us also an example, that we should walk in His steps, and as we do so, we are carried on to glory and virtue. At the same time we find a law in our members warring against the law in our minds, and bringing us into captivity to sin. However we may strive after our ideal, we do not succeed in reaching it. The more we grow in the knowledge of Christ, and see in Him the glory of humanity in its true estate, the greater do we feel our own distance to be from it, and that of ourselves we cannot attain to it. There is some thing wrong about us, we need help from without in order to become even what our nature, apart from Revelation, tells us we ought to be.

When Mencius therefore points us to Yaou, Shun, and Confucius, and says that they were perfect, we cannot accept his statement. Understanding that he is speaking of them only in the sphere of

30 Bk. VII. Pt. I, xxx 1; Pt. II, vii 1

31 Bk. IV., Pt. I. II. 1

motive of human action, it was his business to prove that man's nature is of a very different constitution, comprehending disinterested affections, and above all the supreme element of conscience, which, "had it strength as it has right, would govern the world" He proves this, and so accomplishes his work He had merely to do with the ideal of humanity It did not belong to him to dwell on the actual feebleness of man to perform what is good He might have added a few paragraphs to this effect, but it was not the character of his mind to go beyond the task which he had set himself What is of importance to be observed here is, that he does not make the application of their common principles which Mencius does He knows of no perfect men, he does not tell his readers that they have merely to set about following their nature, and without any aid from without, they will surely and easily go on to perfection

Mencius is not to be blamed for his ignorance of what is to us the *Doctrine of the Fall* He had no means of becoming acquainted with it We have to regret, however, that his study of human nature

Mencius' lacking in humility, and sympathy with human error

produced in him no deep *feeling* on account of men's proneness to go astray He never betrays any consciousness of his own weakness In this respect he is again inferior to Confucius, and far from being, as I have said of him in another aspect of his character, "more admirable" than he. In the former volume I have shown that we may sometimes recognize in what the sage says of himself the expressions of a genuine humility He acknowledges that he comes short of what he knows he ought to be We do not meet with this in Mencius His merit is that of the speculative thinker His glance is searching and his penetration deep, but there is wanting that moral sensibility which would draw us to him, in our best moments, as a man of like passions with ourselves The absence of humility is naturally accompanied with a lack of *sympathy* There is a hardness about his teachings He is the professor, performing an operation in the class-room, amid a throng of pupils who are admiring his science and dexterity, and who forgets in the triumph of his skill the suffering of the patient The transgressors of their nature are to Mencius the "tyrants of themselves," or "the self-abandoned" The utmost stretch of his commiseration is a

for the child has now emerged from a mere creature existence, and assumed the functions of a moral being, he will find that he has already given himself to inordinate affection for the objects of sense, and in the pursuit of gratification he is reckless of what must be acknowledged to be the better and nobler part, reckless also of the interest and claims of others, and whenever thwarted glows into passion and fury. The youth is more pliant than the man in whom the dominion of self-seeking has become ingrained as a habit, but no sooner does he become a subject of law, than he is aware of the fact that when he would do good, evil is present with him. The boy has to go in search of his "lost heart," as truly as the man of fourscore. Even in him there is an "old man, corrupt according to the deceitful lusts," which he has to put off.

Butler had an immense advantage over Mencius, arising from his knowledge of the truths of Revelation. Many, admiring his sermons,

have yet expressed a measure of dissatisfaction, because he does not in them make explicit reference to the condition

Butler's advantage over Mencius, and that he does not make the same application of their common principles.

of man as fallen and depraved. That he fully admitted the fact we know. He says elsewhere — "Mankind are represented in scripture to be in a state of ruin." "If mankind are corrupted and depraved in their moral character, and so are unfit for that state which Christ is gone to prepare for his disciples, and if the assistance of God's Spirit be necessary to renew their nature, in the degree requisite to their being qualified for that state, all which is implied in the express, though figurative declaration, *Except a man be born of the Spirit, he cannot see the kingdom of God*,'<sup>33</sup> How is it, then, that there is no mention of this in the sermons? Dissatisfaction, I have said, has been expressed on account of this silence, and it would have taken the form of more pointed utterance, and more decided condemnation, but for the awe of his great name, and the general appreciation of the service he rendered to Christianity in his work on *The Analogy of Religion*. But, in truth, dissatisfaction at all is out of place. Butler wrote his sermons as he wrote his Analogy, in consequence of the peculiar necessity of his times. More particularly against Hobbes, denying all moral sentiments and social affections, and making a regard to personal advantage the only

ment, "Thou shalt *love* the Lord, thy God, with all thy heart and soul and mind and strength," was never thought of, much less delivered, by any Chinese philosopher or sage. Had Mencius apprehended this, and seen how all our duties to our fellowmen are to be performed as to God, he could not have thought so highly as he did of man's powers, a suspicion might have grown up that there is a shadow on the light which he has in himself.

This absence of the recognition of man's highest obligations from Mencius' ideal of our nature is itself a striking illustration of man's estrangement from God. His talking of Heaven has combined with the similar practice of his master to prepare the way for the grosser conceptions of the modern literati, who would often seem to deny the divine personality altogether, and substitute for both God and Heaven a mere principle of order or fitness of things. It has done more: it has left the people in the mass to become an easy prey to the idolatrous fooleries of Buddhism. Yea, the *unreligiosity* of the teachers has helped to deprave still more the religion of the nation, such as it is, and makes its services a miserable pageant of irreverent forms.

It is time to have done with this portion of my theme. It may be thought that I have done Mencius more than justice in the first part of my remarks, and less than justice at the last, but I hope it is not so. A very important use is to be made both of what he succeeds in, and where he fails, in his discoursing upon human nature. His principles may be, and, I conceive, ought to be, turned against himself. They should be pressed to produce the conviction of sin. There is enough in them, if the conscience be but quickened by the Spirit of God, to make the haughtiest scholar cry out, "O wretched man that I am! who shall deliver me from this body of death?" Then may it be said to him with effect, "Behold the Lamb of God who taketh away the sin of the world!" Then may Christ, as a new and true exemplar of all that man should be, be displayed, "altogether lovely," to the trembling mind! Then may a *new heart* be received from Him, that shall thrill in the acknowledgment of the claims both of men and God, and girding up the loins of the mind, address itself to walk in all His commandments and ordinances blameless! One thing should be plain. In Mencius' lessons on human duty there is no hope for his countrymen. If they serve as a schoolmaster to bring

contemtuons "Alas for them!"<sup>36</sup> The radical defect of the orthodox moral school of China, that there only needs a knowledge of duty to insure its performance, is in him exceedingly apparent. Confucius, Tsze-sze, and Mencius, most strangely never thought of calling this principle in question. It is always as in the formula of Tsze-sze — "Given the sincerity, and there shall be the intelligence, given the intelligence, and there shall be the sincerity."

I said above that Mencius doctrine of human nature was defective, inasmuch as even his ideal does not cover the whole field of duty

Mencius ideal of human nature does not embrace duty to God. He says very little of what we owe to God. There is no glow of natural piety

in his pages. Instead of the name *God*, containing in itself a recognition of the divine personality and supremacy, we hear from him more commonly, as from Confucius, of *Heaven*. Butler has said — "By the love of God, I would understand all those regards, all those affections of mind, which are due immediately to Him from such a creature as man, and which rest in Him as their end."<sup>37</sup> Of such affections Mencius knows nothing. In one place he speaks of "delighting in Heaven,"<sup>38</sup> but he is speaking, when he does so, of the sovereign who with a great State serves a small one, and the delight is seen in certain condescensions to the weak and unworthy. Never once, where he is treating of the nature of man, does he make mention of any exercise of the mind as due directly to God. The services of religion come in China under the principle of propriety, and are only a cold formalism, but even here, other things come with Mencius before them. We are told — "The richest fruit of love is this,—the service of one's parents, the richest fruit of righteousness is this,—the obeying one's elder brothers, the richest fruit of wisdom is this,—the knowing those two things, and not departing from them, the richest fruit of propriety is this,—the ordering and adorning those two things."<sup>39</sup> How different is this from the reiterated declaration of the Scriptures, that "the fear of the Lord is the beginning of wisdom!" The first and great command

<sup>36</sup> Bk. IV. Pt. I., x.

<sup>37</sup> First Sermon Upon the Love of God.

<sup>38</sup> Bk. I. Pt. II. §. 3.

<sup>39</sup> Bk. IV. Pt. I., xxvii. My friend, the Rev. Mr. Moule, of Ningpo, has supplied me with the following interesting coincidence with the sentiments of Mencius in this passage, from one of the letters of Charles Lamb to Coleridge, dated Nov. 14th, 1796 — "Oh, my friend, cultivate the filial feelings; and let no one think himself relieved from the kind charities of relationship: these shall give him peace at the last; these are the best foundation for every species of benevolence."



do not weed their corn. Those who assist it to grow long, pull out their corn. What they do is not only of no benefit to the nature, but it also injures it.<sup>2</sup>

This portion of Mencius' teaching need not detain us. He has put a simple truth in a striking way. That is his merit. It hardly seems of sufficient importance to justify the use which has been made of it in vindicating a place for him among the sages of his country.

8 I said I should end the discussion of Mencius' opinions by pointing out what I conceive to be his chief defects as a moral and political teacher. His defects, however, in the former respect have been already not lightly touched on. So far as they were the consequence of his ignorance, without the light which Revelation sheds on the whole field of human duty, and the sanctions, which it discloses, of a future state of retribution, I do not advance any charge against his character. That he never indicates any wish to penetrate futurity, and ascertain what comes after death, that he never indicates any consciousness of human weakness, nor moves his mind Godward, longing for more light—these are things which exhibit strongly the contrast between the mind of the East and the West. His self-sufficiency is his great fault. To know ourselves is commonly supposed to be an important step to humility, but it is not so with him. He has spoken remarkably about the effects of calamity and difficulties. He says: "When Heaven is about to confer a great office on a man, it first exercises his mind with suffering, and his sinews and bones with toil, it exposes his body to hunger, and subjects him to extreme poverty, it confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies."<sup>1</sup> Such have been the effects of Heaven's exercising some men with calamities, but if the issue has been a fitting for the *highest offices*, there has been a softening of the nature rather than a hardening of it. Mencius was a stranger to the humbling of the lofty looks of man, and the bowing down his haughtiness, that the Lord alone may be exalted.

His faults as a political teacher are substantially the same as those of Confucius. More than was the case with his sayings of a

<sup>2</sup> Bk II, Pt I., II 16

<sup>1</sup> Bk. VI., Pt II' 25

them to Christ, they will have done their part, but it is from Christ alone that the help of the Chinese can come

7 Besides giving more explicit expression to the doctrine of the goodness of man's nature than had been done before him, Mencius has the credit also of calling attention to *the nourishment of the passion nature*. It may be questioned whether I translate his language exactly by this phrase. What I render *the passion nature*, Julien renders by "*vitalis spiritus*." The philosopher says himself that it is difficult to describe what he intends. Attempting such a description, he says — "This is it — It is exceedingly great and exceedingly strong. Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth. This is it — It is the mate and assistant of righteousness and reason. Without it man is in a state of starvation. It is produced by the accumulation of righteous deeds, it is not to be taken, as by surprise, by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *this is starved*." From such predicates we may be sure that it is not anything merely or entirely *physical* of which he is speaking. "The righteous," said Solomon, "are bold as a lion." The Hebrew saying is very much in Mencius style. That boldness is the result of the *nourishment* for which he thought he had a peculiar aptitude. Strong in it and in a knowledge of words, a faculty of discovering the moral aberrations of others from their forms of speech, he was able to boast of possessing "an unperturbed mind," he could "sit in the centre" of his being, "and enjoy bright day," whatever clouds and storms gathered around him.

The nourishment, therefore, of "the passion nature," "the vital spirit," or whatever name we choose to give to the subject, is only an effect of general good-doing. This is the practical lesson from all Mencius high sounding words. He has illustrated it amusingly — "There was a man of Sung, who was grieved that his growing corn was not longer, and pulled it up. Having done this, he returned home, looking very wearied, and said to his people, 'I am tired to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world, who do not assist the corn *of their passion nature* to grow long. Some consider it of no benefit to them, and let it alone — they

mentioned by K'e as disciples or pupils of Mencius, and enacted that they should share in the sacrifices offered to their master in his temple in the district of Tsow Choo He gives his verdict in the "Collected Comments" against two of them, and no subsequent scholar has ventured to restore them to their place in the Mencian school. Other names, however, have been found by different writers to supply their room. It is not worth our while to take notice of their discussions.

1 Yō-ching K'ih, styled Tsze-gaon (樂止克, 字了菽), a native of Loo. He was titled in 1115 as the "State-advantaging Prince" (利國侯). Under the present dynasty, in 1724, he had a place assigned him in the temples of Confucius, the 35th on the west, in the outer court, with the common title of "The Ancient Worthy, the Philosopher Yō-ching."

2 Wan Chang (萬章). He was titled in 1115 as the "Baron of Extensive Arousing," (博興伯). He has now the next place to the preceding in the Confucian temples.

3 Kung-sun Ch'ow (公孫卬), a native of Ts'e. He was also elevated to the temple of Confucius, and has now the place, east, corresponding to that of Wan Chang, on the west. His title conferred in 1115 was "Baron of Longevity and Glory" (壽光伯).

4 Kung-too (公都), immediately precedes Kung-sun Ch'ow in the temples. In the temple of Mencius he was the "Baron of Tranquillity and Shadiness," (平陰伯).

The above four are the only disciples of Mencius who have places assigned to them in the temples of Confucius.

5 Ch'in Tsin (陳臻) 6 Ch'ung Yu (充虞) 7 Ke-sun (季孫) 8 Tsze-shuh E (子叔疑)

These two last are held by Choo He not to have been disciples of Mencius.

9 Kaou (高子). This is to be distinguished from another scholar of the same name, referred to in Bk VI, Pt II, iii.

10 Seu Peih (徐辟) 11 Heen-k'ew Mung (咸丘蒙)

12 Ch'in Tae (陳代) 13 P'ang K'ang (彭更) 14 Uh-loo Leen (犀廬連) 15 T'aou Ying (桃應)

These fifteen are said by Chaou K'e to have been disciples of Mencius. The four that follow are said to have studied under him, or to have been his pupils.

political character, the utterances of Mencius have reference to the condition and needs of his own age. They were for the time then being, and not for all time. He knew as little as Confucius of any other great and independent nation besides his own, and he has left one maxim which is deeply treasured by the rulers and the people of China at the present day, and feeds the supercilious idea which they are so unwilling to give up of their own superiority to foreigners. "I have heard," said he, "of men using *the doctrines* of our great land to change barbarians, but I have never yet heard of any being changed by barbarians." "I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys."<sup>2</sup> Mongol and Tartar sway have not broken the charm of this dangerous flutter, because only in warlike energy were the Mongols and Tartars superior to the Chinese, and when they conquered the country they did homage to its sages. During the last five-and twenty years, Christian Powers have come to ask admission into China, and to claim to be received as her equals. They do not wish to conquer her territory, though they have battered and broken her defences. With fear and trembling their advances are contemplated. The feeling of dislike to them arises from the dread of their power, and suspicion of their faith. It is feared that they come to subdue, it is known that they come to change. The idol of Chinese superiority is about to be broken. Broken it must be ere long, and a new generation of thinkers will arise, to whom Mencius will be a study but not a guide.

<sup>2</sup> BK. III, PL. I. lv. 1<sup>st</sup> l.

## SECTION III

### THE DISCIPLES OF MENCIUS

The disciples of Mencius were much fewer in number, and of less distinction than those of Confucius. The longest list does not make them amount to twenty five, and it is only to complete my plan that I devote a page or two here to their names and surnames.

The chief authority in reference to them is Chao K'ie. In A.D. 115, the then emperor of the Sung dynasty conferred titles on all

## I THAT THE NATURE IS EVIL BY THE PHILOSOPHER SEUN

The nature of man is evil, the good which it shows is factitious. There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found, there belong to it envy and dislike, and as actions are in accordance with these, violence and injuries spring up, and self-devotedness and faith are not to be found, there belong to it the desires of the ears and the eyes, leading to the love of sounds and beauty, and as the actions are in accordance with these, lawdness and disorder spring up, and righteousness and propriety, with their various orderly displays, are not to be found. It thus appears, that the following in man's nature and yielding obedience to its feelings will assuredly conduct to contentions and robberies, to the violation of the duties belonging to every one's lot, and the confounding of all distinctions, till the issue will be in a state of savagism, and that there must be the influence of teachers and laws, and the guidance of propriety and righteousness, from which will spring self-denial, yielding to others, and an observance of the well-ordered regulations of conduct, till the issue will be in a state of good government. — From all this, it is plain that the nature of man is evil, the good which it shows is factitious.

To illustrate — A crooked stick must be submitted to the pressing-frame, to soften and bend it, and then it becomes straight, a blunt knife must be submitted to the grindstone and whetstone, and then it becomes sharp — so, the nature of man, being evil, must be submitted to teachers and laws, and then it becomes correct, it must be submitted to propriety and righteousness, and then it comes under government. If men were without teachers and laws, their condition would be one of deflection and insecurity, entirely incorrect, if they were without propriety and righteousness, their condition would be one of rebellious disorder, rejecting all government. The sage kings of antiquity understanding that the nature of man was thus evil, in a state of hazardous deflection, and incorrect, rebellious and disorderly, and refusing to be governed, they set up the principles of righteousness and propriety, and framed laws and regulations to straighten and ornament the feelings of that nature and correct them, to tame and change those same feelings.

## 荀子性惡篇

人之性惡，其善者偽也。今人之性，生而有欲，利焉，順是故爭奪，牛而辭讓亡焉。牛而有疾，惡焉，順是故殘賊，牛而忠信亡焉。牛而有耳目之欲，有好聲色焉，順是故淫亂，牛而禮義文理亡焉。然則從人之性，順人之情，必出於爭奪，合於犯分，亂理而歸於暴，故必將有師法之化，禮義之道。然後出於辭讓，合於文理，而歸於治。用此觀之，然則人之性惡明矣，其善者偽也。

故枸木必將待櫟栝烝矯，然後直。鈍金必將待礪厲，然後利。今人之性，必將待師法，然後止，得禮義，然後治。今人無師法，則偏險而不止，無禮義，則悖亂而不治。古者聖王以人之性，惡以為偏險而不止，悖亂而不治，是以爲之起禮義，制法度，以矯飾人之情性，而正之，以擾化人之情性而導之也，使皆出於治，合於道者也。今之人化師法，積文學，道禮義

16 Mang Chung (孟仲子) 17 Kaou (告子) This Kaou can hardly be said to have studied under Mencius, he only argued with him 18 T'ang K'ang, or K'ang of T'ang (滕更) 19 P'un shing Kwoh (盆成括)

These nineteen rest on the authority of Chaou K'ie Others have added to them—20 Kung ming Kaou (公明高) 21 K'wang Chang (匡章) 22 Ch'in Chung (陳仲) 24 Le Low (離婁)

## APPENDIX.

I have thought it would be interesting to many readers to append here the Essays of two distinguished scholars of China on the subject of Human Nature. The one is in direct opposition to Mencius' doctrine, according to the other, his doctrine is insufficient to explain the phenomena. The author of the first, Seun K'ing (荀 [al 孫] 卿) was not much posterior to Mencius. He is mentioned as in office under king Séang of Ts'e (B.C. 271-264), and he lived on to the times of the Ts'in dynasty. His Works which still remain form a considerable volume. The second essay is from the work of Han Yu, mentioned above, Ch. I, Sect. IV, 4. I shall not occupy any space with criticisms on the style or sentiments of the writers. If the translation appear at times to be inelegant or obscure, the fault is perhaps as much in the original as in myself. A comprehensive and able sketch of "The Ethics of the Chinese, with special reference to the Doctrines of Human Nature and Sin," by the Rev. Griffith John, was read before the North China Branch of the Royal Asiatic Society, in November, 1859, and has been published separately. The essays of Seun and Han are both reviewed in it.

father and a younger brother for his elder —these two instances of conduct are contrary to the nature and against the feelings, but they are according to the course laid down for a filial son, and the refined distinctions of propriety and righteousness. It appears that if there were an accordance with the feelings and the nature, there would be no self-denial and yielding to others. Self-denial and yielding to others are contrary to the feelings and the nature. In this way we come to see how clear it is that the nature of man is evil, the good which it shows is factitious.

An inquirer will ask, 'If man's nature be evil, whence do propriety and righteousness arise?' I reply,—All propriety and righteousness are the artificial production of the sages, and are not to be considered as growing out of the nature of man. It is just as when a potter makes a vessel from the clay,—the vessel is the product of the workman's art, and is not to be considered as growing out of his nature. Or it is as when another workman cuts and hews a vessel out of wood,—it is the product of his art, and is not to be considered as growing out of his nature. The sages pondered long in thought and gave themselves to practice, and so they succeeded in producing propriety and righteousness, and setting up laws and regulations. Thus it is that propriety and righteousness, laws and regulations, are the artificial product of the sages, and are not to be considered as growing properly from the nature of man.

If we speak of the fondness of the eyes for beauty, or of the mouth for *pleasant* flavours, or of the mind for gain, or of the bones and skin for the enjoyment of ease,—all these grow out of the natural feelings of man. The object is presented and the desire is felt, there needs no effort to produce it. But when the object is presented, and the affection does not move till after hard effort, I say that this effect is factitious. Those cases prove the difference between what is produced by nature and what is produced by art.

Thus the sages transformed their nature, and commenced their artificial work. Having commenced this work with their nature, they produced propriety and righteousness. When propriety and righteousness were produced, they proceeded to frame laws and regulations. It appears, therefore, that propriety and righteousness, laws and regulations, are given birth to by the sages.

欲飽寒而欲煖，勞而欲休，此人之情性也。今人飢見長  
而不敢先食者，將有所讓也。勞而不敢求息者，將有所  
代也。夫了之讓乎父，弟之讓乎兄，子之代乎父，弟之代  
乎兄，此二行者皆反於性，而悖於情也。然而孝了之道，  
禮義之文理也，故順情性，則不辭讓矣。辭讓則悖於情  
性矣。用此觀之，然則人之性惡明矣。其善者偽也。  
問者曰：人之性惡，則禮義惡乎？應之曰：凡禮義者，是牛  
於聖人之偽，非故牛於人之性也。故陶人埴埴而爲器，  
然則器生於人之偽，非故牛於人之性也。故工人斲  
木而成器，然則器生於人之偽，非故牛於人之性也。  
聖人積思慮，習偽，故以小禮義而起法度，然則禮義法  
度者，是牛於聖人之偽，非故牛於人之性也。  
若夫目好色，耳好聲，口好味，心好利，骨體膚理好愉佚，  
是皆生於人之情性者也。感而自然，不待事而後生之  
者也。夫感而不能然，必且待事而後然者，謂之牛於偽  
是性偽之所生，其不同之徵也。故聖人化性而起偽，偽  
起於性，而牛禮義禮義生，而制法度，然則禮義法度者，  
是聖人之所生也。故聖人之所以同於衆，其不異於衆

and guide them, so that they might all go forth in the way of moral government and in agreement with reason. Now the man who is transformed by teachers and laws, gathers on himself the ornament of learning, and proceeds in the path of propriety and righteousness, is a superior man; and he who gives the reins to his nature and its feelings, indulges its resentments, and walks contrary to propriety and righteousness, is a mean man. Looking at the subject in this way we see clearly that the nature of man is evil, the good which it shows is factitious.

Mencius said, Man has only to learn, and his nature becomes good; but I reply—It is not so. To say so shows that he had not attained to the knowledge of man's nature, nor examined into the difference between what is natural in man and what is factitious. The natural is what the constitution spontaneously moves to—it needs not to be learned, it needs not to be followed hard after; propriety and righteousness are what the sages have given birth to—it is by learning that men become capable of them, it is by hard practice that they achieve them. That which is in man, not needing to be learned and striven after is what I call natural; that in man which is attained to by learning, and achieved by hard striving, is what I call factitious. This is the distinction between those two. By the nature of man, the eyes are capable of seeing and the ears are capable of hearing. But the power of seeing is inseparable from the eyes, and the power of hearing is inseparable from the ears;—it is plain that the faculties of seeing and hearing do not need to be learned. Mencius says, The nature of man is good, but all lose and ruin their nature, and therefore it becomes bad; but I say that this representation is erroneous. Man being born with his nature, when he thereafter departs from its simple constituent elements, he must lose it. From this consideration we may see clearly that man's nature is evil. What might be called the nature's being good, would be if there were no departing from its simplicity to beautify it, no departing from its elementary dispositions to sharpen it. Suppose that those simple elements no more needed beautifying, and the mind's thoughts no more needed to be turned to good, than the power of vision which is inseparable from the eyes, and the power of hearing which is inseparable from the ears, need to be learned, then we might say that the nature is good, just as we say that the eyes see and the ears hear. It is the nature of man, when hungry to desire to be filled, when cold, to desire to be warmed; when tired, to desire rest—these are the feelings and nature of man. But now a man is hungry and in the presence of an elder he does not dare to eat before him—he is yielding to that elder; he is tired with labour and he does not dare to ask for rest—he is working for some one. A son's yielding to his father and a younger brother to his elder—a son's labouring for his

也。孟子曰：人之學，其性善曰，是不然，是不及知人之性，而不察乎人之性，偽之分者也。凡性者，天之就也，不可學，不可事，禮義者，聖人之所生也，人之所學而能，所事而成者，也不可學，不可事而在人者，謂之性，可學而能，可事而成之在人者，謂之偽，是性偽之分也。今人之性，目可以見，耳可以聽，夫可以見之明，不離目，可以聽之聰，不離耳，目明而耳聰，不可學明矣。孟子曰：今人之性，善將皆失喪，其性故也。曰：若是則過矣。今人之性，生而離其朴，離其資，必失而喪之，用此觀之，然則人之性惡明矣。所謂性善者，不離其利而美之，不離其資而利之也，使夫資利之於美，心意之於善，若夫可以見之明，不離目，可以聽之聰，不離耳，故曰：目明而耳聰也。今人之性，飢而



would be the use for sage kings? where would be the use for propriety and righteousness? Although there were the sage kings, propriety, and righteousness, what could they add to the nature so correct, regulated, and happily ruled in itself? But it is not so, the nature of man is bad. It was on this account, that anciently the sage kings, understanding that man's nature was bad, in a state of defection and insecurity instead of being correct, in a state of rebellious disorder, instead of one of happy rule, set up therefore the majesty of princes and governors to awe it, and set forth propriety and righteousness to change it, and framed laws and statutes of correctness to rule it, and devised severe punishments to restrain it so that its outgoings might be under the dominion of rule, and in accordance with what is good. This is the true account of the governance of the sage kings, and the transforming power of propriety and righteousness. Let us suppose a state of things in which there shall be no majesty of princes and governors, no influence of propriety and righteousness, no rule of laws and statutes, no restraints of punishment — what would be the relations of men with one another, all under heaven? The strong would be injuring the weak, and spoiling them, the many would be tyrannizing over the few, and looting them, a universal disorder and mutual destruction would speedily ensue. When we look at the subject in this way, we see clearly that the nature of man is evil, the good which it shows is fictitious.

He who would speak well of ancient times must have certain references in the present, he would speak well of Heaven must substantiate what he says out of man. In discourse and argument it is an excellent quality when the divisions which are made can be brought together like the halves of a token. When it is so, the arguer may sit down, and discourse of his principles, and he has only to rise up, and they may be set forth and displayed and carried into action. When Mencius says that the nature of man is good, there is no bringing together in the above manner of his divisions. He sits down and talks, but there is no getting up to display and set forth his principles, and put them in operation — is not his error very gross? To say that the nature is good does away with the sage kings, and makes an end of propriety and righteousness, to say that the nature is bad exalts the sage kings, and dignifies propriety and righteousness. As the origin of the pressing-boards is to be found in the crooked wood, and the origin of the carpenter's marking-line is to be found in things' not being straight, so the rise of princes and governors, and the illustration of propriety and righteousness, are to be traced to the badness of the nature. It is clear from this view of the subject that the nature of man is bad, the good which it shows is fictitious.

將曷加於正理乎治也哉。今不然。人之性惡，故  
 占者，聖人以人之性忠，以爲偏險而不正，悖亂  
 而不治，故爲之立君卜之勢，以臨之，明禮義以  
 化之，起法正以治之，重刑罰以禁之，使天下皆  
 出於治，合於善也。是聖王之治，而禮義之化也。  
 今當試去君卜之勢，無禮義之化，去法正之治，  
 無刑罰之禁，倚而觀人，卜民人之相與也。若是，  
 則人疆者，害弱而奪之，衆者暴寡而誅之，天下  
 之悖亂而相亡，不待頃矣。用此觀之，然則人之  
 性惡明矣，其善者僞也。  
 故善曰：占者，必有節於今，善曰：人者，必有徵於  
 人。凡論者，貴具有辨，合有符驗，故坐而論之，起  
 而可設張，而可施行。今孟子曰：人之性善，無辨  
 合符驗，坐而論之，起而不可設張，而不可施行，  
 豈不過甚矣哉。故性善，則去聖王之禮義矣，性  
 惡，則興聖王之貴禮義矣。故隱括之牛，爲枸木也，  
 繩墨之起，爲不直也。立君卜，明禮義，爲性惡也。  
 用此觀之，然則人之性惡明矣，其善者僞也。

Wherein they agree with all other men and do not differ from them is their nature wherein they differ from and exceed other men is this artificial work.

Now to love gain and desire to get;—this is the natural feeling of men. Suppose the case that there is an amount of property or money to be divided among brothers, and let this natural feeling to love gain and desire to get come into play;—why then the brothers will be opposing and snatching from one another. But where the benign influence of propriety and righteousness, with their refined distinctions has taken effect, a man will give up to any other man. Thus it is that if they act in accordance with their natural feelings, brothers will quarrel together; and if they have come under the transforming influence of propriety and righteousness, men will give up to other men, to say nothing of brothers. Again the fact that men wish to do what is good, is because their nature is bad. The thin wishes to be thick; the ugly wish to be beautiful; the narrow wishes to be wide the poor wish to be rich the mean wish to be noble—when anything is not possessed in one's self he seeks for it outside himself. But the rich do not wish for wealth; the noble do not wish for position—when anything is possessed by one's self, he does not need to go beyond himself for it. When we look at things in this way we perceive that the fact of men's wishing to do what is good is because their nature is evil. It is the case indeed, that man's nature is without propriety and benevolence;—he therefore studies them with vigorous effort and seeks to have them. It is the case that by nature he does not know propriety and righteousness:—he therefore thinks and reflects and seeks to know them. Speaking of man, therefore, as he is by birth simply he is without propriety and righteousness, without the knowledge of propriety and righteousness. Without propriety and righteousness, man must be all confusion and disorder; without the knowledge of propriety and righteousness, there must ensue all the manifestations of disorder. Man, as he is born, therefore, has in him nothing but the elements of disorder passive and active. It is plain from this contemplation of the subject that the nature of man is evil: the good which it shows is factitious.

When Mencius says that Man's nature is good, I affirm that it is not so. In ancient times and now throughout the empire what is meant by good is a condition of correctness, regulation, and happy government; and what is meant by evil, is a condition of deflection, insecurity and refusing to be under government—in this lies the distinction between being good and being evil. And now if man's nature be really so correct, regulated, and happily governed in itself where

者性也，所以異而過衆者僞也。夫好利而欲得者，此人之情性也，假之人有弟兄資財而分者，且順情性好利而欲得，若是則兄弟相拂奪矣。且化禮義之文理，若是則醜乎國人矣。故順情性，則弟兄爭矣。化禮義，則醜乎國人矣。凡人之欲爲善者爲性，惡也。夫薄願厚，惡願美，狹願廣，貧願富，賤願貴，苟無之中者，必求於外，故富而不顧財，貴而不顧勢，苟有之中者，必不及於外用，此觀人之欲爲善者爲性，惡也。今人之性固無禮義，故強學而求有之也，性不知禮義，故思慮而求知之也。然則生而已，則人無禮義，不知禮義，人無禮義，則亂，不知禮義，則悖。然則生而已，則悖亂在已，用此觀之，人之性惡明矣。其善者僞也。

孟子曰：人之性善，曰是不然。凡古今天下之所謂善者，正理平治也。所謂惡者，偏險悖亂也。是謂善惡之分也。已今誠以人之性，固正理平治邪，則有惡用聖王，惡用禮義矣哉。雖有聖王，禮義

Heaven did not make favourites of Ts'ang, K'een, and Heaon-ke, and deal unkindly with the rest of men. How then was it that they alone were distinguished by the greatness of their filial deeds, that all which the name of filial piety implies was complete in them? The reason was that they were subject to the restraints of propriety and righteousness.

Heaven did not make favourites of the people of Ts'c and Lo, and deal unkindly with the people of Ts'in. How then was it that the latter were not equal to the former in the rich manifestation of the filial piety belonging to the righteousness of the relation between father and son, and the respectful observance of the proprieties belonging to the separate functions of husband and wife? The reason was that the people of Ts'in followed the feelings of their nature, indulged its resentments, and contemned propriety and righteousness. We are not to suppose that they were different in their nature.

What is the meaning of the saying, that 'Any traveller on the road may become like Yu?' I answer,—All that made Yu what he was, was his practice of benevolence, righteousness, and his observance of laws and rectitude. But benevolence, righteousness, laws, and rectitude, are all capable of being known and being practised. Moreover, any traveller on the road has the capacity of knowing these, and the ability to practise them—it is plain that he may become like Yu. If you say that benevolence, righteousness, laws, and rectitude, are not capable of being known and practised, then Yu himself could not have known, could not have practised them. If you will have it that any traveller on the road is really without the capacity of knowing these things, and the ability to practise them, then, in his home, it will not be competent for him to know the righteousness that should rule between father and son, and, abroad, it will not be competent for him to know the rectitude that should rule between sovereign and minister. But it is not so. There is no one who travels along the road, but may know both that righteousness and that rectitude—it is plain that the capacity to know and the ability to practise belong to every traveller on the way. Let him, therefore, with his capacity of knowing and ability to practise, take his ground on the knowableness and practicableness of benevolence and righteousness,—and it is clear that he may become like Yu. Yea, let any traveller on the way addict himself to the art of learning with all his heart and the entire bent of his will, thinking, searching, and closely examining,—let him do thus

大非私曾騫孝已，而外衆人也。然而曾騫孝已，獨厚於孝之實，而全於孝之名者何也，以暴於禮義故也。

夫非私齊魯之民，而外衆人也，然而於父子之義，人婦之別，不如齊魯之孝，其敬父者何也，以余人之從情性，安恣睢，慢於禮義故也，豈其性異於哉。塗之人可以爲禹，曷謂也，曰：凡禹之所以爲禹者，以其爲仁義法正也。然則仁義法正，有可知可能之理，然而塗之人也，皆有可以知仁義法正之質，皆有可以能仁義法正之具，然則其可以爲禹明矣。今以仁義法正爲固無可知可能之理邪，然則唯禹不知仁義法正，不能仁義法正也。將使塗之人固無可以知仁義法正之質，而固無可以能仁義法正之具邪，然則塗之人也，且內不可以知父了之義，外不可以知君臣之正，不然，今塗之人者，皆內可以知父了之義，外可以知君臣之正，然則其可以知之質，可以能之具，其在塗之人明矣。今使塗之人者，以其可以知之質，可以能之具，本夫

直木不待礪括而直者，其性直也；枸木必將待  
礪括烝矯，然後直者，以其性不直也。今人之性  
惡，必將待聖王之治，禮義之化，然後皆出於治，  
合於善也。用此觀之，然則人之性惡明矣。其善  
者，僞也。

問者曰：禮義積僞者，是人之性，故聖人能生之  
也。應之曰：是不然。夫陶人埴埴而生瓦，然則瓦  
埴豈陶人之性也哉？工人斲木而生器，然則器  
木豈工人之性也哉？夫聖人之於禮義也，譬則  
陶埴而生之也。然則禮義積僞者，豈人之本性  
也哉？凡人之性者，堯舜之與桀跖，其性一也。君  
子之與小人，其性一也。今將以禮義積僞爲人  
之性邪？然則有曷貴堯禹，曷貴君子矣哉？凡所  
貴堯禹君子者，能化性，能起僞爲起而生禮義，  
然則聖人之於禮義，積僞也，亦猶埴而生之也。  
用此觀之，然則禮義積僞者，豈人之性也哉？所  
賤於桀跖小人者，從其性，順其情，安忿睢，以出  
乎貪利爭奪，故人之性惡明矣。其善者，僞也。

There is a knowledge characteristic of the sage, a knowledge characteristic of the scholar and superior man, a knowledge characteristic of the mean man, and a knowledge characteristic of the mere servant. In much speech to show his cultivation and maintain consistency, and though he may discuss for a whole day the reasons of a subject, to have a unity pervading the ten thousand changes of discourse,—this is the knowledge of the sage. To speak seldom, and in a brief and sparing manner, and to be orderly in his reasoning as if its parts were connected with a string,—this is the knowledge of the scholar and superior man. Clattering words and disorderly conduct, with undertakings often followed by regrets,—these mark the knowledge of the mean man. Hasty, officious, smart, and swift, but without consistency, versatile, able, of extensive capabilities, but without use, decisive in discourse, rapid, exact, but the subject unimportant, regardless of right and wrong, taking no account of crooked and straight, to get the victory over others the guiding object—this is the knowledge of the mere servant.

There is bravery of the highest order, bravery of the middle order, bravery of the lowest order. Boldly to take up his position in the place of the universally acknowledged Mean, boldly to carry into practice his views of the doctrines of the ancient kings, in a high situation, not to defer to a bad sovereign, and in a low situation not to follow the current of a bad people, to consider that there is no poverty where there is virtue, and no wealth where virtue is not, when appreciated by the world, to desire to share in all men's joys and sorrows, when unknown by the world, to stand up grandly alone between heaven and earth, and have no fears—this is the bravery of the highest order. To be reverently observant of propriety, and sober-minded, to attach importance to adherence to fidelity, and set little store by material wealth, to have the boldness to push forward men of worth and exalt them, to hold back undeserving men and get them deposed,—this is the bravery of the middle order. To be devoid of self-respect and set a great value on wealth, to feel complacent in calamity, and always have plenty to say for himself, saving himself in any way, without regard to right and wrong, whatever be the real state of a case, making it his object to get the victory over others—this is the bravery of the lowest order.

The *fan-jō*, the *leu*, and the *shoo*, were the best bows of antiquity, but without their regulators, they could not adjust themselves. The *tsung* of duke Hwan, the *leu* of T'ae-kung, the *luh* of king

有聖人之知者，有一君了之知者，有小人之知者，有役大之知者。多言則文而類，終日議其所以，言之下舉萬變，其統類也。是聖人之知也。少言則徑而省，論而法，若佚之以繩，是一君了之知也。其言也，詭其行也，悖其舉事多悔，是小人之知也。齊給使敏而無類，雜能旁魄而無用，折速粹孰而不急，不恤是非，不論曲直，以期勝人爲意，是役大之知也。

有上勇者，有中勇者，有下勇者。人下有中，敢直其身，先有直，敢行其意，上不循於亂世之君，下不俗於亂世之民，仁之所在，無貧窮，仁之所亡，無富貴。人下知之，則欲與人下同苦樂之，人下不知之，則傀然獨立人地之間，而不畏，是上勇也。禮恭而意儉，人齊信焉，而輕貨財，賢者敢推而尚之，不肖者敢援而廢之，是中勇也。輕身而重貨，恬禍而廣解，苟免不恤是非，然不然之情，以期勝人爲意，是下勇也。

繁弱鉅黍，古之良弓也，然而不得排檄，則不能自

A straight piece of wood does not need the pressing boards to make it straight—it is so by its nature. A crooked piece of wood must be submitted to the pressing boards to soften and straighten it, and then it is straight. It is not straight by its nature. So it is that the nature of man, being evil, must be submitted to the rule of the sage kings, and to the transforming influence of propriety and righteousness, and then its outgoings are under the dominion of rule, and in accordance with what is good. This shows clearly that the nature of man is bad, the good which it shows is facitious.

An Inquirer may say again, "Propriety and righteousness, though seen in an accumulation of facitious deeds, do yet belong to the nature of man and thus it was that the sages were able to produce them. I reply—It is not so. A potter takes a piece of clay and produces a dish from it, but are that dish and clay the nature of the potter? A carpenter piles his tools upon a piece of wood and produces a vessel, but are that vessel and wood the nature of the carpenter? So it is with the sages and propriety and righteousness: they produced them, just as the potter works with the clay. It is plain that there is no reason for saying that propriety and righteousness, and the accumulation of their facitious actions, belong to the proper nature of man. Speaking of the nature of man, it is the same in all—the same in Yao and Shun, and in K'ê and the robber Chih, the same in the superior man and in the mean man. If you say that propriety and righteousness, with the facitious actions accumulated from them, are the nature of man, on what ground do you proceed to ennoble Yao and Yü, to ennoble *generally* the superior man? The ground on which we ennoble Yao, Yü, and the superior man, is their ability to change the nature, and to produce facitious conduct. That facitious conduct being produced, out of it there are brought propriety and righteousness. The sages stand indeed in the same relation to propriety and righteousness, and the facitious conduct resulting from them as the potter does to his clay—we have a product in either case. This representation makes it clear that propriety and righteousness, with their facitious results, do not properly belong to the nature of man. On the other hand, that which we consider mean in K'ê, the robber Chih, and the mean man generally is that they follow their nature, act in accordance with its feelings, and indulge its resentments, till all its outgoings are a greed of gain, contentions, and rapine—it is plain that the nature of man is bad; the good which it shows is facitious.

## II AN EXAMINATION OF THE NATURE OF MAN BY HAN WAN-KUNG

THE NATURE dates from the date of the life, THE FEELINGS date from contact with external things. There are three GRADES of the nature, and it has five CHARACTERISTICS. There are also three GRADES of the feelings, and they have seven CHARACTERISTICS. To explain myself—the three grades of the nature are—the Superior, the Middle, and the Inferior. The superior grade is good, and good only, the middle grade is capable of being led—it may rise to the superior, or sink to the inferior, the inferior is evil, and evil only. The five characteristics of the nature are—Benevolence, Righteousness, Propriety, Sincerity, and Knowledge. In the Superior Grade, the first of these characteristics is supreme, and the other four are practised. In the Middle Grade, the first of these characteristics is not wanting—it exists, but with a little tendency to its opposite, the other four are in an ill-assorted state. In the Inferior Grade there is the opposite of the first characteristic, and constant rebelliousness against the other four. The grade of the nature regulates the manifestation of the feelings in it. *Aqum*.—The three grades of the feelings are the Superior, the Middle and the Inferior, and their seven characteristics are—Joy, Anger, Sorrow, Fear, Love, Hatred, and Desire. In the Superior Grade, these seven all move, and each in its due place and degree. In the Middle Grade, some of the characteristics are in excess and some in defect, but there is a seeking to give them their due place and degree. In the Inferior Grade, whether they are in excess or defect, there is a reckless acting according to the one in immediate predominance. The grade of the feelings regulates the influence of the nature in reference to them.

Speaking of the nature, Mencius said — 'Man's nature is good,' the philosopher Senn said — 'Man's nature is bad,' the philosopher Yang said — 'In the nature of man good and evil are mixed together' Now, to say that the nature, good at first, subsequently becomes bad, or that, bad at first, it subsequently becomes good, or that, mixed at first, it subsequently becomes, it may be,

性也者與牛俱小也。情也者接於物而牛也。性之品有五。而其所以爲性者五。情之品有七。而其所以爲情者七。曰何也。曰性之品有上中下。上焉者善焉而曰仁。中焉者可導而上下也。下焉者惡焉而曰不仁。其所以爲性者五。曰仁曰義曰禮曰信曰智。上焉者之於仁也。中於義。而行於四。中焉者之於仁也。也不少有焉。則少反焉。其於四也混。下焉者之於仁也。反於四。而悖於四。性之於情視其品。情之品有上中下。其所以爲情者七。曰喜曰怒曰哀曰懼曰愛曰惡曰欲。上焉者之於七也。動而處其中。中焉者之於七也。有所甚有所亡。然而求合其中者也。下焉者之於七也。亡與甚。直情而行者也。情之於性視其品。孟子之二性曰人之性善。荀子之言性曰人之性惡。揚子之二性曰人之性善惡混。夫始

韓文公原性篇

day after day through a long space of time accumulating what is good, and he will penetrate as far as a spiritual Intelligence, he will become a ternion with Heaven and earth. It follows that the characters of the sages were what any man may reach by accumulation.

It may be said—To be sage may thus be reached by accumulation—why is it that all men cannot accumulate to this extent? I reply—They may do so, but they cannot be made to do so. The mean man might become a superior man, but he is not willing to be a superior man. The superior man might become a mean man, but he is not willing to be a mean man. It is not that the mean man and the superior man may not become the one the other their not becoming the one the other is because it is a thing which may be, but cannot be made to be. Any traveller on the road may become like Yu—the case is so; that any traveller on the road can really become like Yu—this is not a necessary conclusion. Though any one, however, cannot really become like Yu, that is not contrary at all to the truth that he may become so. One's feet might travel all over the world, but there never was one who was really able to travel all over the world. There is nothing to put out the mechanic the farmer and the merchant, from practising each the business of the others, but there has never been a case when it has really been done. Looking at the subject in this way we see that what may be need not really be and although it shall not really be that is not contrary to the truth that it might be. It thus appears that the difference is wide between what is really done or not really done, and what may be or may not be. It is plain that these two cases may not become the one the other.

Yaou asked Shun what was the character of the feelings proper to man. Shun replied, The feelings proper to man are very unlovely; why need you ask about them? When a man has got a wife and children, his filial piety withers away; under the influence of lust and gratified desires, his good faith to his friends withers away; when he is full of dignities and emoluments, his loyalty to his sovereign withers away. The natural feelings of man! The natural feelings of man! They are very unlovely. Why need you ask about them? It is only in the case of men of the highest worth that it is not so.

仁義之可知之理，可能之具，然則其可以爲禹明矣。今使塗之人，伏術爲學，專心一志，思索孰察，加日縣久，積善而不息，則通於神明，參於天地矣。故聖人者，人之所積而致矣。

曰：聖可積而致，然而皆不可積，何也？曰：可以而不可使也。故小人可以爲君子，而不肯爲君子；君子可以爲小人，而不肯爲小人。小人君子者，未嘗不可以相爲也。然而不相爲者，可以而不可使也。故塗之人可以爲禹，然則塗之人能爲禹，未必然也。雖不能爲禹，無害可以爲禹。足可以徧行天下，然而未嘗有能徧行天下者也。夫工匠農賈，未嘗不可以相爲事也。然而未嘗能相爲事也。用此觀之，然則可以爲未必能也。雖不能，無害可以爲。然則能不能之與，可不可其不同遠矣。其不可以相爲明矣。

堯問於舜曰：人情何如？舜對曰：人情甚不美，又何問焉？妻子具，而孝衰於親；嗜欲得，而信衰於友；爵祿盈，而忠衰於君；人之情乎？人之情乎？甚不美，又何問焉？唯賢者爲不然。



It may be asked 'How is it that those who now-a-days speak about the nature do so differently from this?' I reply, —Those who now-a-days speak about the nature blend with their other views those of Laou-tsze and Buddhism, and doing so, how could they speak otherwise than differently from me?

異。而 奚 曰 老 雜 曰 老 雜 曰 今 也。此 異 性 之 曰。  
不 曰 者。而 佛 也。而 佛 者。之 曰。何 於 者。言 今



Wên, the *kuai* of prince Chwang the *kuai tsong*, *mai-yay k'ou-k'ouk* and *pi'ü-leu* of Hop-leu—these were the best tools of antiquity; but without the grindstone and whetstone they would not have been sharp without the strength of the arms that wielded them, they would not have cut anything.

The *kuai*, the *kuai*, the *kuai*, the *kuai*, the *kuai*, and the *kuai*—these were the best horses of antiquity; but there were still necessary for them the restraints in front of bit and bridle the stimulants behind of cane and whip, and the equestrianism of a T'ou foo and then they could accomplish a thousand *li* in one day.

So it is with man—granted to him an excellent capacity of nature and the faculty of intellect, he must still seek for good teachers under whom to place himself, and make choice of friends with whom he may be intimate. Having got good masters and placed himself under them, what he will hear will be the doctrines of Yao, Shun, Yu, and Tang; having got good friends and become intimate with them, what he will see will be deeds of self consecration, fidelity, reverence and complaisance—he will go on from day to day to benevolence and righteousness, without being conscious of it: a natural following of them will make him do so. On the other hand, if he live with bad men, what he will hear will be the language of deceit, calumny, imposture and hypocrisy; what he will see will be the conduct of filthiness, insolence, lewdness, corruptness, and greed—he will be going on from day to day to punishment and disgrace without being conscious of it: a natural following of them will make him do so.

The Record says "If you do not know your son, look at his friends. If you do not know your prince, look at his confidants. All is the influence of association! All is the influence of association!"

正桓公之慈，太公之闕，文王之錄，莊君之留，閻閻之干將，莫邪，鉅闕，辟閻，此皆古之良劍也。然而不加砥厲，則不能利，不得人力，則不能斷。驕驕驕驕，離綠耳，此皆古之良馬也。然而前必有銜轡之制，後有鞭策之威，加之以造父之馭，然後一日而致千里也。夫人雖有性質美，而心辯知，必將求賢師而事之，擇良友而友之，得賢師而事之，則所聞者，堯舜禹湯之道也；得良友而友之，則所見者，忠信敬讓之行也。身日進於仁義，而不自知也者，靡使然也。今與不善人處，則所聞者，欺誣詐僞也；所見者，汙漫淫邪，貪利之行也。身且加於刑戮，而不自知者，靡使然也。傳曰：不知其子，視其友；不知其君，視其左右。靡而已矣，靡而已矣。

2 The generally received opinion is that Yang belonged to the period of "The Warring States," the same era of Chinese history as Mencius. He was named Choo, and styled Tsze-keu<sup>1</sup>. In a note, p. 159, I have supposed that he was of the times of Confucius and Laou-tsze, having then before me a passage of the Taouist philosopher Chwang, in which he gives an account of an interview between Laou-tsze and Yang Choo<sup>2</sup>. That interview, however, must be an invention of Chwang. The natural impression which we receive from all the references of Mencius is that Yang must have been posterior to Confucius, and that his opinions had come into vogue only in the times of our philosopher himself. This view would be placed beyond doubt if we could receive as genuine the chapter on Yang, which is contained in the writings of the philosopher Leč. And so far we may accept it, as to believe that it gives the sentiments which were attributed to him in the 1st century before our era<sup>3</sup>. The leading principle ascribed to him by Mencius nowhere appears in it in so many words, but the general tenour of his language is entirely in accordance with it. This will appear from the following specimens

"Yang Choo said, 'A hundred years are the extreme limit of longevity, and not one man in a thousand enjoys such a period of life. Suppose the case of one who does so — infancy, borne in the arms, and doting old age, will nearly occupy the half, what is forgotten in sleep, and what is lost in the waking day, will nearly occupy the half, pain and sickness, sorrow and bitterness, losses, anxieties, and fears, will nearly occupy the half. There may remain ten years or so, but I reckon that not even in them will be found an hour of smiling self-abandonment, without the shadow of solicitude — What is the life of man then to be made of? What pleasure is in it?

"*Is it to be prized for the pleasure of food and dress? or for the enjoyments of music and beauty?* But one cannot be always satisfied with those pleasures, one cannot be always toying with beauty and listening to music. And then there are the restraints of punishments and the stimulants of rewards, the urgings and the repressings of fame and laws — these make one strive restlessly for the vain praise of an hour, and calculate on the residuary glory after death, they keep him, as with body bent, on the watch against what his ears hear and his eyes see, and attending to the right and the wrong of his conduct and thoughts. In this way he loses the real pleasure of his

1 楊朱字子居.

2 See 莊子, 雜篇, 第九, the 寓言, at the end.

3 Dr Morrison says of Leč (Dict., char 了) — 'Leč-tze, an eminent writer of the Taou sect, lived about the same time as Laou-tsze, the founder of the sect (n.c. 585)'. Leč's Works are published, with the preface of Lew Heang written B.C. 13. Heang says Leč was a native of Ch'ing (鄭), and a contemporary of duke Muh (穆 or 繆). But Muh's reign extended from B.C. 625 to 604. There is evidently a gross anachronism somewhere. Heang goes on to speak of Leč's Writings, specifying the chapter on Yang Choo, in which there are references to Confucius and his acknowledged fame. Another of Leč's chapters is all devoted to Confucius' sayings and doings. — This is not the place to attempt an adjustment of the difficulties. The chapter about Yang Choo was current in Lew Heang's time, and we may cull from it to illustrate the character of the man.

good, it may be, bad—in each of these cases only the nature of the middle grade is dealt with, and the superior and inferior grades are neglected. Those philosophers are right about one grade and wrong about the other two.

When Shuh yü was born, his mother knew as soon as she looked at him, that he would fall a victim to his love of bribes. When Yang Sze-go was born, the mother of Shuh heang knew as soon as she heard him cry that he would cause the destruction of all his kindred. When Yü-tseou was born, Tszü-wün considered it was a great calamity knowing that through him the ghosts of the Jü-gaon family would all be famished.—With such cases before us, can it be said that the nature of man (i.e., all men) is good?

When Hw tsieh was born his mother had no suffering; and as soon as he began to creep, he displayed all elegance and intelligence. When king Wän was in his mother's womb, she experienced no distress; after his birth, those who tended him had no trouble; when he began to learn, his teachers had no vexation—with such cases before us, can it be said that the nature of man (i.e., all men) is evil?

Choo was the son of Yaou, and Koon the son of Shun; Kwan and Ts'ao were sons of king Wän. They were instructed to practise nothing but that was good, and yet they turned out villains. Shun was the son of Koo-sow and Yu the son of K'wän. They were instructed to practise nothing but what was bad, and yet they turned out sages.—With such cases before us, can it be said that in the nature of man (i.e., all men) good and evil are blended together?

Having these things in view I say that the three philosophers, to whom I have referred, dealt with the middle grade of the nature, and neglected the superior and the inferior; that they were right about the one grade, and wrong about the other two.

It may be asked, Is it so, then, that the superior and inferior grades of the nature can never be changed? I reply.—The nature of the superior grade, by application to learning becomes more intelligent, and the nature of the inferior grade, through awe of power comes to have few faults. The superior nature, therefore may be taught, and the inferior nature may be restrained but the grades have been pronounced by Confucius to be unchangeable.

善而進惡歟，始惡而進善歟，始也混，而今也善惡  
 歟，皆舉其中而遺其上下者也，得其一而失其二  
 者也。  
 叔魚之生也，其母視之，知其必以賄死，楊食我之  
 生也，叔向之母聞其號也，知必滅其宗，越椒之生  
 也，子文以爲大戚，知若敖氏之鬼不食也，人之性  
 果善乎？  
 后稷之生也，其母無災，其始匍匐也，則岐岐然，疑  
 疑然，文王之在母也，母不憂，既生也，傅不勤，既學  
 也，師不煩，人之性果惡乎？  
 堯之朱，舜之均，文王之管蔡，習非不善也，而卒爲  
 姦，瞽叟之舜，鯀之禹，習非不惡也，而卒爲聖，人  
 之性善惡果混乎？  
 故曰：三子之言性也，舉其中而遺其上下者也，得  
 其一而失其二者也。  
 曰：然則性之上下者，其終不可移乎？曰：上之性，就  
 學而愈明，下之性，畏威而寡罪，是故上者可學，而  
 下者可制也，其品，則孔子謂不移也。

"Mang-sun Yang asked Yang-tsze, saying, 'Here is a man who sets a high value on his life, and takes loving care of his body, hoping that he will not die—does he do right?' 'There is no such thing as not dying,' was the reply. 'But if he does so, hoping for long life, is he right?' Yang-tsze answered, 'One cannot be assured of long life. Setting value upon life will not preserve it, taking care of the body will not make it greatly better. And, in fact, why should long life be made of? There are the five feelings with their likings and dislikings,—now as in old time, there are the four limbs, now at ease, now in danger,—now as in old time, there are the various experiences of joy and sorrow,—now as in old time, there are the various changes from order to disorder, and from disorder to order,—now as in old time—all these things I have heard of, and seen, and gone through. A hundred years of them would be more than enough, and shall I wish the pain protracted through a longer life?' Mang-sun said, 'If it be so, early death is better than long life. Let a man go to trample on the pointed steel, or throw himself into the caldron or flames, to get what he desires.' Yang-tsze answered, 'No. Being once born, take your life as it comes, and endure it, and seeking to enjoy yourself as you desire, so as at the approach of death. When you are about to die, treat the thing with indifference and endure it, and seeking to accomplish your departure, so abandon yourself to annihilation. Both death and life should be treated with indifference, they should both be endured—why trouble one's self about earliness or lateness in connection with them?'"6

"K'in-tsze asked Yang Choo, saying, 'If you could benefit the world by parting with one hair of your body, would you do it?' 'The world is not to be benefited by a hair' replied Yang. The other urged, 'But suppose it could be, what would you do?' To this Yang gave no answer, and K'in went out, and reported what had passed to Mang-sun Yang. Mang-sun said, 'You do not understand our Master's mind—let me explain it to you. If by enduring a slight wound in the flesh, you could get ten thousand pieces of gold, would you endure it?' 'I would.' 'If by cutting off one of your limbs, you could get a kingdom, would you do it?' K'in was silent, and after a little, Mang-sun Yang resumed, 'To part with a hair is a slighter matter than to receive a wound in the flesh, and that again is a slighter matter than to lose a limb—that you can discern. But consider—A hair may be multiplied till it become as important as the piece of flesh, and the

孟孫陽問楊子曰、有人於此、貴牛愛身、以斬不  
死、可乎、曰、理無不死、以斬久牛、可乎、曰、理無久牛、  
牛非貴之所能存、身非愛之所能厚、日久牛奚爲  
五情好惡、占猶今也、四體安危、占猶今也、世事苦  
樂、古猶今也、變易治亂、占猶今也、既聞之矣、既見  
之矣、既更之矣、自午猶厭其多、況久牛之苦也乎。  
孟孫陽曰、若然、速亡、愈於久牛、則踐鋒刃、入湯火、  
得所志矣。楊子曰、不然、既牛則廢而任之、究其所  
欲、以俟於死、將死則廢而任之、究其所之、以放於  
盡、無不廢、無不任、何遽遲速於其間乎。  
禽了問楊子曰、去了體之、毛以濟、田汝爲  
之乎。楊子曰、田固非。毛之所濟、禽了曰、假濟爲  
之乎。楊子曰、應。禽了出語孟孫陽。孟孫陽曰、了不  
達人之心、吾請三之。有侵若肌膚、獲萬金者、名  
爲之乎。曰、爲之。孟孫陽曰、有斷若節、得國、了  
爲之乎。禽了默然。有問孟孫陽曰、毛微於肌膚、  
肌膚微於節、節省矣、然則積毛以成肌膚、積肌  
膚以成節、毛固體萬分中之物、余何輕

# CHAPTER III

## OF YANG CHOO AND MIH TEIH

### SECTION I

#### THE OPINIONS OF YANG CHOO

1 "The words of Yang Choo and Mih Teih," said Mencius, "fill the empire. If you listen to people's discourses throughout it, you will find that they have adopted the views of the one or of the other. Now, Yang's principle is—'Each one for himself, which does not acknowledge the claims of the sovereign. Mih's principle is—'To love all equally, which does not acknowledge the peculiar affection due to a father. To acknowledge neither king nor father is to be in the state of a beast. If their principles are not stopped, and the principles of Confucius set forth, their perverse speakings will delude the people, and stop up the path of benevolence and righteousness.

'I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. When sages shall rise up again, they will not change my words."

His opposition to Yang and Mih was thus one of the great labours of Mencius' life, and what he deemed the success of it one of his great achievements. His countrymen generally sided to the justice of his claim, though there have not been wanting some to say—justly, as I think and will endeavour to show in the next section—that Mih need not have menured from him such heavy censure. For Yang no one has a word to say. His leading principle as stated by Mencius is certainly detestable, and so far as we can judge from the slight accounts of him that are to be gathered from other quarters, he seems to have been about "the least erected spirit," who ever professed to reason concerning the life and duties of man.

Chow, he was surrounded in Ch'in and Ts'ac, he had to bend to the Head of the Ke family, he was disgraced by Yang Hoo. Sorrowfully came he to his death. Of all mortals never was one whose life was so agitated and hurried as his.

“Those four sages, during their life, had not a single day's joy. Since their death they have had a *grand* fame that will last through myriads of ages. But that fame is what no one who cares for what is real would choose. Celebrate them,—they do not know it. Reward them,—they do not know it. Their fame is no more to them than to the trunk of a tree or a clod of earth.

“On the other hand, Ke came into the accumulated wealth of many generations, to him belonged the honour of the imperial seat, his wisdom was enough to enable him to set at defiance all below, his power was enough to shake the empire. He indulged the pleasures to which his eyes and ears prompted him, he carried out whatever it came into his thoughts to do. Brightly came he to his death. Of all mortals never was one whose life was so luxurious and dissipated as his. Similarly, Chow came into the accumulated wealth of many generations, to him belonged the honour of the imperial seat, his power enabled him to do whatever he would, his will was everywhere obeyed, he indulged his feelings in all his palaces, he gave the reins to his lusts through the long night, he never made himself bitter by the thought of propriety and righteousness. Brightly came he to his destruction. Of all mortals never was one whose life was so abandoned as his.

“These two villains, during their life, had the joy of gratifying their desires. Since their death, they have had the *evil* fame of folly and tyranny. But the reality of *enjoyment* is what no fame can give. Reproach them,—they do not know it. Praise them,—they do not know it. Their *ill* fame is no more to them than to the trunk of a tree, or to a clod of earth.

“To the four sages all admiration is given, yet were their lives bitter to the end, and their common lot was death. To the two villains all condemnation is given, yet their lives were pleasant to the last, and their common lot was likewise death.”<sup>8</sup>

3 The above passages are sufficient to show the character of Yang Choo's mind and of his teachings. It would be doing injustice to Epicurus to compare Yang with him, for though the Grecian philosopher made happiness the chief end of human pursuit, he taught also that “we cannot live pleasantly without living virtuously and justly.” The Epicurean system is, indeed, unequal to the

受屈於季氏，見辱於陽虎，戚戚然以  
不於死，此人民之遑遽者也。凡彼四  
聖者，小無一日之歡，死有萬世之名，  
名者，固非實之所取也，雖稱之弗知，  
雖賞之不知，與株塊無以異矣。桀、  
紂累世之資，居南面之尊，智足以距  
羣，威足以震海內，恣耳目之所娛，窮  
意慮之所為，熙熙然以不於死，此人  
民之逸蕩者也。紂亦藉累世之資，居  
南面之尊，威無不行，志無不從，肆情  
於傾官，縱欲於長夜，不以禮義自苦，  
熙熙然以不於死，此人民之放縱者  
也。彼一凶也，牛有從欲之歡，死被愚  
暴之名，實者固非名之所與也，雖毀  
之不知，雖稱之弗知，此與株塊奚以  
異矣。彼四聖，雖美之所歸，皆以不終  
同歸於死矣。彼一凶，雖惡之所歸，樂  
以不終，亦同歸於死矣。

楊朱曰百年壽之大齊，得百年者，千無一焉，豈有一者，該也。以逮昏老，幾居其半矣。痛疾哀苦，亡失憂懼，又幾居其半矣。量十數年之口，曰然而自得，亡介場之慮者，亦亡一時之中爾。則人之生也，奚爲哉？奚樂哉？爲美厚，謂爲跽色，謂而美厚，復不可常，蹙足，蹙色，不可常，翫聞，乃復爲刑，賞之所禁，勸，名法之所進，退，過迫爾。競一時之虛興，規死後之餘榮，偶禹禹，慎耳目之視聽，惜身意之是非，徒失當年之至樂，不能自肆於一時，重囚繫桔，何以旱哉？大古之人，知生之暫來，知死之暫往，故從心而動，不違自然所好，而身之娛，非所去也。故不爲名所勸，定哇而游，不違萬物所好，死後之名，非所取也。故不爲刑所及，名譽先後，年命多少，非所量也。

楊朱曰：萬物所異者，生也；所同者，死也。生則有賢愚，得賤，是所異也；死則有臭腐消滅，是所同也。雖然，賢愚貴賤，非所能也。臭腐消滅，才非所能也；故生非所生，死非所死，賢非所賢，愚非所愚，貴非所貴，賤非所賤。然而萬物齊生，齊死，齊賢，齊愚，齊貴，齊賤。十年亦死，百年亦死，仁聖亦死，凶愚亦死，生則堯舜，死則腐骨。生則桀紂，死則腐骨，腐骨一矣。孰知其異？且趣當生，奚足死後？



of life Fame is but a phantom which only the fool will pursue. It is the same with all at death There their being ends After that there is but so much putridity and rottenness With him therefore the conclusion of the whole matter is "Let us eat and drink, let us live in pleasure, gratify the ears and eyes, get servants and maidens, music, beauty, wine, when the day is insufficient, carry it on through the night, EACH ONE FOR HIMSELF"

Mencius might well say that if such "licentious talk" were not arrested, the path of benevolence and righteousness would be stopped up If Yang's principles had been entertained by the nation, every bond of society would have been dissolved All the foundations of order would have been destroyed Vice would have become rampant, and virtue would have been named, only to be scorned There would have remained for the entire State only what Yang saw in store for the individual man "putridity and rottenness" Doubtless it was owing to Mencius' opposition that the foul and dangerous current was stayed He raised up against it the bulwark of human nature formed for virtue He insisted on benevolence, righteousness, propriety, fidelity, as the noblest attributes of man's conduct. More was needed, but more he could not supply If he had had a living faith in God, and had been in possession of His revealed will, the present state of China might have been very different He was able to warn his countrymen of the gulph into which Yang Choo would have plunged them, but he could direct them in the way of truth and duty only imperfectly He sent them into the dark cave of their own souls, and back to the vague lessons and imperfect examples of their sages, and China has staggered on, waxing feebler and feebler, to the present time Her people need to be directed above themselves and beyond the present When stars shine out to them in heaven and from eternity, the empire will perhaps renew its youth, and go forward from strength to strength.



years, and cannot allow himself for a moment.—In what does he differ from an individual man, chained and fettered in an iron prison? The people of high antiquity knew both the shortness of life, and how suddenly and completely it might be closed by death, and therefore they obeyed the movements of their hearts, refusing not what it was natural for them to like, nor seeking to avoid any pleasure that occurred to them. They paid no heed to the inclinations of fame they enjoyed themselves according to their nature they did not resist the common tendency of all things to self-enjoyment; they cared not to be famous after death. They managed to keep clear of punishment as to fame and praise, being first or last, long life or short life, these things did not come into their calculations. †

Yang Choo said, Whereto people differ is the matter of life; wherein they agree is death. While they are alive, we have the distinctions of intelligence and stupidity, honourableness and meanness; when they are dead, we have so much sinking rottenness decaying away—this is the common lot. Yet intelligence and stupidity, honourableness and meanness, are not in one's power; neither is that condition of painfully decay and utter disappearance. A man's life is not in his own hands, nor is his death his intelligence is not his own, nor is his stupidity nor his honour ableness, nor his meanness. All are born and all also—*the intelligent and the stupid, the honourable and the mean.* At ten years old some die at a hundred years old some die. The virtuous and the sage die the ruffian and the fool also die. Alive, they were Yao and Shun dead they were so much rotten bone. Alive they were Ki and Chow dead, they were so much rotten bone. Who could know any difference between their rotten bones? While alive therefore let us hasten to make the best of life; what leisure have we to be thinking of any thing after death? 〰

Love"<sup>4</sup> A lengthy exposition of this remains in the Writings which go by Mih's name, though it is not from his own pen, but that of a disciple. Such as it is, with all its repetitions, I give a translation of it. My readers will be able, after perusing it, to go on with me to consider the treatment which the doctrine received at the hands of Mencius.

### UNIVERSAL LOVE PART I

It is the business of the sages to effect the good government of the empire. They must know, therefore, whence disorder and confusion arise, for without this knowledge their object cannot be effected. We may compare them to a physician who undertakes to cure a man's disease—he must ascertain whence the disease has arisen, and then he can assail it with effect, while, without such knowledge, his endeavours will be in vain. Why should we except the case of those who have to regulate disorder from this rule? They must know whence it has arisen, and then they can regulate it.

It is the business of the sages to effect the good government of the empire. They must examine therefore into the cause of disorder, and when they do so they will find that it arises from the want of mutual love. When a minister and a son are not filial to their sovereign and their father, this is what is called disorder. A son loves himself, and does not love his father,—he therefore wrongs his father and advantages himself. A younger brother loves himself, and does not love his elder brother,—he therefore wrongs his elder brother, and advantages himself. A minister loves himself, and does not love his sovereign,—he therefore wrongs his sovereign, and advantages himself—all these are cases of what is called disorder. Though it be the father who is not kind to his son, or the elder brother who is not kind to his younger brother, or the sovereign who is not gracious to his minister—the case comes equally under the general name of disorder. The father loves himself, and does not love his son,—he therefore wrongs his son, and advantages himself. The elder brother loves himself, and does not love his younger brother,—he therefore wrongs his

聖人以治天下爲事者也。必知亂之所自起，則不能治。譬之如醫之攻人之疾者，然必知疾之所自起，則能攻之。不知疾之所自起，則弗能攻。治亂者，何獨不然？知亂之所自起，則弗能治。聖人以治天下爲事者也，不可不察亂之所自起。當察亂何自起，起不相愛。臣不愛父，君不愛臣，此所謂亂也。子自愛，不愛父，父自利，不愛子，兄自利，不愛弟，弟自利，不愛兄，此所謂亂也。君臣、父子、兄弟，不相愛，雖父之君，兄之弟，君之不慈，父之不孝，臣不愛君，弟不愛兄，此亦天下之所謂亂也。父自愛也，不愛子，故虧子而自利；兄自愛也，不愛弟，故虧弟而自利；臣自愛也，不愛君，故虧君而自利。此皆亂之所自起也。

<sup>4</sup> 兼愛，一兼 represents a hand grasping two stalks of grain. 兼愛 is 'a love that grasps or unites many in its embrace'. I do not know how to render it better than by 'universal love'. Mencius and the literati generally find the idea of exaltity in it also, and 兼愛 is with them—'To love all equally'.

piece of flesh may be multiplied till it becomes as important as a limb. A single hair is just one of the ten thousand portions of the body —why should you make light of it? K'in tzeo replied, I cannot answer you. If I could refer your words to Laou Tan or Kwan Yin, they would say that you were right; but if I could refer my words to the great Yu or M'ih Tsih, they would say that I was right. M'ing-sun Yang on this, turned round, and entered into conversation with his disciples on another subject.\*7

"Yang Choo said. The empire agrees in considering Shun, Yu, Chow kung and Confucius, to have been the most admirable of men, and in considering K'ao and Chow to have been the most wicked.

"Now Shun had to plough the ground on the south of the Ho, and to play the potter by the Luy lake. His four limbs had not even a temporary rest; for his mouth and belly he could not find pleasant food and warm clothing. No love of his parents rested upon him; no affection of his brothers and sisters. When he was thirty years old, he had not been able to get the permission of his parents to marry. When Ysao at length resigned to him the throne, he was advanced in age; his wisdom was decayed; his son Shang kuan proved without ability and he had finally to resign the throne to Yu. Sorrowfully came he to his death. Of all mortals never was one whose life was so worn out and empoisoned as his. K'w'in was required to reduce the deluged land to order and when his labours were ineffectual, he was put to death on mount Yu, and Yu, his son, had to undertake the task, and serve his enemy. All his energies were spent on his labours with the land. A child was born to him, but he could not foster it; he passed his door without entering; his body became bent and withered; the skin of his hand and feet became thick and callous. When at length Shun resigned to him the throne, he lived in a low mean house, while his sacrificial apron and cap were elegant. Sorrowfully came he to his death. Of all mortals never was one whose life was so saddened and embittered as his. On the death of King Woo, his son, King Shing was young and weak. Chow kung had to undertake all the imperial duties. The duke of Shau was displeased and evil reports spread through the empire. Chow kung had to reside three years in the east; he slew his elder brother and banished his younger; scarcely did he escape with his life. Sorrowfully came he to his death. Of all mortals never was one whose life was so full of hazards and toil as his. Confucius understood the ways of the ancient emperors and kings. He responded to the invitations of the princes of his time. The tree was cut down over him in Sung; the traces of his footsteps were removed in Wei; he was reduced to extremity in Shing and

之乎禽子曰吾不能所以荅子然則以子之言問老聃關尹則子言當矣以吾言問大禹墨翟則吾言當矣孟孫陽因顧與其徒說他事。楊朱曰天下之美歸之舜禹周孔天下之惡歸之桀紂然而舜耕於河陽陶於雷澤四體不得暫安口腹不得美厚父母之所不愛弟妹之所不親行年三十不告而娶及受堯之禪年已長智已衰商鈞不才禪位於禹戚戚然以至於死此天人窮毒者也。辟治水土積用不就殛諸羽山禹纂業事讐惟荒土功子產不字過門不入身體偏枯手足胼胝及受舜禪卑宮室美綏冕戚戚然以至於死此天人之憂苦者也。武王既終成王幼弱周公攝天子之政邵公不悅四國流言居東三年誅兄放弟僅免其身戚戚然以至於死此天人之危懼者也。孔子明帝王之道應時君之聘伐樹於宋削迹於衛窮於商周圍於陳蔡

empire would be well governed. On this account, how may sages, whose business it is to effect the good government of the empire, do other than prohibit hatred and advise to love? On this account it is assumed that universal mutual love throughout the Empire will lead to its happy order, and that mutual hatred leads to confusion. This was what our master, the philosopher Mih, meant, when he said, 'We must not but advise to the love of others.'

治故聖人以治大卜爲事者惡得不禁惡而勸愛故人卜兼相愛則治相惡則亂故了墨子曰不可以不勸愛人者此也。

## UNIVERSAL LOVE PART II

Our Master, the philosopher Mih, said, 'That which benevolent men consider to be incumbent on them as their business, is to stimulate and promote all that will be advantageous to the empire, and to take away all that is injurious to it. This is what they consider to be their business.'

And what are the things advantageous to the empire, and the things injurious to it? Our master said, The mutual attacks of State on State, the mutual usurpations of family on family, the mutual robberies of man on man, the want of kindness on the part of the sovereign and of loyalty on the part of the minister, the want of tenderness and filial duty between father and son—these, and such as these, are the things injurious to the empire.

And from what do we find, on examination, that these injurious things are produced? Is it not from the want of mutual love?

Our Master said, 'Yes, they are produced by the want of mutual love. Here is a prince who only knows to love his own State, and does not love his neighbours—he therefore does not shrink from raising all the power of his State to attack his neighbour. Here is the chief of a family who only knows to love it, and does not love his neighbours,—he therefore does not shrink from raising all his powers to seize on that other family. Here is a man who only knows to love his own person, and does not love his neighbour's,—he therefore does not shrink from using all his strength to rob his neighbour. Thus it happens, that the princes, not loving one another, have their battle-fields, and the chiefs of families, not loving one another, have their mutual usurpations.'

了墨子曰仁人之所以爲事者必與人卜之利除去大卜之害以此爲事者也。○然則人卜之利何也。天下之害何也。○了墨子曰。今若國之與國之相攻家之與家之相篡人之與人之相賊君臣不患忠父了不慈孝兄弟不和調此則人卜之害也。○然則崇此害亦何用牛哉。以不相愛牛耶。○了墨子曰以不相愛牛。今諸侯獨知愛其國不愛人之國是以不憚舉其家以攻人之國。今家獨知愛其家而不愛人之家是以不憚舉其身以篡人之家。今人獨知愛其身不愛人之身是以不憚舉其身以賊人之身。是故諸侯不相愛則必野戰家人不相愛則必相篡人與人不相愛則必相賊君臣不相愛。

1 Here I would read, in the Chinese text, 祭 for 崇 and 山 for 用—然則祭此害亦何山牛哉. The translation is accordingly

capacity, and far below the highest complacencies of human nature, but it is widely different from the reckless contempt of all which is esteemed good and great that defiles the pages where Yang is made to tell his views.

We are sometimes reminded by him of fragmentary utterances in the Book of Ecclesiastes—"In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow" "As it happeneth to the fool, so it happeneth even to me, and why was I then more wise? Then I said in my heart, that this also is vanity For there is no remembrance of the wise more than of the fool for ever, seeing that which now is in the days to come shall all be forgotten And how dieth the wise man? As the fool Therefore I hated life, because the work that is wrought under the sun is grievous to me for all is vanity and vexation of spirit" "There is a man whose labour is in wisdom, and in knowledge, and in equity All his days are sorrows, and his travail grief, yea, his heart taketh not rest in the night—this is also vanity There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour" "That which befalleth the sons of men befalleth beasts, even one thing befalleth them as the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no preeminence over a beast for all is vanity All go to one place, all are of the dust, and all turn to dust again Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion for who shall bring him to see what shall be after him?"

But those thoughts were suggestions of evil from which the Hebrew Preacher recoiled in his own mind, and he put them on record only that he might give their antidote along with them He vanquished them by his faith in God, and so he ends by saying, "Let us hear the conclusion of the whole matter—Fear God, and keep His commandments for this is the whole duty of man For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" Yang Choo has no redeeming qualities His reasonings contain no elements to counteract the poison that is in them. He never rises to the thought of God There are, he allows, such ideas as those of propriety and righteousness, but the effect of them is merely to embitter and mar the enjoyment

enmities, and hatreds in the world, may be made not to arise, is universal mutual love. On this account, the benevolent value and praise it.

Yes, but the scholars, of the empire and superior men say, 'True, if there were this universal love, it would be good. It is, however, the most difficult thing in the world.'

Our Master said, 'This is because the scholars and superior men simply do not understand the advantageousness of the law, and to conduct their reasonings upon that. Take the case of assaulting a city, or of a battle-field, or of the sacrificing one's life for the sake of fame — this is felt by the people everywhere to be a difficult thing. Yet, if the sovereign be pleased with it, both officers and people are able to do it — how much more might they attain to universal mutual love, and the interchange of mutual benefits, which is different from this? When a man loves others, they respond to and love him, when a man benefits others they respond to and benefit him, when a man injures others, they respond to and injure him when a man hates others, they respond to and hate him — what difficulty is there in the matter? It is only that rulers will not carry on the government on this principle, and so officers do not carry it out in their practice.

'Formerly, the duke Wän of Tsm liked his officers to be badly dressed, and, therefore they all wore rams' furs, a leathern swordbelt, and a cap of bleached cotton. Thus attired, they went in to the prince's levee, and came out and walked through the court. Why did they do this? The sovereign liked it, and therefore the ministers did it. The duke Ling of Ts'oo liked his officers to have small waists, and, therefore, they all limited themselves to a single meal. They held in their breath in putting on their belts, and had to help themselves up by means of the wall. In the course of a year, they looked black, and as if they would die of starvation. Why did they do this? The sovereign liked it, and, therefore, the ministers were able to do it. Kow-ts'een, the king of Yuü, liked his ministers to be brave, and taught them to be accustomed to be so. At a general assembly of them, he set on fire the ship where they were and to try them, said, 'All the precious things of Yuü are here.' He then with his own hands beat a drum, and urged them on. When they heard the drum thundering, they rushed confusedly about, and trampled in the fire, till more than a hundred of them perished, when he struck the gong, and called them back.

了墨了二日，人卜之。君了，特不識其利，辯其故也。今若夫攻城野戰，殺身為名，此人卜百姓之所皆難也。苟君說之，則上衆能為之。況於兼相愛交相利，則與此異。夫愛人者，人必從而愛之，利人者，人必從而利之，惡人者，人必從而惡之，害人者，人必從而害之。此何難之有，特卜弗以為政，不以為行故也。

昔者昔文公好一之忠衣，故文公之臣皆牂羊之裘，章以帶劍，練帛之冠，入以見於君，出以踐朝，是其故何也。君說之，故臣為之也。昔者是靈一好一細要，靈一之臣皆以飯為節，脇息然後帶，扶牆然後起，比期年，朝有黷黑之危，是其故何也。君說之，故臣能之也。昔越上句踐好一之勇，教馴其臣和合之，焚舟失火，試其一，越

3 In 是其故是也, the second 是 is plainly a misprint for 何. 4 Here a sentence or two are wanting, to complete the paragraph in harmony with the two which precede. The characters which follow—是故了墨了二日—should also be expunged. I have omitted them in the translation.

## SECTION II

## THE OPINIONS OF MIH TEIH

1 Very different from Yang Choo was Mih Teih. They stood at the opposite poles of human thought and sentiment, and we may wonder that Mencius should have offered the same stern opposition to the opinions of each of them. He did well to oppose the doctrine whose watchword was—'Each one for himself', was it right to denounce, as equally injurious, that which taught that the root of all social evils is to be traced to the want of mutual love?

It is allowed that Mih was a native and officer of the State of Sung, but the time when he lived is a matter of dispute. Sze-ma Ts'een says that some made him to be a contemporary of Confucius, and that others placed him later.<sup>1</sup> He was certainly later than Confucius, to whom he makes many references, not always complimentary, in his writings. In one of his Treatises, moreover, mention is made of Wān tsze,<sup>2</sup> an acknowledged disciple of Taze hea, so that he must have been very little anterior to Mencius. This is the impression also which I receive from the references to him in our philosopher.

In Lew Hin's third catalogue the Mihist writers form a subdivision. Six of them are mentioned, including Mih himself, to whom 71 *p'een*, or Books, are attributed. So many were then current under his name, but 18 of them have since been lost. He was an original thinker. He exercised a bolder judgment on things than Confucius or any of his followers. Antiquity was not so sacred to him, and he did not hesitate to condemn the literati—the orthodox—for several of their doctrines and practices.

Two of his peculiar views are adverted to by Mencius, and vehemently condemned. The one is about the regulation of funerals, where Mih contended that a spare simplicity should be the rule. On that I need not dwell. The other is the doctrine of "Universal

<sup>1</sup> 史記七十四 孟子荀卿列傳第十四 at the end. <sup>2</sup> 文子  
3 DK. III, 1<sup>st</sup> L, v



‘When king Wan brought the western country to good order, his light spread, like the sun or the moon, over its four quarters. He did not permit great States to insult small ones, he did not permit the multitude to oppress the fatherless and the widow, he did not permit violence and power to take from the husbandmen their millet, panned millet dogs, and swine. Heaven, as if constrained, visited king Wān with blessing. The old and childless were enabled to complete their years, the solitary and brotherless could yet mingle among the living, the young and parentless found those on whom they could depend, and grew up. These were the doings of king Wān, and I am now for practising the same universal, *mutual love*’

‘King Woo tunneled through the T’ae mountain. The Record says, ‘There is a way through the mountain, made by me, the descendant of the kings of Chow—I have accomplished this great work. I have got my virtuous men, and rise up full of reverence for Shang, Hsia, and the tribes of the south, the east, and the north. Though he has his multitudes of relatives, they are not equal to my virtuous men. If guilt attach to the people anywhere throughout the empire, it is to be required of me, the One man.’ This describes the doings of king Woo, and I am now for practising the *same* universal, *mutual love* 5

If, now, the rulers of the empire truly and sincerely wish all in it to be rich and dislike any being poor, if they desire its good government, and dislike disorder, they ought to practise universal mutual love, and the interchange of mutual benefits. This was the law of the sage kings, it is the way to effect the good government of the empire, it may not but be striven after

今行兼父。昔者又王之治西土，若日若月，乍光四方，西土不爲大國侮小國，不爲衆庶侮鰥寡，不爲暴勢奪穡人，黍稷狗彘人屑臨父。一慈是以老而無子者，有所得終其壽，連獨無兄弟者，有所難於生人之間，少失其父母者，有所放依而長。此文之事，則古今行兼矣。昔者武王將事泰山，隧傳曰：余山有道，曾孫周王有事，人事既獲，仁人尚作，以祇尚夏，蠻夷醜貉，雖有周親，不若仁人，萬方有罪，維予人。此武王之事，古今行兼矣。是故了墨了曰：今大卜之君了，忠實欲人卜之富，而惡其貧，欲人卜之治，而惡其亂，當兼相愛，交相利，此聖王之法，天下之治道也，不可不務爲也。

5 I do not recollect to have read elsewhere of king Woo's tunneling the T'ae mountain. In what Mih quotes from some Record, we have sentences from different parts of the Shoo-king brought together. The account of the labours of Yu contains names also not elsewhere found. There are, no doubt, many errors in the text—I omit the 是故了墨了曰, which follow 行兼父

disappear. If locked, universal, mutual love prevailed throughout the empire, one State not attacking another and one family not throwing another into confusion; thieves and robbers nowhere existing; rulers and ministers, fathers and sons, all being filial and kind—in such a condition the

自愛也、不愛弟、故虧弟而自利、君自愛也、不愛臣、故虧臣而自利、是何也、皆起不相愛、雖至天下之爲盜賊者、亦然、盜愛其室、不愛其異室、故竊異室以利其室、賊愛其身、不愛人、故賊人以利其身、此何也、皆起不相愛、雖至大夫之相亂、家諸侯之相攻、國者、亦然、大夫各愛家、不愛異家、故亂異家以利家、諸侯各愛其國、不愛異國、故攻異國以利其國、天下之亂物、具此而已矣、察此何自起、皆起不相愛、若使天下兼相愛、人若愛其身、罔施不孝、猶有不慈者乎、視子弟與臣若其身、罔施不慈、不孝、亡有猶有盜賊乎、故視人之室若其室、誰竊視人身、若其身、誰賊、故盜賊亡有猶有大夫之相亂、家、諸侯之相攻、國者乎、視人家若其家、誰亂、視人國若其國、誰攻、故大夫之相亂、家、諸侯之相攻、國者、亡有

若使天下兼相愛、國與國不相攻、家與家不相亂、盜賊無有、君臣父子皆能孝慈、若此、則天下

1 There are evidently some omissions and confusion here in the Chinese text.

‘And how is it that universal love can change the consequences of that other principle which makes distinctions?’ the answer is, ‘If princes were as much for the States of others as for their own, what one among them would raise the forces of his State to attack that of another?—he is for that other as much as for himself. If they were for the capitals of others as much as for their own, what one would raise the forces of his capital to attack that of another?—he is for that as much as for his own. If chiefs regarded the families of others as their own, what one would lead the power of his family to throw that of another into confusion?—he is for that other as much as for himself. If, now, States did not attack, nor holders of capitals smite, one another and if families were guilty of no mutual aggressions, would this be injurious to the empire or its benefit? It must be replied, ‘This would be advantageous to the empire.’ Pushing on the inquiry now, let us ask whence all these benefits arise. Is it from hating others and doing violence to others? It must be answered, ‘No’, and it must likewise be said, ‘They arise clearly from loving others and doing good to others.’ If it be further asked whether those who love others and do good to others hold the principle of making distinctions between man and man, or that of loving all, it must be replied, ‘They love all.’ So then it is this principle of universal mutual love which really gives rise to all that is most beneficial to the empire. On this account we conclude that that principle is right 5

Our master said, a little ago, ‘The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the empire, and to take away what is injurious to it.’ We have now traced the subject up, and found that it is the principle of universal love which produces all that is most beneficial to the empire, and the principle of making distinctions which produces all that is injurious to it. On this account what our master said—‘The principle

別。○然即兼之可以易別之故何也。○  
 曰。藉爲人之國。若爲其國。夫誰獨舉其  
 國以攻人之國者哉。爲彼者由爲己也。  
 爲人之都。若爲其都。夫誰獨舉其都以  
 伐人之都者哉。爲彼猶爲己也。爲人之  
 家。若爲其家。夫誰獨舉其家以亂人之  
 家者哉。爲彼猶爲己也。然即國都不相  
 攻伐。人家不相亂賊。此人卜之害與。人  
 卜之利與。即必曰。大卜之利也。姑嘗本  
 原。若衆利之所自生。此胡自生。此自惡  
 人賊人牛與。即必曰。非然也。必曰。從愛  
 人利人牛分名乎。人卜愛人而利人者。  
 別與兼與。即必曰。兼也。然即之交兼者。  
 果牛人卜之人利者與。是故了墨了曰。  
 兼是也。  
 且鄉吾本言曰。仁人之事者。必務求興  
 人卜之利。除人卜之害。○今吾本原兼  
 之所牛人卜之人利者。吾本原別之所

5 I here transpose 了墨了曰, and put it after 兼是也. This is required by the preceding argument, which ends simply with 是故別非也. With this transposition, however, some other liberties must still be taken with the next paragraph. In 仁人之是者, 是 should evidently be 事. In the concluding phrase—出乎若方, the adoption of an old gloss, that 乎 should be 不, enables us to make sense of it. What follows, from 今古將 down to 即若其利, is confused and difficult. 與, in 與大下之利 is a misprint for 興, but there must be other corruptions and omissions as well. One can see the author's drift, and I have tried to translate accordingly.

younger brother and advantages himself the sovereign loves himself and does not love his minister—he therefore wrongs his minister and advantages himself. How do these things come to pass? They all arise from the want of mutual love. Take the case of any thief or robber—it is just the same with it. The thief loves his own house and does not love his neighbour's house—he therefore steals from his neighbour's house to advantage his own; the robber loves his own person, and does not love his neighbour;—he therefore does violence to his neighbour to advantage himself. How is this? It all arises from the want of mutual love. Come to the case of great officers throwing each other's families into confusion, and of princes attacking one another's States—it is just the same with them. The great officer loves his own family and does not love his neighbour's—he therefore throws his neighbour's family into disorder to advantage his own; the prince loves his own State, and does not love his neighbour's—he therefore attacks his neighbour's State to advantage his own. All disorder in the empire has the same explanation. When we examine into the cause of it, it is found to be the want of mutual love.

Suppose that universal, mutual love prevailed throughout the empire—if men loved others as they love themselves disliking to exhibit what was unfilial. And moreover would there be those who were unkind? Looking on their sons, younger brothers, and ministers as themselves and desiring to exhibit what was unkind. The want of filial duty would disappear. And would there be thieves and robbers? When every man regarded his neighbour's house as his own, who would be found to steal? When every one regarded his neighbour's person as his own, who would be found to rob? Thieves and robbers would disappear. And would there be great officers throwing one another's families into confusion, and princes attacking one another's States? When officers regarded the families of others as their own, what one would make confusion? When princes regarded other States as their own, what one would begin an attack? Great officers throwing one another's families into confusion, and princes attacking one another's States, would

The words of the one of these individuals are a condemnation of those of the other, and their conduct is directly contrary. Suppose now that their words are perfectly sincere, and that their conduct will be carried out,—that their words and actions will correspond like the parts of a token, every word being carried into effect, and let us proceed to put the following questions on the case.—Here is a plain in the open country, and an officer, with coat of mail, gorget, and helmet, is about to take part in a battle to be fought in it, where the issue, whether for life or death, cannot be foreknown, or here is an officer about to be dispatched on a distant commission from Pa to Yu, or from Ts'e to King, where the issue of the journey, going and coming, is quite uncertain—on either of these suppositions, to whom will the officer entrust the charge of his house, the support of his parents, and the care of his wife and children?—to one who holds the principle of universal love? or to one who holds that which makes distinctions? I apprehend there is no one under heaven, man or woman, however stupid, though he may condemn the principle of universal love, but would at such a time make one who holds it the subject of his trust. This is in words to condemn the principle, and when there is occasion to choose between it and the opposite, to approve it,—words and conduct are here in contradiction. I do not know how it is, that, throughout the empire, scholars condemn the principle of universal love, whenever they hear it.

Plain as the case is, their words in condemnation of it do not cease, but they say, 'This principle may suffice perhaps to guide in the choice of an officer, but it will not guide in the choice of a sovereign.'

Let us test this by taking two illustrations.—Let any one suppose the case of two sovereigns, the one of whom shall hold the principle of mutual love, and the other shall hold the principle which makes distinctions. In this case, the latter of them will say, 'How can I be as much for the persons of all my people as for my own? This is much opposed to human feelings. The life of man upon the earth is but a very brief space, it may be compared to the rapid movement of a

之疾病待食之死喪葬埋之兼一之若此  
行若此若之一者相非而行相反與富使  
若一者必信行必果使二行之合猶合  
符節也無口而不行也然即敢問今有平原  
廣野於此被甲嬰冑將往戰死小之權木可  
識也又有君人夫之遠使於巴越齊荆往來  
及否木及否未可識也然即敢問不識將惡  
也家室本承親戚提挈妻了而寄託之不識  
於兼之有是乎於別之有是乎哉以為當具  
於此也人下無愚夫愚婦雖非兼之人必寄  
託之於兼之有是也此言而非兼擇即取兼  
即此言行拂也不識人下之一所以皆聞兼  
而非之者其故何也○然而人下之一非兼  
者之二猶木也曰意可以擇上而不可以  
擇君  
了姑嘗兩而進之誰以為一君使其君者  
執兼使君者執別是故別君之言吾豈能  
為古萬民之身為吾身此奈非人下之情也

6 From 了墨了曰, 用而不可 down to this, the general meaning is plain enough. But there must be several corruptions in the text 哉, for instance, after 別之有是乎 is, plainly, for 我. 7 Here there should follow, 'Our master said,' and some observations introductory to the two illustrations of the sovereigns. This has been lost, however, and all that remains of it is the solitary 了, in 了姑嘗六六

tious and men, not loving one another have their mutual robberies and sovereigns and ministers not loving one another become unkind and disloyal; and fathers and sons, not loving one another lose their affection and filial duty and brothers, not loving one another contract irreconcilable enmities. Yea, men in general not loving one another the strong make prey of the weak; the rich do despite to the poor the noble are insolent to the mean; and the deceitful impose upon the stupid. All the miseries, usurpations, enmities, and hatreds in the world, when traced to their origin, will be found to arise from the want of mutual love. On this account, the benevolent condemn it.

They may condemn it but how shall they change it?

Our Master said, They may change it by universal, mutual love and by the interchange of mutual benefits.

How will this law of universal mutual love and the interchange of mutual benefits accomplish this?

Our Master said, *It would lead to the regarding another kingdom as one's own; another family as one's own another person as one's own.* That being the case, the princes, loving one another would have no battle-fields the chiefs of families, loving one another would attempt no usurpations; men, loving one another would commit no robberies; rulers and ministers, loving one another would be gracious and loyal; fathers and sons, loving one another would be kind and filial; brothers, loving one another would be harmonious and easily reconciled. Yea, men in general loving one another the strong would not make prey of the weak; the many would not plunder the few the rich would not insult the poor the noble would not be insolent to the mean; and the deceitful would not impose upon the simple. The way in which all the miseries, usurpations,

則不惠也，父子不相愛，則不慈孝，兄弟不相愛，則不和調。天下之人，皆不相愛，強必執弱，富必侮貧，貴必欺賤，詐必欺愚。凡天下禍篡怨恨，其所以起者，以不相愛生也。是以仁者非之。

既以非之，何以易之？○子墨子言曰：以兼相愛交相利之法易之。○然則兼相愛交相利之法，將奈何哉？○子墨子言，視人之國若視其國，視人之家若視其家，視人之身若視其身，是故諸侯相愛則不野戰，家主相愛則不相篡，人与人相愛則不相賊，貴不欺賤，詐不欺愚。凡天下禍篡怨恨，可使毋起者，以仁者譽之。然而今天下之士，君臣相愛則惠忠，父子相愛則慈孝，兄弟相愛則和調。天下之人，皆不相愛，貴不欺賤，詐不欺愚。然乃若兼則善矣。雖然天下之難物於故也。

2 The Chinese text is here very confused for so usual sentences. There are evidently transpositions, omissions, and additions. I have ventured to correct and arrange it in the following manner—

After 不相賊 I read, 君臣相愛則惠忠 父子相愛則慈孝 兄弟相愛則和調 天下之人皆相愛 則強不執弱 富不侮貧 貴不欺賤 詐不欺愚 然乃若兼則善矣 雖然天下之難物於故也

弟相愛則和調 天下之人皆相愛 則強不執弱 富不侮貧 貴不欺賤 詐不欺愚 然乃若兼則善矣 雖然天下之難物於故也

富不侮貧 貴不欺賤 詐不欺愚 然乃若兼則善矣 雖然天下之難物於故也

○子墨子言曰 天下之士君子特不識其利辯之故也

○今若

a thing which never has been done, from the highest antiquity to the present time, since men were, but the exercise of mutual love and the interchange of mutual benefits,—this was practised by the ancient sages and six kings’

How do you know that the ancient sages and the six kings practised this?

Our master said, ‘I was not of the same age and time with them, so that I could myself have heard their voices, or seen their faces, but I know what I say from what they have transmitted to posterity, written on bamboo or cloth, cut in metal or stone, engraven on their vessels’

‘It is said in ‘The Great Declaration,’—‘King Wān was like the sun or like the moon, suddenly did his brightness shine through the four quarters of the western region’<sup>8</sup>

‘According to these words, king Wān exercised the principle of universal love on a vast scale. He is compared to the sun or moon which shines on all, without partial favour to any spot under the heavens,—such was the universal love of king Wān’ What our master insisted on was thus exemplified in him

‘Again, not only does ‘The Great Declaration’ speak thus,—we find the same thing in ‘The Declaration of Yu’ Yu said, ‘Ye multitudes, listen all to my words. It is not only I who dare to say a word in favour of war,—against this stupid prince of Meaou we must execute the punishment appointed by Heaven. I am therefore leading your hosts, and go before you all to punish the prince of Meaou’<sup>9</sup>

‘Thus Yu punished the prince of Meaou, not to increase his own riches and nobility, nor to obtain happiness and emolument, nor to gratify his ears and eyes,—he did it, seeking to promote what was advantageous to the empire, and to take away what was injurious to it. It appears from this, that Yu held the principle of universal love’ What our master insisted on may be found in him

‘And not only may Yu thus be appealed to,—we have ‘The words of T’ang’ to the same effect. T’ang said, ‘I, the child Le, presume to use a dark-coloured victim, and announce to Thee, O supreme Heavenly Sovereign—Now there is a great drought, and it is right I should be held

來，未嘗有也。今若夫兼相愛，交相利，此自先聖  
人十者，親行之。○何知先聖人之親行之也。  
○了墨了曰：古非與之並世同時，親聞其聲，見  
其色也，以其所書於竹帛，鏤於金石，琢於槃盂，  
傳遺後世了孫者知之。泰誓曰：文王若日月，  
乍照光於四方於西土。即此二文一之兼愛人  
卜之博人也，譬之日月兼照人卜之無有私也。  
○即此文一兼也，雖了墨了之所謂兼者，於文  
十取法焉。○目不惟泰誓爲然，雖禹誓即亦猶  
是也。禹曰：濟濟有衆，咸聽朕言，非惟小子，敢行  
稱亂，竊茲有苗，用天之罰。若予既率爾羣，對諸  
羣以征有苗。禹之征有苗也，非以求以重富貴，  
干福祿，樂耳目也，以求與人卜之利，除人卜之  
害。○即此禹兼也，雖了墨了之所謂兼者，於禹  
求焉。○目不惟禹誓爲然，雖湯說即亦猶是也。  
湯曰：惟予小子履，敢用元牡，告於上天后，曰：今  
有人大旱，即當朕身，履未知得罪于上下，有言不  
敢蔽，有罪不敢赦，簡在帝心，萬方有罪，即當朕

<sup>8</sup> See The Great Declaration, III 6 The language is somewhat different from the citation

<sup>9</sup> ‘The Declaration of Yu,’ is what is called ‘The Counsels of Yu’ In the 20th paragraph we find the passage here quoted, or rather we find something like it

Now little food, bad clothes, and the sacrifice of life for the sake of fame — these are what it is difficult for people to approve of. Yet, when the sovereign was pleased with it, they were all able, in those cases, to bring themselves to them. How much more could they attain to universal mutual love, and the interchange of mutual benefits, which is different from such things! When a man loves others, they respond to and love him; when a man benefits others, they respond to and benefit him; when a man hates others, they respond to and hate him; when a man injures others, they respond to and injure him. It is only that rulers will not carry on their government on this principle, and, so, officers do not carry it out in their practice.

Yes; but now the officers and superior men say: Granted; the universal practice of mutual love would be good; but it is an impracticable thing. It is like taking up the T'ao mountain, and leaping with it over the Ho or the T'ao.

Our master said: That is not the proper comparison for it. To take up the T'ao mountain, and leap with it over the Ho or the T'ao, may be called an exercise of most extraordinary strength; it is, in fact, what no one from antiquity to the present time, has ever been able to do. But how widely different from this is the practice of universal mutual love and the interchange of mutual benefits!

Anciently the sage kings practised this. How do we know that they did so? When Yu reduced the empire to order:—in the west he made the western Ho and the Joo-tow to carry off the waters of K'ou-sun waog; in the north, he made the Fang yuen, the hoo, How-cho-te and the Tow of Foo-t'ao; setting up also the Tu-ch'oo, and chiselling out the Lung-mun, to benefit Yen, T'ao, Hoo, Miih, and the people of the western Ho. In the east, he drained the waters to Luh-fang and the marsh of M'ang-chou, reducing them to nine channels, to limit the waters of the eastern country and benefit the people of K'ou-chow; and in the south, he made the K'ang, the Han, the Hwai, the Joo, the course of the eastern current, and the five lakes, to benefit King, Tai'oo, and Yu: the people of the wild south. These were the deluges of Yu; and I am now for practising the same universal mutual love.

國之寶，盡在此。越王親自鼓其士而進之，士聞鼓音，破碎，亂行蹈火而死者，左右百人有餘。越王擊金而退之，是故子墨子言曰：乃若夫少食惡衣，殺身而爲名，此天下百姓之所皆難也。若苟君說之，則衆能爲之。況兼相愛交相利，與此異矣。夫愛人者，人亦從而愛之；利人者，人亦從而利之；惡人者，人亦從而惡之；害人者，人亦從而害之。此何難之有？爲特上不以爲政，而士不以爲行故也。

然而今天下之士，君子曰：然乃若兼則善矣。雖然，不可行之物也。譬若挈太山越河濟也。○子墨子言：是非其譬也。夫挈太山而越河濟，可謂畢劫有力矣。自古及今，未有能行之者也。況乎兼相愛交相利，則與此異。古者聖王行之，何以知其然？古者禹治天下，西爲西河，洹水以泄渠，珍皇之水，北爲防原，派注，后之邸，噲池之寶，酒爲底柱，鑿爲龍門，以利燕代，胡貉與西河之民。東方漏之陸，防孟諸之澤，灋爲九澮，以捷東土之水，以利冀州之民。南爲江漢，淮汝，東流之注，五湖之處，以利荆楚于越，南夷之民。此言禹之事，吾



address myself to love and benefit men's parents, will they for that return love and benefit to my parents? or if I first address myself to hate men's parents will they for that return love and benefit to my parents? It is clear that I must first address myself to love and benefit men's parents, and they will return to me love and benefit to my parents. The conclusion is that a filial son has no alternative—He must address himself in the first place to love and do good to the parents of others. If it be supposed that this is an accidental course, to be followed on emergency by a filial son, and not sufficient to be regarded as a general rule, let us bring it to the test of what we find in the Books of the ancient kings—It is said in the Ta Ya,

‘Every word finds its answer,  
Every action its recompense

He threw me a peach,  
I returned him a plum’

These words show that he who loves others will be loved, and that he who hates others will be hated. How is it that the scholars of the empire condemn this principle of universal love when they hear it?

Is it that they deem it so difficult as to be impracticable? But there have been more difficult things, which yet have been done. For instance King Ling of Kung was fond of small warts. In his time, the officers of King restricted themselves to a handful of rice, till they required a stick to raise themselves, and in walking had to hold themselves up by the wall. Now it is a difficult thing to restrict one's-self in food, but they were able to do it, because it would please King Ling.—It needs not more than a generation to change the manners of the people, such as their desire to move after the pattern of their superiors.

Again, Kow-ts'een the king of Yü, was fond of bravery. He spent three years in training his officers to be brave, and then, not knowing fully whether they were so, he set fire to the ship where they were, and urged them forward by a drum into the flames. They advanced, one rank over the bodies of another, till an immense number perished in the water or the flames, and it was not till he ceased to beat the drum, that they retired. Those officers of Yü might be pronounced to be full of reverence. To sacrifice one's life in the flames is a difficult thing, but they were able to do it, because it would please their king.—It needs not more than a generation to

與。以說觀之、即欲人之愛利其親也、然即吾惡先從  
事、即得此。若我先從事乎愛利人之親、然後人報我  
愛利吾親乎、意我先從事乎惡人之親、然後人報我  
以愛利吾親乎、即必台先從事乎愛利人之親、然後  
人報我以愛利吾親也。然即之交孝了者、果不得已  
乎、可先從事愛利人之親者與、意以人卜之孝了、爲  
遇而不足以爲正乎、姑嘗本原先一之所書、人雅之  
所道曰、無言而不讐、無德而不報、投我以桃、報之以  
李。即此言愛人者必見愛也、而惡人者必見惡也、不  
識人卜之、所以皆聞愛而非之者、其故何也。  
意以爲難而不可爲耶、嘗有難此而可爲者、昔荆靈  
一好小要、當靈一之身、荆國之上、飯不踰乎。固據  
而後興、扶垣而後行、故約食爲其難爲也、然後爲而  
靈一說之、太踰於世而民可移也、即永以鄉其卜也。  
昌者越一勾踐好勇、教其一中、午以具知爲不足  
以知之也、焚舟失火、鼓而進之、其上偃前列伏水火  
而死、有不可勝數也、當此之時、不鼓而退也、越國之  
一、可謂顛矣、故焚身爲其難爲也、然後爲之、越一說

## UNIVERSAL LOVE PART III

Our master the philosopher Mih, said, The business of benevolent men requires that they should strive to stimulate and promote what is advantageous to the empire, and to take away what is injurious to it.

Speaking, now of the present time what are to be accounted the most injurious things to the empire? They are such as the attacking of small States by great ones the inroads on small families of great ones the plunder of the weak by the strong the oppression of the few by the many; the scheming of the crafty against the simple the insolence of the noble to the mean. To the same class belong the ungraciousness of rulers,<sup>2</sup> and the disloyalty of ministers; the unkindness of fathers and the want of filial duty on the part of sons. Yes, there is to be added to these the conduct of the mean men,<sup>3</sup> who employ their edged weapons and poisoned stuff water and fire to rob and injure one another.

Pushing on the inquiry now let us ask whence all these injurious things arise. Is it from loving others and advantaging others? It must be answered No; and it must likewise be said, They arise clearly from hating others and doing violence to others. If it be further asked whether those who hate and do violence to others hold the principle of loving all, or that of making distinctions. It must be replied, They make distinctions. So then, it is this principle of making distinctions between man and man, which gives rise to all that is most injurious in the empire. On this account we conclude that that principle is wrong.

Our master said, He who condemns others must have whereby to change them. To condemn men, and have no means of changing them, is like saying them from fire by plunging them in water. A man's language in such a case must be improper. On this account our master said, There is the principle of loving all, to change that which makes distinctions. If now we ask,

子墨子曰，仁人之事者，必務求興天下之利，除天下之害。○然當今之時，天下之害孰爲大？○曰：若大國之攻小國也，大家之亂小家也，強之劫弱，衆之暴寡，詐之謀，愚之教，賤此天下之害也。人與爲人君者之不惠也，臣者之不忠也，父者之不慈也，子者之不孝也，此又天下之害也。又與今人之賤人，執其兵刃，毒藥水火，以交相虧賊，此又天下之害也。姑魯本原若衆害之所自，此胡自生此？自愛人利人生與，即必曰非然也。必曰從惡人賊人生分名乎？天下惡人而賊人者，兼與別與，即必曰別也。然即之交別者，果生天下之大害者與，是故別非也。

子墨子曰：非人者必有以易之，若非人而無以易之，譬之猶以水救火也，且說將必無可焉。○是故子墨子曰：兼以易

1 I suppose that the compiler—the disciple of Mih—begins to speak here. Throughout this part, however the changes in the argument are indistinctly marked. 2 人與 should here be expunged from the Chinese text.

3 又與 should here be expunged. 4 I translate

分名 by clearly 名 is probably a misprint for 明

2 Notwithstanding the mutilations and corruptions in the text of the preceding Essay, its general scope is clearly discernible, and we obtain from it a sufficient account of Mih's doctrine on the subject of "Universal Love." We have now to consider the opposition offered to this doctrine by Mencius. He was not the first, however, to be startled and offended by it. The Essay shows that it was resented as an outrage on the system of orthodox belief during all the lifetime of Mih and his immediate disciples. Men of learning did not cease to be clamorous against it. From the allusions made by Mencius to its prevalence in his days, it would appear that it had overcome much of the hostility which it at first encountered. He stepped forward to do battle with it, and though he had no new arguments to ply, such was the effect of his onset, that "Universal Love" has ever since been considered, save by some eccentric thinkers, as belonging to the Limbo of Chinese Vanity, among other things 'abortive, monstrous, or unkindly mixed'.

We may approach the question conveniently by observing that Mih's attempts to defend his principle were in several points far from the best that could be made. His references to the examples of Yu, T'ang, and the kings Wăn and Woo, are of this nature. Those worthies well performed the work of their generation. They punished the oppressor, and delivered the oppressed. Earnest sentiments of justice and benevolence animated their breasts and directed their course. But they never laid down the doctrine of "Universal Love," as the rule for themselves or others.

When he insists, again, that the people might easily be brought to appreciate and practise his doctrine, if their rulers would only set them the example, he shows the same overweening idea of the influence of superiors, and the same ignorance of human nature, which I have had occasion to point out in both Confucius and Mencius. His references to duke Wăn of Tsin, duke Ling of Ts'oo, and Kow-ts'een of Yuě, and his argument from what they are said to have effected, only move us to smile. And when he teaches that men are to be *awed* to love one another "*by punishments and fines*," we feel that he is not understanding fully what he says nor whereof he affirms.

Still, he has broadly and distinctly laid it down, that if men would only universally love one another, the evils which disturb and embitter

of making distinctions between man and man is wrong, and the principle of universal love is right, turns out to be correct as the sides of a square.

If now we just desire to promote the benefit of the empire and select for that purpose the principle of universal love, then the acute ears and piercing eyes of people will hear and see for one another; and the strong limbs of people will move and be ruled for one another and men of principle will instruct one another. It will come about that the old, who have neither wife nor children, will get supporters who will enable them to complete their years; and the young and weak, who have no parents, will yet find helpers that shall bring them up. On the contrary if this principle of universal love is held not to be correct, what benefits will arise from such a view? What can be the reason that the scholars of the empire, whenever they hear of this principle of universal love, go on to condemn it? Plain as the case is, their words in condemnation of this principle do not stop—they say. It may be good but how can it be carried into practice?

Our master said, Supposing that it could not be practised, it seems hard to go on likewise to condemn it. But how can it be good, and yet incapable of being put into practice?

Let us bring forward two instances to test the matter—Let any one suppose the case of two individuals, the one of whom shall hold the principle of making distinctions, and the other shall hold the principle of universal love. The former of these will say. How can I be for the person of my friend as much as for my own person? how can I be for the parents of my friend as much as for my own parents? Reasoning in this way he may see his friend hungry but he will not feed him; cold, but he will not clothe him; sick, but he will not nurse him; dead, but he will not bury him. Such will be the language of the individual holding the principle of distinction, and such will be his conduct. The language of the other holding the principle of universality will be different, and also his conduct. He will say. I have heard that he who wishes to play a lofty part among men, will be for the person of his friend as much as for his own person, and for the parents of his friend as much as for his own parents. It is only thus that he can attain his distinction? Reasoning in this way when he sees his friend hungry he will feed him; cold, he will clothe him; sick, he will nurse him; dead, he will bury him. Such will be the language of him who holds the principle of universal love, and such will be his conduct.

生天下之大害者也是故子墨子曰別非而兼是者出乎若方也今吾將正求與天下之利而取之以兼爲正是故以聰耳明目相爲視聽乎是以股肱畢強相爲動宰乎而有道肆相教誨是以老而無妻子者有所侍養以終其壽幼弱孤童之無父母者有所放依以長其身令唯母以兼爲正即若其利也不識天下之士所以皆聞兼而非者其故何也○然而天下之士非兼者之言猶未止也曰即善矣雖然豈可用哉

子墨子曰用而不可難哉亦將非之且焉有善而不可用者○姑嘗兩而進之雖以爲二士使其一士者執別使其一士者執兼是故別士之言曰吾豈能爲吾友之身若爲吾身爲吾友之親若爲吾親是故退睹其友飢即不食寒即不衣疾病不侍養死喪不葬埋別士之言若此行若此兼士之言不然行亦不然曰吾聞爲高士於天下者必爲其友之身若爲其身爲其友之親若爲其親然後可以爲高士天下是故退睹其友飢則食之寒則衣

In reply to the charge that his principle was injurious to filial piety, he endeavoured to show, that, by acting on it, a man would best secure the happiness of his parents as he addressed himself in the first place to love, and do good to, the parents of others, they would recompense to him the love of, and good-doing to, his parents. It might be so, or it might not. The reply exhibits strikingly in what manner Mih was conducted to the inculcation of "universal love," and that really it had in his mind no deeper basis than its expediency. This is his weak point, and if Mencius, whose view of the constitution of human nature, and the obligation of the virtues, apart from all consideration of consequences, was more comprehensive and correct than that of Mih, had founded his opposition on this ground, we could in a measure have sympathized with him. But while Mih appeared to lose sight of the other sentiments of the human mind too much, in his exclusive contemplation of the power of love, he did not doubt but his principle would make sons more filial, and ministers more devoted, and subjects more loyal. The passage which I have just referred to, moreover, does not contain the admission that the love was to be *without any difference of degree*. The fact is, that he hardly seems to have realized the objection with which Mencius afterwards pressed the advocacy of it by his followers. If he did do so, he blinked the difficulty, not seeing his way to give a full and precise reply to it.

This seems to be the exact state of the case between the two philosophers. Mih stumbled on a truth, which, based on a right foundation, is one of the noblest which can animate the human breast, and affords the surest remedy for the ills of society. There is that in it, however, which is startling, and liable to misrepresentation and abuse. Mencius saw the difficulty attaching to it, and unable to sympathize with the generosity of it, set himself to meet it with a most vehement opposition. Nothing, certainly, could be more absurd than his classing Yang Choo and Mih Teih together, as equally the enemies of benevolence and righteousness. When he tries to ridicule Mih, and talks contemptuously about him, how, if he could have benefited the empire, by toiling till he rubbed off every hair of his body, he would have done it,<sup>3</sup> this only raises up a barrier

team of horses whirling past any particular spot. Reasoning in this way he may see his people hungry but he will not feed them; cold, but he will not clothe them; sick, but he will not nurse them; dead, but he will not bury them. Such will be the language of the sovereign who holds the principle of distinctions and such will be his conduct. Different will be the language and conduct of the other who holds the principle of universal love. He will say I have heard that he who would show himself a *virtuous and intelligent* sovereign, ought to make his people the first consideration, and think of himself only after them. Reasoning in this way when he sees any of the people hungry he will feed them; cold, he will clothe them; sick, he will nurse them; dead, he will bury them. Such will be the language of the sovereign who holds the principle of universal love and such his conduct. If we compare the two sovereigns the words of the one are condemnatory of those of the other and their actions are opposite. Let us suppose that their words are equally sincere, and that their actions will be made good,—that their words and actions will correspond like the parts of a token, every word being carried into effect and let us proceed to put the following questions on the case.—Here is a year when a pestilence walks abroad among the people many of them suffer from cold and famine; multitudes die in the ditches and water channels. If at such a time they might make an election between the two sovereigns whom we have supposed, which would they prefer? I apprehend there is no one under heaven, however stupid, though he may condemn the principle of universal love but would at such a time prefer to be under the sovereign who holds it. This is in words to condemn the principle and, when there is occasion to choose between it and the opposite to affirm it;—words and conduct are here in contradiction. I do not know how it is that throughout the empire scholars condemn the principle of universal love, whenever they hear it.

Main as the case is their words in condemnation of it do not cease but they say This universal love is benevolent and righteous. That we grant, but how can it be practised? The impracticability of it is like that of taking up the T'ao mountain, and leaping with it over the K'ang or the Ho. We do, indeed, desire this universal love but it is an impracticable thing!

Our master said, To take up the T'ao mountain, and leap with it over the K'ang or the Ho, is

人之生乎地上之無幾何也，譬之猶駟馳而過卻也，是故退睹其萬民，飢即不食，寒即不衣，疾病不侍養，死喪不葬埋，別君之言若此，行若此，兼君之言不然，行亦不然，曰：吾聞爲明君於天下者，必先萬民之身，後爲其身，然後可以爲明君於天下，是故退睹其萬民，飢即食之，寒即衣之，疾病侍養之，死喪葬埋之，兼君之言若此，行若此，然即交若之二君者，言相非而行相反，與常使若二君者，言必信行必果，使言行之合猶合符節也，無言而不行也，然即敢問：今歲有疫，萬民多有勤苦，倖倖轉死溝壑中者，既已衆矣，不識將擇之二君者，將何從也？我以爲當其於此也，天下無愚夫愚婦，雖非兼君必從兼君是也，言而非兼，擇即取兼，此言行拂也，不識天下所以皆聞兼而非之者，其故何也？○然而天下之士非兼者之言也，猶未止也，曰：兼即仁矣義矣，雖然豈可爲哉？吾譬兼之不可爲也，猶挈泰山以超江河也，故兼者直願之也，夫豈可爲之物哉？

子墨子曰：夫挈泰山以超江河，自古之及今，生民而

Beings,'<sup>6</sup> and on 'Confucius' being in awe of great men, and, when he resided in any State, not blaming its great officers '<sup>7</sup> But when the Ts'un Ts'ew finds fault with assuming ministers, is not this attaching a similar value to concord? When Confucius, speaks of 'overflowing in love to all, and cultivating the friendship of the good,' and of how 'the extensive conferring of benefits constitutes a sage,' does he not teach universal love? When he advises 'the esteem of the worthy,' when he arranged his disciples into 'the four classes,' so stimulating and commending them, when he says that 'the superior man dislikes the thought of his name not being mentioned after death' does not this show the estimation he gave to men of worth? When 'he sacrificed as if the spiritual beings were present,' and condemned 'those who sacrificed as if they were not really sacrificing,'<sup>8</sup> when he said, 'When I sacrifice, I shall receive blessing' was not this acknowledging spiritual beings? The literati and Mih equally approve of Yaou and Shun, and equally condemn K'ee and Chow, they equally teach the cultivation of the person, and the rectifying of the heart, reaching on to the good government of the empire, with all its States and families -why should they be so hostile to each other? In my opinion, the discussions which we hear are the work of their followers, vaunting on each side the sayings of their Teacher, there is no such contrariety between the real doctrines of the two Teachers. Confucius would have used Mih, and Mih would have used Confucius. If they would not have used each other, they could not have been K'ung and Mih."

4 It seems proper, in closing this discussion of Mih's views, to notice the manner in which the subject of "universal love" appears in Christianity. Its whole law is comprehended in the one word

Love, but how wide is the scope of the term compared with all which it ever entered into the mind of Chinese sage or philosopher to conceive'

6 This is found in the 8th Book of Mih. The first and second parts of the essay, however are unfortunately lost. In the third he tells several queer ghost stories, and adduces other proofs, to show the real existence of spiritual beings, and that they take account of men's actions to reward or to punish them. He found another pinacea for the ills of the empire in this truth. His doctrine here, however, is held to be inconsistent with Confucius' reply to Fan Ch'eh, Ana VI 22, that wisdom consists in respecting spiritual beings, but at the same time keeping aloof from them. As between Confucius and Mih, on this point we would agree rather with the latter. He holds an important truth, mingled with superstition, the sage is sceptical. 7 Han avoids saying any thing on this point. The author of 'Supplemental Observations' is equally silent. 6 Han is here quoting Ana III, vii 2, 古不與祭, 如不祭, which he points and interprets after a way of his own. He does not read 與 but 與, in the sense of 許, 'to grant to,' 'to approve of.'

possible for it. I do not know but what I have offended against the Powers above and below. But the good I dare not keep in obscurity and the sinners I dare not pardon. The examination of this is with Thy mind, O God. If the people throughout the empire commit offences, it is to be required of me. If I commit offences, it does not concern the people.<sup>10</sup> From these words we perceive that T'ang possessing the dignity of emperor and the wealth of the empire yet did not shrink from offering himself as a sacrifice which might be acceptable to God and other spiritual beings. It appears from this that T'ang held the principle of universal love. What our master insisted on was exemplified in T'ang.

And not only may we appeal in this way to the Declarations, Charges, and The words of T'ang—we find the same thing in The Poems of Chow. 11 One of those poems says,

Wide and long is the Royal way  
Without deflection, without injustice  
The Royal way is plain and level,  
Without injustice without deflection.

It is straight as an arrow  
It is smooth as a whetstone.  
The officers tread it;  
The lower people see it.

Is not this speaking of the Royal way in accordance with our style?<sup>12</sup> Anciently Wan and Woo, acting with exact justice and impartiality rewarded the worthy and punished the oppressive allowing no favouritism to influence them towards their own relatives. It appears from this that Wan and Woo held the principle of universal love. What our master insisted on was exemplified in them—How is it that the scholars of the empire condemn this universal love, whenever they hear of it? Plain as the case is, the words of those who condemn the principle of universal love do not cease. They say It is not advantageous to the entire devotion to parents which is required—it is injurious to filial piety.<sup>13</sup> Our master said, Let us bring this objection to the test—A filial son, having the happiness of his parents at heart, considers how it is to be secured. Now does he, so considering wish men to love and benefit his parents? or does he wish them to hate and injure his parents? On this view of the question, it must be evident that he wishes men to love and benefit his parents. And what must he himself first do in order to gain this object? If I first

人受利其親與慈欲人之惡賊其親  
度者吾不識孝子之爲親度者有欲  
子墨子曰姑嘗本原之孝子之爲親  
止曰意不忠親之利而害爲孝乎  
何也然而天下之非兼者之言猶未  
下之人所以皆聞兼而非之者其故  
之所謂兼者於文武取法焉不識天  
之所阿○卽此文武兼也雖子墨子  
爲正均分貧賢罰暴勿有親戚兄弟  
視若吾言非語道之謂也古者文武  
矢其易若底君子之所履小人之所  
偏不黨王道平平不黨不偏其直若  
詩卽亦猶是也周詩曰王道蕩蕩不  
法焉○且不惟誓命與湯說爲然周  
兼也雖子墨子之所謂兼者於湯取  
犧牲以祠說于上帝鬼神○卽此湯  
爲天子富有天下然且不憚以身爲  
身朕身有罪無及萬方卽此言湯貴

<sup>10</sup> See The announcement of T'ang (湯告) in various places. Compare also more particularly the Analects XX., 1.3.

<sup>11</sup> In the quotation which is immediately subjoined, the first four lines are from a rhythmical passage of the Shoo-king V iv 13. The remaining four are in the Shoo-king, II. v Ode ix. st. 1.

<sup>12</sup> Such I suppose to be the meaning of 若吾言非語道之謂也. If it were amended 13 The sentence is not clear—意不忠親之利而害爲孝乎. I have done what I could with it. The scope of the whole paragraph is sufficiently plain. The 遇 is supposed to be for 偶.



## CHAPTER IV.

WORKS WHICH HAVE BEEN CONSULTED IN THE  
PREPARATION OF THIS VOLUME.

THE Works which have been consulted are mostly the same as those used in the preparation of the first volume, of which a list is there given. I have only to add to that

## I OF CHINESE WORKS.

墨子十卷, 目 卷, "The Philosopher Mieh, in fifteen Books, with one Book on the Titles of his Essays." This Work was edited and annotated in the 48th year of K'een-lung (A D 1781), by Peih Yuen (畢沅), lieutenant-governor of Shen-se. From the notes appended to Mieh's Essay on "Universal Love" in the last chapter, it will be seen that the task of editing has been very imperfectly executed. I suppose it is vain to express a wish that some foreign scholar would take it in hand.

白家註音辯韓昌黎先生全集, "The Collected Writings of Han Ch'ang-le, with the Verbal and Critical Notes of five hundred Scholars." Ch'ang-le is another designation for Han Yu, or Han Wăn-kung. I have said, p. 12, that he was a scholar of the 8th century, but he extended on into the 9th, dying A D 824. He stands out as perhaps the most distinguished scholar of the long space between the Han and Sung dynasties. The edition of his Works which I have, with such a collation of commentators, was first published by a Heu Taou-ke (許道基), in the 28th year of Keen-lung (A D 1761).

## II OF TRANSLATIONS AND OTHER WORKS

MENG TSEU, vel MENCIVM, inter Sinenses Philosophos, Ingenio, Doctrina, Nominisque Clauitate, CONFUCIO PROXIMUM, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julien. Paris, 1821 1829.

change the manners of the people, such is their desire to move after the pattern of their superiors. Once more, duke Wan of Tsin was fond of garments of coarse flax. In his time the officers of Tsin wore wild clothes of that fabric, with rams furs, leathern swordbelts, and coarse canvas sandals. Thus attired, they went in to the dukes levee and went out and walked through the court. It is a difficult thing to wear such clothes, but they were able to do it, because it would please duke Wan.—It needs but a generation to change the manners of the people, such is their desire to move after the pattern of their superiors.

Now little food, a burning ship, and coarse clothes,—these are among the most difficult things to endure but because the sovereign would be pleased with the enduring, then, they were able in those cases to do it. It needs no more than a generation to change the manners of the people. Why? Because such is their desire to move after the pattern of their superiors. And now as to universal mutual love it is an advantageous thing and easily practised,—beyond all calculation. The only reason why it is not practised is, in my opinion, because superiors do not take pleasure in it. If superiors were to take pleasure in it, stimulating men to it by rewards and praise, and awing them from opposition to it by punishments and fines, they would, in my opinion, move to it,—the practice of universal mutual love, and the interchange of mutual benefits,—as fire rises upwards, and as water flows downwards—nothing would be able to check them. This universal love was the way of the sage kings; it is the principle to secure peace for kings, dukes, and great men; it is the means to secure plenty of food and clothes for the myriads of the people. The best course for the superior man is to well understand the principle of universal love and exert himself to practise it. It requires the sovereign to be gracious, and the minister to be loyal; the father to be kind, and the son to be filial, the elder brother to be friendly and the younger to be obedient. Therefore the superior man, with whom the chief desire is to see gracious sovereigns and loyal ministers, kind fathers and filial sons, friendly elder brothers and obedient younger ones, ought to insist on the indispensableness of the practice of universal love. It was the way of the sage kings. It would be the most advantageous thing for the myriads of the people.

之、未踰於世、而民可移也、即求以鄉上也。昔者  
晉文公好苴服、當文公之時、晉國之士大布之  
衣、絺羊之裘、練帛之冠、且苴之履、入見、文公  
以踐之、朝故苴服、爲其難爲也、然後爲而文公  
說之、未踰於世、而民可移也、即求以鄉其上也。  
是故約食、焚舟、苴服、此天下之至難爲也、然後  
爲而上說之、未踰於世、而民可移也、何故也、即  
求以鄉其上也、今若夫兼相利、此其有利且易  
爲也、不可勝計也、我以爲則無有上說之者、而  
已矣、苟有上說之者、勸之以賞、譽、威之以刑、罰、  
我以爲人之於就兼相愛、交相利也、譬之猶火  
之就上、水之就下也、不可防止於天下、故兼者  
聖王之道也、王公大人之所以安也、萬民衣食  
之所以足也、故君子莫若審兼而務行之、爲人  
君必惠、爲人臣必忠、爲人父必慈、爲人子必孝、  
爲人兄必友、爲人弟必悌、故君子莫若欲爲惠  
君、忠臣、慈父、孝子、友兄、悌弟、當若兼之不可不  
行也、此聖王之道、而萬民之大利也。



human society would disappear. I do not say that he has taught the *duty* of universal love. His argument is conducted on the ground of *expediency*<sup>1</sup>. Whether he had in his own mind a truer, nobler foundation for his principle, does not immediately appear. Be that as it may, his doctrine was that men were to be exhorted to love one another,—to love one another as themselves. According to him, “princes should be as much for the States of others as for their own. One prince should be for every other as for himself.” So it ought to be also with the heads of clans, with ministers, with parents, and with men generally.

Here it was that Mencius joined issue with him. He affirmed that “to love all equally did not acknowledge the peculiar affection due to a parent.” It is to be observed that Mih himself nowhere says that his principle was that of loving all *EQUALLY*. His disciples drew this conclusion from it. In the third Book of Mencius Works, we find one of them, E Che, contending that the expression in the Shoo King, about the ancient kings acting towards the people, “as if they were watching over an infant,” sounded to him as if love were to be *without difference of degree*, the manifestation of it simply commencing with our parents.<sup>2</sup> To this Mencius replied conclusively by asking, “Does E really think that a man’s affection for the child of his brother is merely like his affection for the child of his neighbour?” With still more force might he have asked, “Is a man’s affection for his father merely like his affection for the father of his neighbour?” Such a question, and the necessary reply to it, are implied in his condemnation of Mih’s system, as being “without father,” that is, denying the peculiar affection due to a father. If Mih had really maintained that a man’s father was to be no more to him than the father of any other body, or if his system had necessitated such a consequence, Mencius would only have done his duty to his country in denouncing him, and exposing the fallacy of his reasonings. As the case is, he would have done better if he had shown that no such conclusion necessarily flows from the doctrine of Universal Love, or its preceptive form that we are to love our neighbour as ourselves.

Of course it belonged to Mih himself to defend his views from the imputation. But what he has said on the point is not satisfactory.

1 This and several other points are well put by the Rev. Mr. Edkins, in his *Essay* referred to p. 123. See *Journal of the North-China Branch of the Royal Asiatic Society* No. II. May 1839.  
<sup>2</sup> See *Ok. III* Pt. I., v. 2.



between himself and us. It reminds us of the *hardness* of nature which I have elsewhere charged against him.

3 Confucius, I think, might have dealt more fairly and generously with Miih. In writing of him, I called attention to his repeated enunciation of "the golden rule" in a negative form,—“What you do not wish done to yourself, do not do to others.”<sup>1</sup> In one place, indeed, he rises for a moment to the full apprehension of it, and recognizes the duty of taking the initiative,—of behaving to others in the first instance as he would that they should behave to him.<sup>2</sup> Now, what is this but the practical exercise of the principle of universal love? “All things whatsoever ye would that men should do to you, do ye even so to them”—this is simply the manifestation of the requirement, “Thou shalt love thy neighbour as thyself.” Confucius might have conceded, therefore, to Miih, that the rule of conduct which he laid down was the very best that could be propounded. If he had gone on to remove it from the basis of expediency, and place it on a better foundation, he would have done the greatest service to his countrymen, and entitled himself to a place among the sages of the world.

On this matter I am happy to find myself in agreement with the “prince of literature,” Han Yu.<sup>3</sup> “Our literati” says he, “find fault with Miih because of what he has said on ‘The Estimation to be attached to Concord,’<sup>4</sup> on ‘Universal Love,’ on ‘The Estimation to be given to Men of Worth,’<sup>5</sup> on ‘The Acknowledging of Spiritual

<sup>1</sup> Vol. I. proleg., p. 110.

<sup>2</sup> See proleg. on the Doctrine of the Mean, pp. 48, 49.

<sup>3</sup> See

The Works of Han Wan-kung 十一卷 讀墨子篇. <sup>4</sup> This is the title of one of Miih's Essays,—尙同 forming the third Book of his Works. Generalizing after his fashion, he traces all evils up to a want of concord, a disagreement of opinion; and goes on to assert that the emperor must be recognized as the Infallible Head, to lay down the rule of truth and right saying 天子之所是 皆是之 天子之所非 皆非之. What the emperor approves, all must approve; what the emperor condemns, all must condemn. It is an unguarded utterance; and taken absolutely apart from its connection, may be represented very much to Miih's disadvantage. See Supplemental Observations on the Four Books, on Mencius, Book. I. art. lix. The coincidence between this saying and the language of Hobbes is remarkable.—‘Quod legi later præcepit, id pro bono, quod retulerit, id pro malo habendum erit.’ (De Cive, cap. xii. 1).

<sup>5</sup> This is another of Miih's pieces,—尙賢 the second Book of his Works. He finds a cure for the ills of the empire in princes honouring and employing only men of worth, without paying regard to their relatives. This is contrary to the third of Confucius' nine standard rules for the government of the empire, set forth in his conversation with duke Gao, as related in the Doctrine of the Mean ch. xx. But Miih would only discountenance nepotism, where it ought to be discountenanced.

不樂也。三篇詩六經始靈臺。經之  
營之。庶民攻之。不日成之。經  
始勿畀。庶民子來。王在靈囿。  
騏驎攸伏。麀鹿濯濯。白鳥鶴  
鶴。王在靈沼。於物魚躍。文王  
以民力爲臺。爲沼。而民歡樂  
之。謂其臺曰靈臺。謂其沼曰  
靈沼。樂具有麀鹿魚鼈。四節占之  
人與民偕樂。故能樂也。湯誓  
曰。時日喪喪。予及女偕亡。民

3. "It is said in the Book of Poetry,  
 'He measured out and commenced his spirit-tower;  
 He measured it out and planned it  
 The people addressed themselves to it,  
 And in less than a day completed it  
 When he measured and began it, *he said to them* Be not so  
 earnest  
 But the multitudes came as if they had been his children.  
 The king was in his spirit-park,  
 The does reposed about,  
 The does so sleek and fat  
 And the white birds shone glistening.  
 The king was by his spirit-pond,  
 How full was it of fishes leaping about!'

"King Wăn used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower 'the spirit-tower,' calling the pond 'the spirit-pond,' and

占之人 referring to king Wăn, but put generally

4 See the Shoo-king III 1 3.—T'ang's announcement of his reasons for proceeding against the tyrant, Kcč. The words quoted are those of the people. Kcč had pointed to the sun, saying that, as surely as the sun was in heaven, so firm was he on his throne. The people took up his words, and pointing to the

sun, thus expressed their hatred of the tyrant, preferring death with him to life under him

時=是 '占' read hū. 喪, up 3d tone Chao. K'e gives quite another turn to the quotation, making the words an address of the people to T'ang — 'This day he (Kcč) must die. We will go with you to kill him.' Choo He's view

It is most authoritative where the teachers of China are altogether silent, and commands —“Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” For the Divine Being Christianity thus demands from all men supreme love,—the love of all that is majestic, awing the soul, the love of all that is beautiful, wooing the heart, the love of all that is good, possessing and mastering the entire nature. Such a love, existing, would necessitate obedience to every law, natural or revealed. Christianity, however, goes on to specify the duties which every man owes, as the complement of love to God, to his fellow men — “Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this—‘Thou shalt not commit adultery, ‘Thou shalt not kill, ‘Thou shalt not steal, ‘Thou shalt not bear false witness, ‘Thou shalt not covet,’ and if there be any other commandment—the whole is briefly comprehended in this saying, ‘Thou shalt love thy neighbour as thyself’” This commandment is “like to” the other, only differing from it in not requiring the *supreme* love which is due to God alone. The rule which it prescribes,—such love to others as we feel for ourselves,—is much more definitely and intelligibly expressed than anything we find in Mih, and is not liable to the cavils with which his doctrine was assailed. Such a love to men, existing, would necessitate the performance of every relative and social duty, we could not help doing to others as we would that they should do to us.

Mih's universal love was to find its scope and consummation in the good government of China. He had not the idea of man as man, any more than Confucius or Mencius. How can that idea be fully realized, indeed, where there is not the right knowledge of one living and true God, the creator and common parent of all? The love which Christianity inculcates is a law of humanity, paramount to all selfish, personal feelings, paramount to all relative, local, national attachments, paramount to all distinctions of race or of religion. Apprehended in the spirit of Christ, it will go forth even to the love of enemies—it will energize in a determination to be always increasing the sum of others' happiness, limited only by the means of doing so.

But I stop. These prolegomena are the place for disquisition, but I deemed it right to say thus much here of that true, universal love, which at once gives glory to God and effects peace on earth.



戰請以戰喻。填然鼓之。兵  
刃既接。棄甲曳兵而走。或  
百步而後止。或五十步而  
後止。以五十步笑百步。則  
何如。曰。不可。直不百步耳。  
是亦走也。曰。王知此。則  
無望民之多於鄰國也。<sub>三節</sub>  
逆農時。穀不可勝食也。數  
罟不入洿池。魚鼈不可勝  
食也。斧斤以時入山林。材

2 Mencius replied, "Your Majesty is fond of war, let me take an illustration from war. *The soldiers move forward to the sound of the drums, and after their weapons have been crossed, on one side they throw away their coats of mail, trail their arms behind them, and run. Some run a hundred paces and stop, some run fifty paces and stop. What would you think if those who run fifty paces were to laugh at those who run a hundred paces?*" The king said, "They may not do so. They only did not run a hundred paces, but they also ran away." "Since your Majesty knows this," replied Mencius, "you need not hope that your people will become more numerous than those of the neighbouring kingdoms."

3 "If the seasons of husbandry be not interfered with, the grain will be more than can be eaten. If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests

少,分外多, 'not fewer, nor larger, than they should for such States be' 2 填然 is said to express the sound of the drum. In 鼓之, 鼓 is used as a verb, and 之 refers to 戰上, or soldiers. It was the rule of war to advance at the sound of the drum, and retreat at the sound of the gong. 是亦走也, — lit., 'this also,' i.e., the fifty paces, 'was running away' 3 Here we have an outline of the first principles of royal government, in contrast with the measures on which the king plumes himself in the 1st par. The 不 is not imper-

ative='do not' The first clauses of the various sentences are conditional. In spring there was the sowing, in summer, the weeding, and in autumn, the harvesting — those were the seasons and works of husbandry, from which the people might not be called off. 勝, up 1st tone. The dict explains it by 'to bear,' 'to be adequate to' 穀不可勝食='there is no eating power adequate to eat the grain' 數, here read *ts'uh*, 'close-meshed' The meshes of a net were anciently required to be large, of the size of 4 inches. People might only eat fish a foot long 山=wooded hills 林=forests in

THE WORKS OF MENCIUS

孝悌之義，顏回者，不負戴  
 於道路矣。七十者衣帛食  
 肉，黎民不飢不寒，然而不  
 王，者，未之有也。五節狗彘食人  
 食，而不知檢，塗有餓殍，而  
 不知發，人死，則曰，非我也，  
 歲也。是何異於刺人而殺  
 之，曰，非我也，兵也。王無罪  
 歲，斯天下之民至焉。  
 西梁惠王曰：寡人願安承

upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen, persons of seventy wearing silk and eating flesh, and the black-haired people suffering neither from hunger nor cold, did not attain to the Imperial dignity.

5. "Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do not know to issue the stores of your granaries for them. When people die, you say, 'It is not owing to me, it is owing to the year.' In what does this differ from stabbing a man and killing him, and then saying 'It was not I; it was the weapon?' Let your Majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

CHAPTER IV. 1 King Hwuy of Leang said, "I wish quietly to receive your instructions."

ishment of silk worms 雞豚 (a young pig)

狗 (the grain-fed, or edible dog) 彘 (the sow)

之畜, —lit., 'as to the nourishing of the fowl,'

&c 數口之家—the ground was distin-

guished into three kinds,—best, medium, and

inferior, feeding a varying number of mouths

To this the expression alludes 序序 See

on Book III Pt I in 10 十 'low 3d tone,

to come to reign,' 'to become regnant em-

peror' 5 Mencius now boldly applies the

subject, and presses home his faults upon the

king 食人食,—the second 食 is read

tsze, low 3d tone. 檢=制 'to regulate' The

phrase 不知檢 is not easy The transla-

tion given accords with the views of most of the

commentators

CH 4 A CONTINUATION OF THE FORMER

CHAPTER, CARRYING ON THE APPEAL, IN THE LAST

PARAGRAPH, ON THE CHARACTER OF KING HWUY'S

OWN GOVERNMENT 1 安, 'quietly,' i.e.,

sincerely and without constraint. It is said

安對勉強, 看見其出丁誠意.

# THE WORKS OF MENCIUS

## BOOK I

### KING HWUY OF IFANG PART I

利國乎。亦將有以。甲而來。叟不遠。梁惠王。見。章句。梁惠王。孟子

CHAPTER I 1 Mencius went to see king Hwuy of Leang

2 The king said, "Venerable sir, since you have not counted it far to come here, a distance of a thousand *le*, may I presume that you are likewise provided with counsels to profit my kingdom?"

TITLE OF THE WORK. 孟子 — The philosopher *Ming*. The Work thus simply bears the name, or surname rather of him whose counsels and opinions it relates, and is said to have been compiled in its present form by the author himself. On the use of 子 after the surname, see on Ana. I. L. The name and this 子 were combined by the Romanish Missionaries, and latinized into *Mencius*, which it is well to adopt throughout the translation, and thereby avoid the constant repetition of the word philosopher *Ming* not being distinguished, like *K'ung* (Confucius), by the crowning epithet of The Master.

TITLE OF THIS BOOK. 梁惠王章句

上 — King Hwuy of Leang, in chapters and sentences. Part I. Like the books of the Confucian Analects, those of this Work are headed by two or three characters at or near their commencement. Each Book is divided into two parts, called 上下 Upper and Lower. This

arrangement was made by Chao K'uei (趙岐), a scholar of the eastern Han dynasty (died A. D. 202), by whom the chapters and sentences were also divided, and the 章句上 章句下 remain to the present day a memorial of his work.

CH. I. BEHE ULENCE AND RICHBOUNNESS  
MENCIUS' ONLY TOPICS WITH THE PRINCES OF

HIS TIME; AND THE ONLY PRINCIPLES WHICH CAN MAKE A COUNTRY PROSPEROUS. 1 King Hwuy of Leang — In the time of Confucius, Tsin (晉) was one of the great States of the empire, but the power of it was usurped by six great families. By A. C. 452, three of those were absorbed by the other three, viz. Wei, Chao, and Han (魏 趙 and 韓), which continued to encroach on the small remaining power of their prince, until at last they extinguished the royal house, and divided the whole territory among themselves. The emperor Wei Lieh (威烈), in his 23rd year A. C. 403, conferred on the chief of each family the title of Prince (侯). Wei, called likewise, from the name of its capital, Leang occupied the south-eastern part of Tsin, Han and Chao lying to the west and north-west of it. The Leang, where Mencius visited king Hwuy is said to have been in the present department of K'ao-fung Hwuy — The Kindly — is the posthumous epithet of the king, whose name was Yung (營). The title of king had been usurped by Ying, at some time before Mencius first visited him, which, it is said, he did in the 35th year of his government, B. C. 335. Mencius visited him on invitation, it must be supposed, and the simple 見 = 被招往見

2. Mencius was a native of Tsow (鄒), in Loo, the name of which is still retained in the

人而用之也。如之何。其使斯民飢而死也。何。梁惠王曰。昔國大。下莫強焉。叟之所知也。及寡人之身。東敗於齊。長子死焉。西喪地於秦七百里。南辱於楚。寡人恥之。願比死者。一。酒之。如之何。則可。孟子對曰。地方

that man made the semblances of men, and used them for that purpose what shall be thought of him who causes his people to die of hunger?"

CHAPTER V 1 King Hwuy of Leang said, "There was not in the empire a stronger State than Tsin, as you, venerable Sn, know. But since it descended to me, on the east we have been defeated by Ts'e, and then my eldest son perished, on the west we have lost seven hundred *le* of territory to Ts'in, and on the south we have sustained disgrace at the hands of Ts'oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

2 Mencius replied, "With a territory which is only a hundred *le* square, it is possible to attain the Imperial dignity

of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text 其無後乎,—the 乎 is partly interrogative, and partly an exclamation=*nonne* 爲,—low 3d tone,=*because*. 如之何 is by some taken as=*'what would he (viz. Confucius,) have thought,' &c.* I prefer taking it as in the translation. The designation of Confucius by *Chung-ne* is to be observed. See Doctrine of the Mean, II 1.

CH 5 HOW A RULER MAY BEST TAKE SATISFACTION FOR LOSSES WHICH HE HAS SUSTAINED THAT BENEVOLENT GOVERNMENT WILL RAISE HIM HIGH ABOVE HIS ENEMIES. 1 After the partition of the state of Tsin by the three families of Wei, Chao, and Han (note, ch. I), they were known as the three Tsin, but king Hwuy would here seem to appropriate to his own principality the name of the whole State. He does not however, refer to the strength of Tsin before its partition but under his two predecessors in the state of Wei. It was in the 30th year of his reign, and B.C. 340, that the defeat

was received from Ts'e, when his oldest son was taken captive and afterwards died. That from Tsin was in the year B.C. 361, when the old capital of the State was taken, and afterwards peace had to be secured by various surrenders of territory. The disgrace from Ts'oo was also attended with the loss of territory,—some say 7, some say 8 towns or districts. The nominative to the verbs 敗, 喪, and 辱 does not appear to be 寡人 so much as 昔 寡人恥之 may be translated—'I am ashamed of these things,' but most comm. make 之 refer to 先人, Hwuy's predecessors when Tsin was strong, as in the translation. The same reference they also give to 死者, as not said generally of 'the dead,'—those who had died in the various wars. This view is on the whole preferable to the other, and it gives a better antecedent for the 之 in 酒之 =by one blow, one great movement 酒=洗 比 low 3d tone,

後我而先利不奪不  
 賢者木也。木有仁而遺其親  
 者也。木有義而後其  
 君者也。一也。仁義  
 而曰。欠何必曰利。  
 孟子見梁惠王。王  
 立於沼上。顧鴻鴈麋  
 鹿。曰。賢者亦樂此乎。  
 孟子對曰。賢者而後  
 樂此。不賢者雖有此

5 "There never has been a man trained to benevolence who neglected his parents. There never has been a man trained to righteously who made his sovereign an after consideration

6 "Let your Majesty also say, 'Benevolence and righteousness, and these shall be the only themes.' Why must you use that word — 'profit?'"

CHAPTER II 1 Mencius, another day, saw king Hwuy of Leang. The king went and stood with him by a pond, and, looking round at the large geese and deer, said, "Do wise and good princes also find pleasure in these things?"

2 Mencius replied, "Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure.

曰 is to say followed directly by the words spoken. It is not to speak of. 而已矣 mark very decidedly Mencius purpose to converse only of 仁 and 義. 4 征—hero—取, to take. 交征 mutually to take; i.e. superiors from inferiors, and inferiors from superiors. 乘 low 3d tone a carriage or chariot. The emperor's domain, = 1,000  $\frac{1}{2}$  square, produced 10,000 war chariots. A kingdom producing 1,000 chariots was that of a *hou* or prince. He is here called 百乘之家 instead of 百乘之君 because the emperor has just been denominated by that term. 後 and 先 are verbs. See ANN. VI. XX. 5. The 仁 and 義 here are supposed to result from the sovereign's example.

CH. 2. RULERS MUST SHARE THEIR PLEASURE WITH THE PEOPLE. THEY CAN ONLY BE HAPPY WHEN THEY RULE OVER HAPPY SUBJECTS. 1.

王立—The king stood and the meaning is not that Mencius found him by the pond. The king seems to have received him graciously and to have led him into the park. 於沼上—comp. ANN. VI. VII., but for which passage I should transl. to hero—over a pond, i.e. in some building over the water such as is still very common in China. 鴻 means large geese, and 麋 is the name for a large kind of deer but they are joined here, as adjectives, to 鴈 and 鹿. 賢者—賢者之君 worthy princes. It does not refer to Mencius, as some make it out. The reply makes this plain. The king's inquiry is prompted by a sudden dissatisfaction with himself for being occupied so much with such material gratifications, and—Amid all their cares of govt. do these pleasures find a place with good princes? 3. See the Shu-king III 1 Ode VIII. stt. 1, 2. The ode tells how his people delighted in king Wan. For 鶴 the Shu-king reads 鵠 於 is read too, an interjection.

以養其父母。父母凍餓，兄  
 弟妻了離散。彼陷溺其民，  
 王往而征之，人誰與王？敵。  
 故曰：仁者無敵。王請勿疑。  
 孟子見梁襄王，出語人曰：  
 望之不似人君，就之而  
 不見所畏焉。卒然問曰：天  
 下無定計。對曰：定計。殺  
 之。對曰：對曰：不嗜殺人  
 者能之。對曰：對曰：不嗜殺人

5. "Those rulers, as it were, drive their people into pit-falls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?"

6 "In accordance with this is the saying, - 'The benevolent has no enemy.' I beg your Majesty not to doubt *what I say*."

CHAPTER VI 1. Mencius went to see the king Seang of Leang.

2 On coming out *from the interview*, he said to some persons, "When I looked at him from a distance, he did not appear like a sovereign, when I drew near to him, I saw nothing venerable about him. Abruptly he asked me, 'How can the empire be settled?' I replied, 'It will be settled by being united under one *sway*.'"

3 "Who can so unite it?"

4. "I replied, 'He who has no pleasure in killing men can so unite it'."

5 "Who can give it to him?"

parents, and inferiors their superiors. See in Ana. II vii. 5 大, low 1st tone, here=則

6 故,—not 'therefore,' it may indicate a deduction from what precedes, or be simply an illustration of it. 勿疑, 'Do not doubt' It is strange that Julien, in his generally accurate version, should translate this by 'ne cunctis' Hesitancy would, indeed, be an effect of doubting Mencius' words, not the proverb just quoted, but specially the affirmation in par 2. But the words may not be so rendered.

CH 6 DISAPPOINTMENT OF MENCIUS WITH THE KING SEANG. BY WHOM THE TORN EMPIRE MAY BE UNITED UNDER ONE SWAY. 1 On

the death of king Hwuy, he was succeeded by his son Hih (桀), called here by his honorary epithet, Seang,='The land-enlarger, and Virtuous' The interview here recorded seems to have taken place immediately after Hih's accession, and Mencius, it is said, was so disappointed by it that he soon left the country. 2 詔,—low 3d tone. The 人 probably refers to some friends of the philosopher, and is not to be taken generally. 卒, read ts'uh. 卒然,—comp 卒爾, Analects, XI xxiv 4. On 望之, 就之, comp Ana XIX 14. Chaou K'ò

欲與之偕亡，雖有臺池  
鳥獸，豈能獨樂哉。  
梁惠曰：寡人之於  
國也，盡心焉耳矣。河內  
凶，則移其民於河東，移  
其粟於河內。河東凶，亦  
然。察鄰國之政，無如寡  
人之用心者。鄰國之民  
不加少，寡人之民不加  
多，何也？孟子對曰：一  
好

rejoicing that he had his large deer, his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

4 "In the Declaration of T'ang it is said, 'O sun, when wilt thou expire? We will die together with thee. The people wished for Kē's death, though they should die with him. Although he had towers, ponds, birds, and animals, how could he have pleasure alone?'"

CHAPTER III 1 King Hwuy of Leang said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove as many of the people as I can to the East of the river, and convey grain to the country in the Inside. When the year is bad on the East of the river, I act on the same plan. On examining the government of the neighbouring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighbouring kingdoms do not decrease, nor do my people increase. How is this?"

is to be preferred. I don't think that the last two clauses are to be understood generally:—

When the people wish to die with a prince &c. They must specially refer to Kē.

CH. 3. HALF MEASURES ARE OF LITTLE USE.

THE GREAT PRINCIPLES OF ROYAL GOVERNMENT MUST BE FULLY AND IN THEIR SPIRIT CARRIED OUT.

1. The combination of particles—焉耳矣 gives great emphasis to the king's profession of his own devotedness to his kingdom. 寡人 was the designation of themselves used by the princes in speaking to their people—寡德之人 I, the man of small virtue. I shall hereafter simply render

it by I. Leang was on the south of the river i.e., the Ho, or Yellow river but portions of the Wei territory lay on the other side, or north of the river. This was called the Inside of the river because the ancient imperial capitals had mostly been there, in the province of K'e (冀州), comprising the present Shan-see and the country north of the Ho, looked at from them, was of course within, or on this side of it. 粟—now used only for millet and meal but here for grain generally

加少 加多; lit., add few add many To explain the 加 it is said the expressions—分外





木不可勝用也。穀與魚鼈  
 不可勝食。材木不可勝用。  
 是使民養生喪死無憾也。  
 養生喪死無憾，王道之始  
 也。力畝之宅，樹之以桑，  
 一者，可以衣帛矣。雞豚狗  
 彘之畜，無失其時，七十者  
 可以食肉矣。白畝之田，勿  
 奪其時，數口之家，可以無  
 飢矣。謹庠序之教，申之以

only at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of Royal Government.

4 "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of several months that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, inculcating in it especially the filial and fraternal duties, and gray haired men will not be seen

the plains. The time to work in the forests was, according to Choo He, in the autumn, when the growth of the trees for the year was stopped. But in the Chow he we find various rules about cutting down trees,—those on the south of the hill for instance, in midwinter those on the north, in summer &c., which may be alluded to.

無憾 I have translated, without any feeling against any, the ruler being specially intended.

4 The higher principles which complete royal government. We can hardly translate

畝 by an acre, it consisting, at present at least, only of 240 square paces, or 1200 square cubits, and recently it was much smaller

100 square paces, of 6 cubits each, making a *mow*. The ancient theory for allotting the land was to mark it off in squares of 900 *mow*, the middle square being called the 公田 or government field. The other eight were assigned to eight husbandmen and their families who cultivated the public field in common. But from this 20 *mow* were cut off, and, in portions of 2½ *mow* assigned to the farmers to build on, who had also the same amount of ground in their towns or villages, making 5 *mow* in all for their houses. And to have the ground all for growing grain, they were required to plant mulberry trees about their houses, for the nour

王之不忍也。<sup>六節</sup>王曰：然誠有百姓  
 名。齊國雖褊小，吾何愛一牛？即  
 不忍其觳觫，若無罪而就死地，  
 故以羊易之也。<sup>七節</sup>王曰：無異於百姓  
 姓之以王為愛也。以小易大，彼  
 竊知之。王若隱其無罪而就死  
 地，則牛羊何擇焉？王笑曰：是誠  
 何心哉？我非愛其財而易之以  
 羊也，宜乎百姓之謂我愛也。<sup>八節</sup>王曰：無  
 傷也。是乃仁術也。見牛，未見

6 *The king* said, "You are right. And yet there really was an appearance of what the people condemned. But though Ts'e be a small and narrow state, how should I grudge one ox. Indeed it was because I could not bear its frightened appearance, as if it were an innocent person going to the place of death, that therefore I changed it for a sheep."

7. *Mencius* pursued, "Let not your Majesty deem it strange that the people should think you were grudging *the animal*. When you changed a large one for a small, how should they know *the true reason*. If you felt pained by its being led without guilt to the place of death, what was there to choose between an ox and a sheep?" The King laughed and said, "What really was my mind in the matter? I did not grudge the expense of it, and changed it for a sheep!

There was reason in the people's saying that I grudged it."

8 "There is no harm *in their saying so*," said *Mencius*. "Your conduct was an artifice of benevolence. You saw the ox, and had not

grudged the animal,' or as='to be niggardly,'—'you were parsimonious.' 6 It is better to make a pause after 然, and give the meaning as in the translation. Chao K'e runs it on to the next clause. 誠有百姓者 is elliptical, and the particle 者 denotes thus,

requiring the supplement which I have given. 即 acknowledges the truth of *Mencius'* explanation, 7 隱=痛 是誠何心哉 expresses the king's quandary. He is now quite perplexed by the way in which *Mencius* has put the case. 8 術—comp Ana VI.

教<sup>二</sup>了<sup>三</sup>對<sup>四</sup>口<sup>五</sup>殺<sup>六</sup>人以<sup>七</sup>梃<sup>八</sup>與<sup>九</sup>  
 以<sup>一</sup>刃<sup>二</sup>有<sup>三</sup>以<sup>四</sup>異<sup>五</sup>乎<sup>六</sup>口<sup>七</sup>無<sup>八</sup>以<sup>九</sup>異<sup>一〇</sup>也<sup>一一</sup>。  
 以<sup>一二</sup>刃<sup>一三</sup>與<sup>一四</sup>政<sup>一五</sup>有<sup>一六</sup>以<sup>一七</sup>異<sup>一八</sup>乎<sup>一九</sup>口<sup>二〇</sup>無<sup>二一</sup>  
 以<sup>二二</sup>異<sup>二三</sup>也<sup>二四</sup>口<sup>二五</sup>庖<sup>二六</sup>有<sup>二七</sup>肥<sup>二八</sup>肉<sup>二九</sup>廐<sup>三〇</sup>有<sup>三一</sup>  
 肥<sup>三二</sup>馬<sup>三三</sup>民<sup>三四</sup>有<sup>三五</sup>飢<sup>三六</sup>色<sup>三七</sup>野<sup>三八</sup>有<sup>三九</sup>餓<sup>四〇</sup>殍<sup>四一</sup>。  
 此<sup>四二</sup>率<sup>四三</sup>獸<sup>四四</sup>而<sup>四五</sup>食<sup>四六</sup>人<sup>四七</sup>也<sup>四八</sup>獸<sup>四九</sup>相<sup>五〇</sup>食<sup>五一</sup>。  
 日<sup>五二</sup>人<sup>五三</sup>惡<sup>五四</sup>之<sup>五五</sup>爲<sup>五六</sup>民<sup>五七</sup>父<sup>五八</sup>母<sup>五九</sup>行<sup>六〇</sup>政<sup>六一</sup>。  
 不<sup>六二</sup>免<sup>六三</sup>於<sup>六四</sup>率<sup>六五</sup>獸<sup>六六</sup>而<sup>六七</sup>食<sup>六八</sup>人<sup>六九</sup>惡<sup>七〇</sup>在<sup>七一</sup>。  
 其<sup>七二</sup>爲<sup>七三</sup>民<sup>七四</sup>父<sup>七五</sup>母<sup>七六</sup>也<sup>七七</sup>仲<sup>七八</sup>尼<sup>七九</sup>口<sup>八〇</sup>始<sup>八一</sup>  
 作<sup>八二</sup>俑<sup>八三</sup>者<sup>八四</sup>其<sup>八五</sup>無<sup>八六</sup>後<sup>八七</sup>乎<sup>八八</sup>爲<sup>八九</sup>其<sup>九〇</sup>象<sup>九一</sup>。

2 Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" *The king* said, "There is no difference."

3 "Is there any difference between doing it with a sword and with the style of government?" "There is no difference," was the reply.

4 Mencius then said, "In your kitchen there is fat meat in your stables there are fat horses. But your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men."

5 "Beasts devour one another, and men hate them for doing so. When a prince, being the parent of his people, administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people?"

6 Chung ne said, "Was he not without posterity who first made wooden images to bury with the dead?" So he said, because

2, 2 有以異乎—有所以異乎 lit., Is there whereby they are different?

4 野—outside a town were the 郊 (keow), suburbs, but without buildings; outside the keow were the 牧 (muk), pasture-grounds; and outside the muk were the 野 (yay), wilds.

5 且 has the force of and yet, i.e., tho they are beasts. So that a how much more is carried on, in effect, to the rest of the par  
 人惡之一張 up 3d tone, the verb. 惡

在一語, up. 1st tone—何 Being the parent of the people.—i.e., this is his designation, and what he ought to be.

6 俑—in ancient times, bundles of straw were made to 1 count men imperfectly called 芻靈 and carried to the grave and buried with the dead, as attendants upon them. In middle antiquity i.e., after the rise of the Chow dynasty for those bundles of straw wooden figures of men were used, having springs in them, by which they could move. Hence they were called 俑 as if 俑—踊 By and by came the practice

則王許之乎。曰否。今恩足以  
及禽獸而功不至於百姓者，  
獨何與？然則羽之不見，爲不  
用力焉；輿薪之不見，爲不  
川明焉；百姓之不見保，爲不  
用恩焉。故王之不以爲也。  
井不能也。曰：不爲者，與不能  
者之形，何以異？曰：挾太山以  
超北海，語人曰：我不能，是誠  
不能也；爲長者折枝，語人曰：  
我不能，

not see a waggon-load of faggots,' would your Majesty allow what he said?" "No" was the answer, on which Mencius proceeded, "Now here is kindness sufficient to reach to animals, and no benefits are extended from it to the people. How is this? Is an exception to be made here?" The truth is, the feather's not being lifted, is because the strength is not used, the waggon-load of firewood's not being seen, is because the vision is not used, and the people's not being loved and protected, is because the kindness is not employed. Therefore your Majesty's not exercising the Imperial sway, is because you do not do it, not because you are not able to do it."

11 The king asked, "How may the difference between the not doing a thing, and the not being able to do it, be represented?" Mencius replied, "In such a thing as taking the T'ae mountain under your arm, and leaping over the north sea with it, if you say to people 'I am not able to do it,' that is a real case of not being able. In such a matter as breaking off a branch from a tree at the order of a superior, if you say to people 'I am not able to do it,' that is a case of not doing it, it is not a case of not being able to do it. Therefore your Majesty's not exercising the Imperial sway, is not

獨可與,—in order to bring out the force of the 獨, 'only,' it is necessary to make two sentences of this in English 不爲也, it is said, = 不肯爲, 'not willing to do it,' but

it is better to add nothing to the simple text. We have here, indeed the famous distinction of 'moral' and 'physical' ability. 11 形, —'the form,' 'or figure,'—lit, 'How may the figure be differenced?' 語人,—語, low

白甲、而可以十<sup>一</sup> 如施仁政於民省 刑罰、薄稅斂、深耕 易耨、壯者以暇日、 脩其孝悌、忠信、入 以事其父兄、出以 事其長上、可使制 挺、以撻秦楚之堅 甲利兵矣。彼奪其 民時、使不得耨耨、

3 "If your Majesty will indeed dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors,—you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo

4 "The rulers of those States, rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children, are separated and scattered abroad

一爲 for. 2. See Pt II. §. 1; but it seems necessary to take the 方 in this and similar cases as in the transl. There is a pause at 地:—with territory which is, &c. This is the reply to the king's wish for counsel to wipe away his disgraces. He may not only avenge himself on Ts'ü Ts'in, and Ts'oo, but he may make himself chief of the whole empire. How is shown in the next par. 3. 省刑罰 薄稅斂 are the two great elements of benevolent govt., out of which grow the other things specified. 刑罰 can hardly be separated. The dictionary says that 刑 is the general name of 罰. If we make a distinction, it must be as in the translation 罰 is the redemption fine for certain crimes. 省稅斂 together represent all taxes. Great differences of opinion obtain as to the significance of the individual terms. Some

make 稅 to be the proportion of the land-produce paid to the govt., and 斂 all other contributions. By some this explanation is just reversed. A third party makes 稅 to be the tax of produce and 斂 the graduated collection thereof. This last view suits the connection here. 易 read e, low 3d tone, —治壯者—at 30, a man is said to be 壯. Translators have rendered it here by the young but the meaning is the strong bodied,—those who could be employed to take the field against the enemy. 可使 does not appear to be—you can make or employ but to be passive with special reference to the 壯者 above. 省 read sang. 撻—to strike, to smite, here—to 110 ..

4 彼—they or those i.e., the rulers of Ts'in and Ts'oo. 發 low 3d tone. It is so toned in the case of children supporting their

焉善推其所爲而已矣。今  
 恩足以及禽獸，而功不至  
 於百姓者，獨何與？<sup>十三</sup>然後  
 知輕重，度然後知長短，物  
 皆然，心爲甚。王謂度之抑<sup>十四</sup>  
 王興甲兵，危士臣，構怨於  
 諸侯，然後快於心與？<sup>十五</sup>曰，  
 否。吾何快於是？將以求吾  
 所大欲也。曰，王之所大欲，  
 可得聞與？王笑而不言。曰，

able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people. - How is this? Is an exception to be made here?

13 "By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions of the mind*. I beg your Majesty to measure it.

14 "You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the other princes, do these things cause you pleasure in your mind?"

15 The king replied "No. How should I derive pleasure from these things? My object in them is to seek for what I greatly desire."

16 Mencius said, "May I hear from you what it is that you greatly desire? The king laughed and did not speak. Mencius

之心 'the heart that cannot bear,' i.e., the humane heart, which is necessary to raise to the Imperial sway, but it is 推此心, 'the carrying out of this heart.' All may have the heart, but all may not be gifted, so to carry it out that it shall affect all others. We cannot wonder that the princes whom Mencius lectured should have thought his talk 迂闊, transcendental. 13

The 1st 度 is low 3d tone, too, 'a measure,' the

instrument for measuring. But both it, and 權, are equivalent to active verbs. 心爲甚 means, that the mind, as affected from without, and going forth to affect, may be light or heavy, long or short, i.e., may be right or wrong and that in different degrees,—and that it is more important to estimate the character of its action, than to weigh or measure other things. 14 Here Mencius helps the king to measure his mind 抑,—about the same as our 'come, now,'

人卜莫不與也。一知人苗乎，七八月之間旱，則苗槁矣。人油然作雲，沛然下雨，則苗浡然興之矣。其如是，孰能禦之？今人入卜之人牧，未有不嗜殺人者也。如有不嗜殺人者，則人卜之民皆引領而望之矣。誠如是也，民歸之，由水之就下，沛然誰能禦之。

齊宣王問曰：齊桓公文之

6 "I replied, 'All the people of the empire will unanimously give it to him. Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself, as if by a shoot. When it does so, who can keep it back? Now among the shepherds of men throughout the empire, there is not one who does not find pleasure in killing men. If there were one who did not find pleasure in killing men, all the people in the empire would look towards him with out-stretched necks. Such being indeed the case, the people would flock to him, as water flows downwards with a rush, which no one can repress.'"

CHAPTER VII 1 The king Senen of Ts'e asked, saying, "May I be informed by you of the transactions of Hwan of Ts'e, and Wan of Ts'in?"

makes 定于一 to— It will be settled by him who makes benevolent, i. e. ment his one object. But this is surely going beyond the text. 5 The 與 is here explained, by Choo He and others, as equivalent to 歸 founding, no doubt, on the 民歸之 in the end. But in Book V Pt. I. v we have a plain instance of 與 used in connection with the bestowment of the empire, as in the translation which I have ventured to give, which seems to

me, mu v to accord equally well, if not better with the rest of the chapter. 6. The 7th and 8th months of Chow were the 8th and 6th of the Hsia dynasty with which the months of the present dynasty agree. 今夫

夫 in lower 1st tone, is used as in the Ana. XI. ix. 8. The 之 at the end is to be referred to 水, the whole from 由 (一猶), being an illustration of the people's turning with restless energy to a benevolent ruler.



魚雖不得魚，無後災。以若所爲，求若所欲，盡心力而爲之，後必有災。曰：「可得聞與？」曰：「鄒人與楚人戰，則王以爲孰勝？」曰：「楚人勝。」曰：「然則小固不可以敵大，寡固不可以敵衆，弱固不可以敵強，海內之地，方千里者九，齊集有具，以服八，何以異於鄒敵楚哉？」蓋亦反其本矣。今王發政施仁，使天下仕者皆欲立於王之朝，耕者皆欲耕於王之

do not get the fish, you will not suffer any subsequent calamity. But if you do what you do to seek for what you desire, doing it moreover with all your heart, you will assuredly afterwards meet with calamities." *The king* asked, "May I hear from you the proof of that?" *Mencius* said, "If the people of Tsow should fight with the people of Ts'oo, which of them does your Majesty think would conquer?" "The people of Ts'oo would conquer." "Yes, and so it is certain that a small country cannot contend with a great, that few cannot contend with many, that the weak cannot contend with the strong. The territory within the *four* seas embraces nine divisions, each of a thousand *le* square. All Ts'e together is but one of them. If with one part you try to subdue the other eight, what is the difference between that and Tsow's contending with Ts'oo? For, with the desire which you have, you must likewise turn back to the radical course for its attainment."

18 "Now, if your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the

'yes, and' 蓋亦反其本, is spoken with reference to the king's object of ambition — here, not 'wilds' 出於 — 'to come forth in,' i.e., to pass from their own States into yours

18 野, — 'fields,'

3 280.

者、可以保民乎哉。曰、可。曰、何由  
知吾可也。曰、臣聞之、胡齡曰、卜  
坐於堂上、有牽牛而過堂下者、  
卜見之。曰、牛何之。對曰、將以釁  
鐘。卜曰、舍之、吾不忍其觳觫、若  
無罪而就死地。對曰、然則廢釁  
鐘與。曰、何可廢也。以羊易之。不  
識有諸。曰、有之。曰、是心足以干  
允、百姓皆以十爲愛也。臣固知

love and protect the people?" Mencius said, "Yes." "From what do you know that I am competent to that?" "I heard the following incident from Hoo Heih — 'The king,' said he, 'was sitting aloft in the hall, when a man appeared, leading an ox past the lower part of it. The king saw him, and asked, Where is the ox going? The man replied, We are going to consecrate a bell with its blood. The king said, Let it go. I cannot bear its frightened appearance, as if it were an innocent person going to the place of death. The man answered, Shall we then omit the consecration of the bell? The king said, How can that be omitted? Change it for a sheep.' I do not know whether this incident really occurred."

5 The king replied, "It did," and then Mencius said, "The heart seen in this is sufficient to carry you to the Imperial sway. The people all supposed that your Majesty grudged the animal, but your servant knows surely, that it was your Majesty's not being able to bear the sight, which made you do as you did."

an indirect inter-ogative force. Choo He explains 釁鐘 from the meaning of 釁 as a crack, a crevice, saying — After the casting of a bell, they killed an animal, took its blood, and smeared over the crevices. But the first meaning of 釁 is — a sacrifice by blood, and anciently almost all things, connect

ed with their religious worship, were among the Chinese purified with blood; — their temples, and the vessels in them. See the Lo-ke, XXI. II. Pt. II. 82. The reference here is to the religious rite. The only thing is that, in using an ox to consecrate his bell, the prince of Te's was usurping an Imperial privilege. 5. 愛 may be taken as the finite verb — you loved, i.e.,

而刑之，是罔民也。○廿一節焉有仁人在位，罔民而可爲也？是故明君制民之產，必使仰足以事父母，俯足以畜妻子，樂歲終身飽，凶年免於死亡，然後驅而之善，故民之從之也輕。○廿二節今制民之產，仰不足以事父母，俯不足以畜妻子，樂歲終身苦，凶年免於死亡，此惟救死而恐不贍，奚暇治禮義

21 “Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.

22 “Now, the livelihood of the people is so regulated, that, above, they have not sufficient wherewith to serve their parents, and, below, they have not sufficient wherewith to support their wives and children. *Notwithstanding* good years, their lives are continually embittered, and, in bad years, they do not escape perishing. In such circumstances they only try to save themselves from death, and are afraid they will not succeed. What leisure have they to cultivate propriety and righteousness?

身, gen. means ‘the whole life’ Perhaps we should translate, ‘If some years be good, they will all their lives have plenty,’ i.e., they will in those years lay by a sufficient provision for bad years. This supposes that the people have felt the power of the instruction and moral training that is a part of Royal govt, which, however, is set forth as consequent on the regulation of the livelihood. Similarly, below

之善, —之 is the verb, = 往 民之從

之也, 輕, —Julien censures Noel here for rendering 從之 by ‘*ipsi (principi) obsequentur*,’ and rightly. But I am not sure that the error is not rather in the rendering of 從 than in that of 之. The prince is supposed to exemplify, as well as to urge to, the good course, and the well-off people have no difficulty in following him. 23 反其小, as in par 17, but

子也。君了之於禽獸也，見其生，  
 不忍見其死，聞其聲，不忍食其  
 肉，是以君了遠庖廚也。<sup>九</sup>說曰，  
 詩云，他人有心，予忖度之，人  
 之謂也。人我乃行之，反而求之，  
 不得吾心，人予言之，於我心有  
 戚戚焉。此心之所以合於王者，  
 何也？<sup>十</sup>有復於下者曰，吾力足  
 以舉白鈞，而不足以舉羽，明  
 足以察秋毫之末，而不見輿薪，

seen the sheep. So is the superior man afflicted towards animals, that, having seen them alive, he cannot bear to see them die, having heard their dying cries, he cannot bear to eat their flesh. Therefore he keeps away from his cook room."

9 The king was pleased, and said, "It is said in the Book of Poetry, 'The minds of others, I am able by reflection to measure, — this is verified, my Master, in your discovery of my motive. I indeed did the thing, but when I turned my thoughts inward, and examined into it, I could not discover my own mind. When you, Master, spoke those words, the movements of compassion began to work in my mind. How is it that this heart has in it what is equal to the Imperial sway?'"

10 Mencius replied, "Suppose a man were to make this statement to your Majesty — 'My strength is sufficient to lift three thousand catties, but it is not sufficient to lift one feather, — my eye-sight is sharp enough to examine the point of an autumn hair, but I do

xxviii. 2 — 仁之方 庖 ind. the killing place of the him 1 more especially but we must take the two words 庖廚 together 9 說 —

悅 For the ode, see the Book of Poetry II. iv. Ode IV. st. 4 where the 他人 has a

special reference. 夫子之謂也 — lit. This was a speaking about you, my master

10 復 read *shu*, up. 4th tone, often meaning to report the execution of a mission, as in the phrase — 復命 Here it is to inform.

## BOOK I

## KING HWUY OF LEANG. PART II

樂也。直好世俗之樂耳。以寡人非能好先王之樂也。以好樂有諸。王變乎色。見於王。王嘗語莊子。則齊國其庶幾乎他日。如孟子曰。王之所好樂甚。未有以對也。曰。好樂何於王。王語暴以好樂。暴見莊暴見孟子。孟子曰。暴見

CHAPTER I 1 Chwang Paou, seeing Mencius, said to him, "I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?" Mencius replied, "If the king's love of music were very great, the kingdom of Ts'e would be near to a state of good government."

2 Another day, Mencius, having an audience of the king, said, "Your Majesty, I have heard, told the officer Chwang, that you love music, was it so?" The king changed colour, and said, "I am unable to love the music of the ancient sovereigns, I only love the music that suits the manners of the present age."

CH 1 HOW THE LOVE OF MUSIC MAY BE MADE SUBSERVIENT TO GOOD GOVERNMENT, AND TO A PRINCE'S OWN ADVANCEMENT. The chapter is a good specimen of Mencius' manner,—how he slips from the point in hand to introduce his own notions, and would win princes over to benevolent government by their very vices. He was no stern moralist, and the Chinese have done well in refusing to rank him with Confucius. 1 Chwang Paou appears to have been a minister at the court of Ts'e. The 曰 preceding 好樂如何 is unnecessary. If we translate it we must render—'He then said.' But the paraphrasts all neglect it.

庶幾 (up 1st tone) is a phrase, signifying 'near to,' sometimes we find 庶 alone, as in Ana XI xviii 1. The subject, nearness to which is indicated, is often left to be gathered from the context, as here. The 一之好樂甚 is a platitude. It should be the text of the chap, but Mencius proceeds to substitute 樂 loh for 樂 ngōh, in his own manner. 2 直, as in last Pt ch iii 3, observe how the final 耳 adds to the force of 'only.' 'Ancient

我不能是不爲也，非不能也。  
故一之不平，非挾太山以超  
北海之類也。一之不平，是折  
枝之類也。老吾老，以及人之  
老；幼吾幼，以及人之幼，天下  
可運於掌。詩云：刑一寡妻，至  
兄弟，以御千家，邦言舉斯  
心，加諸彼而已。故推恩足以  
保四海，不推恩無以保妻子。  
占之人，所以人過人者，無他

such a case as that of taking the T'ien mountain under your arm, and leaping over the north sea with it. Your Majesty's not exercising the Imperial sway is a case like that of breaking off a branch from a tree.

12. "Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated, treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated—do this, and the empire may be made to go round in your palm. It is said in the Book of Poetry, 'His example affected his wife. It reached to his brothers, and his family of the State was governed by it. —The language shows how *King Wán* simply took this *kindly* heart, and exercised it towards those parties. Therefore the carrying out his kindly heart by a prince will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be

3d tone, —告 12. Chou K'e makes the opening here:—Treat as their age requires your own old (Eng. idiom seems to require the 2d person), and treat the old of others in the same way but there seems to be a kind of *constructio peregna*, conveying all that appears in the translation. 天下可運於掌 is made by most comm. to mean—you may pervade the empire with your kindness so easily. But I must believe that it is the eff'ct,

and not the means, which is thus intended. For the ode see the Shu-king III. l. Ode VI. st. — The original celebrates the virtue of King Wán, and we must translate in the third person, and not in the first. 御—迓 but the meaning is disputed. Here Choo He explains it by 治. The philosopher now introduces a new element into his discourse. It is no longer the 不忍

弟妻子離散。今王田獵於此，百  
姓聞王車馬之音，見羽旄之美，  
舉疾首蹙頰而相告曰：「吾王之  
好田獵，夫何使我至於此極也？」  
父子不相見，兄弟妻子離散。此  
無他，不與民同樂也。今王鼓樂  
於此，百姓聞王鐘鼓之声，管籥  
之音，舉欣欣然有喜色而相告  
曰：「吾王庶幾無疾病與，何以能  
鼓樂也？」今王田獵於此，百姓聞

see one another Elder brothers and younger brothers, wives and children, are separated and scattered abroad Now, your Majesty is hunting here The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to this extremity of distress? Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad' Their feeling thus is from no other reason, but that you do not give the people to have pleasure as well as yourself

7 "Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, your Majesty is hunt-

now not regarded 於此, 'here,' used as we use *here* in English, putting a case with little local reference 舉 = 俱 or 皆, 'all' 蹙頰 expresses anguish, not anger 夫 is here the introd particle, and is better rendered by *but* than *now* It will be seen that the preced. 台

卜之好鼓樂 is incomplete The paraphrasts add, to complete it, 固然 凡 川 is used synonymously with 敗, 'to hunt' 聲 and 音 are to each other much as our sound or noise and tone or note 音 is applied

爲肥日不足於口與、輕煖不足  
於體與、抑爲采色不足視於目  
與、聲音不足聽於耳與、便嬖不  
足使令於前與、卜之諸卜皆足  
以供之、而一豈爲是哉、曰、否、吾  
不爲是也。曰、然則一之所人欲、  
可知已、欲辟十地、朝秦楚、莅中  
國、而撫四夷也、以名所爲、求若  
所欲、猶緣木而求魚也。一曰、名  
是具見與。曰、殆有見焉、緣木求

resumed, "Are you led to desire it, because you have not enough of rich and sweet food for your mouth? Or because you have not enough of light and warm clothing for your body? Or because you have not enow of beautifully coloured objects to delight your eyes? Or because you have not voices and tones enow to please your ears? Or because you have not enow of attendants and favourites to stand before you and receive your orders? Your Majesty's various officers are sufficient to supply you with those things. How can your Majesty be led to entertain such a desire on account of them?" "No," said the king, "my desire is not on account of them?" Mencius added, "Then, what your Majesty greatly desires may be known. You wish to enlarge your territories, to have Ts'in and Ts'oo wait at your court, to rule the Middle kingdom, and to attract to you the barbarous tribes that surround it. But to do what you do to seek for what you desire, is like climbing a tree to seek for fish."

17 The king said, "Is it so bad as that?" "It is even worse," was the reply "If you climb a tree to seek for fish, although you

or well then. 16. The 與 are all interrog., low 1st tone, and the 爲 are all low 3d tone. 便 read p'ien, low 1st tone, joined with the next char 可知已—已 gives a positive to

the assertion. 辟 read as, and—闢 緣木 from the use of the phrase here, has come to be used for to climb a tree, but it simply is— from a tree. 17 The 殆 an introduct. part., =



齊宣王問曰：交鄰國有道乎？  
孟子對曰：文王之囿，方七十里，芻蕘者往焉，雉兔者往焉，與民同之，民以爲小，不亦宜乎？  
臣始至於境，問國之禁，然後敢入。臣聞郊關之內，有囿方四十里，殺其麋鹿者，如殺人之罪，則是方四十里，爲阱於國中，民以爲大，不亦宜乎？

“My park contains *only* forty square *le*, and the people still look on it as large. How is this?” “The park of king Wán,” was the reply, “contained seventy square *le*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?”

3. “When I first arrived at the borders of *your State*, I enquired about the great prohibitory regulations, before I would venture to enter it, and I heard, that inside the border-gates there was a park of forty square *le*, and that he who killed a deer in it, was held guilty of the same crime as if he had killed a man. Thus those forty square *le* are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?”

CHAPTER III 1 The king Seuen of Ts'e, asked, saying, “Is there any way to regulate one's maintenance of intercourse with

made verbs by the 者,—the fodderers, the pheasants, &c 3 郊 is used here in the sense

simply of ‘borders,’ and on the borders of the various states there were ‘passes’ or ‘gates,’ for the taxation of merchandize, the examination of strangers, &c. 麋鹿, see Pt I 11. These forest laws of Ts'e were hardly worse than those enacted by the first Norman sovereigns of Eng-

land, when whoever killed a deer, a boar, or even a hare, was punished with the loss of his eyes, and with death if the statutes were repeatedly violated.

CH. 3 HOW FRIENDLY INTERCOURSE WITH NEIGHBOURING KINGDOMS MAY BE MAINTAINED, AND THE LOVE OF VALOUR MADE SUBSERVIENT TO THE GOOD OF THE PEOPLE, AND THE GLORY OF THE PRINCE 1 The two first 事 differ in

野、尚、賈、皆、欲、藏、於、<sub>二</sub>市、行、  
 旅、皆、欲、出、於、<sub>一</sub>之、塗、人、<sub>二</sub>市、之、  
 欲、疾、<sub>一</sub>其、君、者、皆、欲、赴、愬、於、<sub>二</sub>上、  
 其、名、是、孰、能、禦、之、<sub>一</sub>、<sub>十九</sub>曰、吾、惛、  
 不、能、進、於、是、矣、願、人、<sub>二</sub>子、輔、吾、  
 心、明、以、教、我、我、雖、不、敏、請、嘗、  
 試、之、<sub>二</sub>、曰、無、恆、產、而、有、恆、心、者、  
 惟、<sub>一</sub>爲、能、若、民、則、無、恆、產、因、  
 無、恆、心、苟、無、恆、心、放、辟、邪、侈、  
 無、不、爲、<sub>二</sub>、曰、及、陷、於、罪、然、後、從、

empire to wish to stand in your Majesty's court, and the farmers all to wish to plough in your Majesty's fields, and the merchants, both travelling and stationary, all to wish to store their goods in your Majesty's market places, and travelling strangers all to wish to make their tours on your Majesty's roads, and all throughout the empire who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back?"

19 The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly, although I am deficient in intelligence and vigour, I will essay and try to carry your instructions into effect."

20 Mencius replied, "They are only men of education, who, without a certain livelihood, are able to maintain a fixed heart. As to the people, if they have not a certain livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do, in the way of self abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them,—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?"

欲疾—wishing to be aggrieved, but must | and=僻 罔—en-net, i.e., to ent. p. 無  
 restrain their feelings. 0. 辟, read as, | 所不爲己—己 see on par 17 21. 終

時保之○四節王曰人哉言矣寡人有  
 疾寡人好勇○五節對曰王請無好小  
 勇夫撫劍疾視曰彼惡敢當我  
 哉此匹夫之勇敵一人者也王  
 請人之詩○六節六王赫斯怒爰整其  
 旅以遏徂莒以篤周祜以對丁  
 天下此文王之勇也文王怒  
 而安天下之民○七節書曰天降下  
 作之君作之師惟曰其助上帝  
 寵之四方有罪無罪惟我在天

4 The king said, "A great saying! But I have an infirmity; - I love valour"

5 "I beg your Majesty," was the reply, "not to love small valour. If a man brandishes his sword, looks fiercely, and says, 'How dare he withstand me?' this is the valour of a common man, who can be the opponent only of a single individual. I beg your Majesty to greaten it

6 "It is said in the Book of Poetry,  
 'The king blazed with anger,  
 And he marshalled his hosts,  
 To stop the march to Keu,  
 To consolidate the prosperity of Chow,  
 To meet the expectations of the empire'

This was the valour of king Wán. King Wán in one burst of his anger, gave repose to all the people of the Empire.

7 "In the Book of History it is said, 'Heaven having produced the inferior people, appointed for them rulers and teachers, with the purpose that they should be assisting to God, and therefore distin-

之 refers to the decree or favour of Heaven

5 Observe the verbal meaning of 人 6  
 See the She-king, III 1 Ode VII st 5 where  
 we have 按 for 遏, and 旅 for 莒. 莒 is  
 the name of a State or place, the same probably

that in the ode is called 莒 以遏徂莒,

'to stop the march to Keu,' unless we take, with  
 some, 徂 also to be the name of a place 7

See the Shoo-king, V 1 Sect I 7, but the pass-  
 age as quoted by Mencius is very different from

或<sup>〇廿三條</sup>一欲行之，則盍反其本矣。  
 廿四條  
 力畝之宅，樹之以桑，力一者，  
 可以衣帛矣。雞豚狗彘之畜，  
 無失其時，七十者可以食肉  
 矣。百畝之田，勿奪其時，八口  
 之家，可以無飢矣。謹庠序之  
 教，申之以孝悌之義，頒白者，  
 不負戴於道路矣。老者衣帛  
 食肉，黎民不飢不寒，然而不  
 王者，未之有也。

23 "If your Majesty wishes to effect this *regulation of the livelihood of the people*, why not turn to that which is the essential step to it?"

24 "Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, and swine, let not their times of breeding be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of eight mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools—the men in it especially of the filial and fraternal duties, and gray haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State where such results were seen,—the old wearing silk and eating flesh, and the black haired people suffering neither from hunger nor cold,—did not attain to the Imperial dignity."

with reference to the immediate subject \*4 eight mouths being the number which 100 *mow*  
 For ch. III, the only difference being that, for of medium land were computed to feed.  
 數口之家 there we have 八口之家

也。爲民上而不與民同樂  
 者亦非也。<sup>三節</sup>樂民之樂者民  
 亦樂其樂，憂民之憂者民  
 亦憂其憂，樂以天下，憂以  
 天下，然而不王者，未之有  
 也。<sup>四節</sup>昔者齊景公問於晏子  
 曰：『吾欲觀於轉附朝舞，適  
 海而南，放于琅邪，吾何脩  
 而可以比於先王觀也？』<sup>五節</sup>晏  
 子對曰：『善哉問也！天子適  
 諸侯，諸侯朝，天子欲觀於轉  
 附朝舞，適海而南，放于琅邪，  
 吾何脩而可以比於先王觀也？』

not make enjoyment a thing common to the people and themselves, they also do wrong

3 "When a ruler rejoices in the joy of his people, they also rejoice in his joy, when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire, a sympathy of sorrow will do the same. In such a state of things, it cannot be but that the ruler attain to the Imperial dignity.

4 "Formerly, the duke, King, of Ts'e, asked the minister Ngan, saying, 'I wish to pay a visit of inspection to Chuen-foo, and Chaou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?'

5 "The minister Ngan replied, 'An excellent inquiry! When the emperor visited the princes, it was called a tour of inspection,

words, in Pt I n, 賢者 being there 'worthy princes,' and here 'scholars,' men of worth generally, with a reference to Mencius himself. 人

不得，一人 is to be taken as = 民, 'the people,' men generally, and 不得, it is said, 是不得安居之樂, 非指雪宮, 'is = do not get the pleasure of quiet living and enjoyment, not referring to the Snow palace' 非其上也, 一非 is used as a verb, = 'to blame,' 'to condemn.' So in the next par. 3 I have given the meaning of the phrases 樂以人

卜, 憂以天下, which sum up the preceding part of the par., and are not to be understood as spoken of the ruler only. The 合講 says — 'These two sentences are to be explained from the four preceding sentences. The phrase 天下 is only a forcible way of saying what is said by 民. The 以 is to be explained as if we read — 不以一身, 乃以天下耳, the joy and sorrow is not with (i.e., from) one individual, but from the whole empire.' |, low

3d tone 4 晏了, see Conf Ana, V xvi

三  
 曰、<sup>三</sup>之好樂甚、則齊民幾  
 乎、今之樂、山占之樂也。<sup>四</sup>可  
 得聞與、曰、獨樂樂、與人樂樂、  
 孰樂、曰、不若與人、曰、與少樂  
 樂、與衆樂樂、孰樂、曰、不若與  
 衆。<sup>五</sup>曰、請爲王<sup>六</sup>樂、今王鼓樂  
 於此、百姓聞之、鐘鼓之聲、管  
 籥之音、舉疾首蹙頰而相告  
 曰、吾王之好鼓樂、人何使我  
 至於此極也、父子不相見、兄

3 Mencius said, "If your Majesty's love of music were very great, Ts'ê would be near to a state of good government! The music of the present day is just like the music of antiquity, in regard to effecting that"

4 The king said, "May I hear from you the proof of that?" Mencius asked, "Which is the more pleasant,—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with others," was the reply "And which is the more pleasant,—to enjoy music along with a few, or to enjoy it along with many?" "To enjoy it along with many."

5 Mencius proceeded, "Your servant begs to explain what I have said about music to your Majesty"

6 "Now, your Majesty is having music here.—The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music! But why does he reduce us to this extremity of distress?—Fathers and sons cannot

王 for the sake of your Majesty 0.  
 鼓樂—鼓 is a verb,—作 The ancient  
 說文 makes a difference between  
 this, and the same word for drum, saying this  
 is formed from 支 n mod p'ü, while the other  
 is formed from 支 The difference of form is  
 先王 than  
 former kings. 3. 由—猶 4. 可得  
 聞與 as in prec. ch. 獨樂樂—the  
 second 樂 is kâ, joy pleasure. So, in the  
 next clause, and after 孰 5. 爲 (low 3d

臣相說之樂蓋徵角招是  
 補不足召太師以爲我作君  
 於國出舍於郊於是始興發  
 行惟君所有也九節公說人戒  
 亡八節先王無流連之樂荒亡之  
 無厭謂之荒樂酒無厭謂之  
 從流上而忘反謂之連從獸  
 侯夢從流下而忘反謂之流  
 民飲食若流流連荒亡爲諸  
 眚眚皆讒民乃作慝方命虐

who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the *Imperial* ordinances are violated, and the people are oppressed, and the supplies of food and drink flow away like water. The rulers yield themselves to the current, or they urge their way against it, they are wild, they are utterly lost; these things proceed to the grief of their subordinate governors.

7 "Descending along with the current, and forgetting to return, is what I call yielding to it. Pressing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety is what I call being wild. Delighting in wine without satiety is what I call being lost.

8 "The ancient emperors had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

9 "It is for you, my prince, to pursue your course."

10 "The duke King was pleased. He issued a proclamation throughout his state, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the Grand music-master, he said

in the translation. This view certainly puts force on the characters, yet we seem driven to it. Chaou K'e makes them refer to the princes proper, who also are with him the subject in the clause 眚眚, but how can it be said that these

things in which they delighted were a 'grief' to them? 10 太師,—see Ana VIII xv.

徵 (read *che*, up 2d tone) and 角 are the name of two of the 5 notes in the Chinese scale, the 4th and

一申馬之音，見羽旄之美。  
 舉欣欣然有喜色，而相告  
 曰：「吾王庶幾無疾病與，何  
 以能田獵也？」此無他，與民  
 同樂也。今王與百姓同樂，  
 則天下大。

ing here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all delight, and with joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting? Their feeling thus is from no other reason but that you cause them to have their pleasure as you have yours

8 "If your Majesty now will make pleasure a thing common to the people and yourself, the Imperial sway awaits you"

CHAPTER II 1 The king, Senen, of Ts'e asked, "Was it so, that the park of king Wán contained seventy square *le*?" Mencius replied, "It is so in the records"

2 "Was it so large as that?" exclaimed the king "The people," said Mencius, "still looked on it as small." The king added,

app. plately to the fife and pipe, and also to the carriages and horses, having ref. also to the music of the bells with which these were adorned. Of 羽旄 Choo He simply says that they were 旄屬 belonging to the banners.

The 羽 were feathers adorning the top of the flag-staff; the 旄 a number of cows-tails suspended from the top. 與民同樂 see Pt. I ch. II.

CH. 2. HOW A RULER MUST NOT ABANDON HIS LOVE FOR PARKS AND MUSIC TO THE DISCOMFORT OF THE PEOPLE. 1 傳 low 8d tone, a word, an historical narration b. rolling down

events to futurity (傳於後人) 方七十里 must be understood—containing seventy square *le*, not seventy *le* square. In the 日辭, the meaning of 方 here (not similarly however in Pt. I v 2; vii. 17) is given by 四圍 in ch. unference. The glossarist on Chao K'e explains it by 方闊 which, I think, confirms the meaning I have given. The book or books giving account of this park of king Wán are now lost. 2 芻者莧者 are distinguished thus:—gatherers of grass to feed animals, and gatherers of grass for fuel. Observe how these nouns, and 雉 and 免 that follow are



岐也。耕者九一，仕者世祿，  
關市譏而不征，澤梁無禁，  
罪人不孥，老而無妻，  
幼而無父，孤此四  
者，天下之窮民而無告者，  
文王發政施仁，必先斯四  
者。詩云：『嗟矣富人，哀此  
齔寡。』則何爲不行？

ment of K'è was as follows. The husbandmen *cultivated* for the government one-ninth of the land, the descendants of officers were salaried, at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed there were no prohibitions respecting the ponds and weirs, the wives and children of criminals were not involved in their guilt. There were the old and wifeless, or widowers, the old and husbandless, or widows, the old and childless, or solitaries, the young and fatherless, or orphans—these four classes are the most destitute of the people, and have none to whom they can tell their wants, and king Wăn, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the Book of Poetry,

'The rich may get through

But alas! for the miserable and solitary!'

4 The king said, "O excellent words!" Mencius said, "Since your Majesty deems them excellent, why do you not practise them?" "I have an infirmity," said the king, "I am fond of wealth." The

耕者九一，—A square *le* was divided into 9 parts, each containing 100 *mow*, eight farming families were located upon them, one part being reserved for govt, which was cultivated by the joint labours of the husbandmen. See

III Pt I. III. 仕者世祿，—'officers, hereditary emolument,' that is, descendants of meritorious officers, if men of ability, received office, and, even if they were not, they had pensions, in reward of the merit of their fathers. 'Ponds and weirs,'—it is not to be understood that the

ponds were artificial. 先斯四，—先 is the verb. For the ode, see the She-king, II iv Ode VIII st 13, where for 焚 we find 憫. 4 公劉，'The duke Lew,' was the great-grandson of How-tseih, the high ancestor of the Chow family. By him the waning fortunes of his house were revived, and he founded a settlement in 邠 (*Pin*), the present Pin-chow (邠州), in Shen-se. The account of his doing so is found in the ode quoted, She-king, III ii Ode

孟子對曰有惟仁者  
爲能以人事小是故  
湯事葛文王事昆夷  
惟智者爲能以小事  
人故太王事獯鬻句  
踐事吳以人事小者  
樂人者也以小事人  
者畏人者也樂人者  
保人下畏人者保其  
國詩云畏人之威

neighbouring kingdoms?" Mencius replied, "There is But it requires a perfectly virtuous *prince* to be able, with a great *country*, to serve a small one,—as, for instance, T'ang served hō, and king Wān served the hūān barbarians. And it requires a wise *prince* to be able, with a small *country*, to serve a large one,—as the king T'ao served the Heun yuh, and Kow tseen served Woo

2 "He who with a great *State* serves a small one, delights in Heaven. He who with a small *State* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom.

3 "It is said in the Book of Poetry, 'I fear the Majesty of Heaven, and will thus preserve its favouring decree.'

meaning considerably from the two last, and they are explained by 撫字周恤 and 聽從服役 i.e., cherishing, and obeying, respectively but the translation need not be varied. For the affairs of T'ang with Kō, see III. PT. II. v. Of those of king Wān with the Kūān tribes we have nowhere an account, which satisfies Mencius' reference to them. Both Chao K'ō and Choo He make refer to the Shō-king, III. I. Ode III. st. 8; but what is there said would seem to be of things antecedent to king Wān. Of king T'ao and the Heun yuh, see below ch. xv. A very readable, though somewhat account of Kow Tseen's service of Woo is in the Lēi Kwū Chē (列國志), Bk. lxxx. 是故 and 故 therefore, introducing illustrations of what has been said, are—our aa. 2 天 says Choo He, 理而已矣 Heaven is just principle, and nothing more. It is a good instance of

the way in which he and others often try to expunge the idea of a personal God from their classics. Heaven is here evidently the superintending & loving Power of the universe. Chao K'ō says on the whole paragraph:—The sage delights to pursue the way of Heaven, just as Heaven overspreads & things—as was evidenced in T'ang and Wān's protecting the whole empire. The wise measure the time and awe Heaven, and so preserve their States—as was evidenced in king T'ao and Kow t'een. This view gives to 天 a positive, substantial meaning, though the personality of the Power is not sufficiently prominent. The commentator 王觀海 says:—The Heaven here is indeed the Supreme Heaven, but after all it is equivalent to principle and nothing more! 保 as in Pt. I. vii. 3. See the She-king IV. I. Bk. I. Ode VII. st. 3. 保 to please or, to keep. 時 is here taken—是 not so in the ode. The final

西水滸，至於岐下，爰及姜  
 久，世來皆宗，當是時也，內  
 無怨女，外無曠夫，王如好  
 色，與百姓同之，於王何有。  
 孟子謂齊宣王曰：「王之  
 臣，有託其妻子於其友，而  
 之楚游者，比其反也，則凍  
 餒其妻子，則如之何？」王  
 曰：「不能治。」王曰：「則  
 如之何？」王曰：「不能治。」

As far as the foot of K'e hill,  
 Along with the lady of Keang;  
 They came and together chose the site of settlement'

At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial sway?"

CHAPTER VI 1 Mencius said to the king Seuen of Ts'e, "Suppose that one of your Majesty's ministers were to entrust his wife and children to the care of his friend, while he himself went into Ts'oo to travel, and that, on his return, *he should find that* the friend had caused his wife and children to suffer from cold and hunger, how ought he to deal with him?" The king said, "He should cast him off."

2 Mencius proceeded, "Suppose that the chief criminal judge could not regulate the officers *under him*, how would you deal with him?" The king said, "Dismiss him."

is celebrated in the ode, She-king, III 1 Ode III  
 st 2 古公=先公, 'the ancient duke,'  
 T'an-foo's title, before it was changed into 大  
 王, 'the king, or emperor, T'ae,'

CH 6 BRINGING HOME HIS BAD GOVERN-  
 MENT TO THE KING OF TS'E 1 之楚, -  
 之 is the verb=往 比, low 3d tone, =及,  
 as in Ana XI 11 4, 5 凍 and 餓 are active,

lupul verbs. It is better to prefix 'suppose  
 that,' or 'if,' to the whole sentence, in the  
 translation, as the cases in the remaining par  
 cannot well be put directly, as this might be

The replies suggest the renderings of 如之  
 何, which I have given 2 1 師, see

on Ana XVIII 11 治 is low 1st tone. In the  
 next par, it is low 3d. The two instances well  
 illustrate the difference of signification, which  
 the tone makes

卜曷敢有越厥志。人衡。  
 行於天下，武王恥之。此武  
 王之勇也。而武王亦怒  
 而安天下之民。今一亦  
 怒而安天下之民，民惟恐  
 王之不好勇也。  
 齊宣王見孟子於雪宮。  
 王曰：「賢者亦有此樂乎？」  
 孟子對曰：「有人不得，則非其  
 人也。不得而非其人也，非

gushed them throughout the four quarters of the empire. Whoever are offenders, and whoever are innocent, here am I to deal with them. How dare any under heaven give indulgence to their refractory wills? There was one man pursuing a violent and disorderly course in the empire, and king Woo was ashamed of it. This was the valour of king Woo. He also, by one display of his anger, gave repose to all the people of the empire.

8 "Let now your Majesty also, in one burst of anger, give repose to all the people of the empire. The people are only afraid that your Majesty does not love valour."

CHAPTER IV. 1 The king Seuen of Ts'e had an interview with Mencius in the Snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?" Mencius replied, "They do, and if people generally are not able to enjoy themselves, they condemn their superiors."

2 "For them, when they cannot enjoy themselves, to condemn their superiors is wrong, but when the superiors of the people do

the original text 惟曰其助上帝—lit., just saying, They shall be aiding to God. The sentiment is that of I. and, in Rom. XIII. 1—4. The powers ordained of God are the ministers of God. In 天下曷敢有越厥志 there is an allusion to the tyrant hō, who is the —人 in Mencius' subjoined explanation.

8 惟恐 is, by some, taken—The people would only be afraid, the prec. clause being—If your Majesty &c. I think the present tense is preferable.

CH. 4. A RULER'S PROSPERITY DEPENDS ON HIS EXERCISING A RESTRAINT UPON HIMSELF AND SYMPATHISING WITH THE PEOPLE IN THEIR JOYS AND SORROWS.

1 The Snow palace was a pleasure-palace of the princes of Ts'e, and is said to have been in the present district of Lin tze in the department of Tsing-chow. Most comm. say that the king Seuen had lodged Mencius there, and went to see him, but it may not have been so. I think they only had their interview there. 賢者亦有此樂乎 is different from the question, in nearly the same



諸侯曰巡狩巡狩者巡  
所守也諸侯朝天子  
述職述職者述所職  
也無非事者春省耕而  
補不足秋省斂而助不  
給夏諺曰天子不遊吾  
何以休吾一不豫吾何  
以助遊豫爲諸侯  
度今也不然師行而糧  
食飢者弗食勞者弗息

that is, he surveyed the States under their care. When the princes attended at the court of the emperor, it was called a report of office, that is, they reported their administration of their offices. Thus, neither of the proceedings was without a purpose. And moreover, in the spring they examined the ploughing, and supplied any deficiency of seed; in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Han dynasty,—If our king do not take his ramble, what will become of our happiness? If our king do not make his excursion, what will become of our help? That ramble, and that excursion, were a pattern to the princes.

6 “Now, the state of things is different.—A host marches in attendance on the ruler, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those

The duke King occupied the throne for 58 years, from B.C. 546–488. Chuen foo and Chou wu were two hills, which must have been on the north of T'ie and looking on the waters now called the Gulf of Pili-chih-le. Lang yao was the name both of a mountain and an adjacent city referred to the present department of Choo-shing, in T'ing-chow 修—作爲, to do.

5. 狩巡—see the Shoo-king, II, I, 8, 9 狩 is used as 守. It does not seem necessary to repeat the 巡狩 and 述職 in the translation. This tour of inspection appears to have been made, under the Chow dynasty once in 1 year, while the princes had to present themselves at court, (朝 read ch'ow) once in 6 years. From 春

in the spring, the practices app. relate to the various princes, as well as the emperor are described, tho' as appears from the last clause, with special reference to the latter 豫 or 預—遊 由—遊 預 the spring and autumn visitations are intended, each called — 6.

師 properly a body of 2,500 men, but here generally—a host, a multitude. 朋朋胥隨 民乃作厯 are referred to the people and the next two clauses to the princes. Yet the 乃 after 民 would rather indicate a different subject for the clause before. 諸侯憂— 諸侯 by Choo He and others, is explained as

勝其任矣。匠人斲而小之，則王怒，以爲不勝其任矣。夫人幼而學之，壯而欲行，之王曰姑舍女，所學而從之，我則何如？<sup>二節</sup>今有璞玉於此，雖萬鎰，必使玉人彫琢之。至於治國家，則曰姑舍女，所學而從我，則何以異於教玉人彫琢玉哉？

glad, thinking that they will answer for the intended object. Should the workmen hew them so as to make them too small, then your Majesty will be angry, thinking that they will not answer for the purpose. Now, a man spends his youth in learning *the principles of right government*, and, being grown up to vigour, he wishes to put them in practice, if your Majesty says to him, 'For the present put aside what you have learned, and follow me,' what shall we say?

2 "Here now you have a gem unwrought, *in the stone*. Although it may be worth 240,000 *taels*, you will surely employ a lapidary to cut and polish it. But when you come to the government of the State, then you say, 'For the present put aside what you have learned, and follow me.' How is it that you herein act so differently from your conduct in calling in the lapidary to cut the gem?"

of the house. The 之 after 學 and 行 are to be understood as referring to 仁 and 義, or as in the translation. 壯 denotes the maturity of 30 years, when one was supposed to be fit for office. 2 The 鎰 was 24 Chinese ounces or *taels* (of gold). Choo He, after Chaou K'e, erroneously makes it 20 ounces. The gem in question, worth so much, would be very dear to the king, and yet he would certainly confide to another the polishing of it, — why would he not do so with the State? 國家, — the kingdom, embracing the families and possessions of the nobles. 女 = 汝. 教, up

1st tone, = 使 or 令, 'to make,' not 'to teach.' From 至於, however, was explained by Chaou K'e (and many still follow him) thus — 'But in the matter of the government of your State, you say, — For the present put aside what you have learned, and follow me. In what does this differ from your teaching — i.e., wishing to teach — the lapidary to cut the gem?' This is the interpretation which Julien adopts in his translation. The other upon the whole appears to me the better. The first 則 is a difficulty in Chaou K'e's view, the second, in the other. But the final 哉 turns the balance in its favour, and accordingly I have adopted it.

也。其詩曰：畜君何尤？畜君者，好君也。皆謂我毀明堂，毀諸已乎？孟子對曰：人明堂者，卜者之堂也。一欲行十政，則勿毀之矣。一政可得聞與？對曰：昌者文王之治。

to him—"Make for me music to suit a prince and his minister pleased with each other. And it was then that the Che-shaou and K'ü-shaou were made, in the poetry to which it was said, 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince."

CHAPTER V 1 The king Seuen of T'ae said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop the movement for that object?"

2 Mencius replied, "The Brilliant palace is a palace appropriate to the emperors. If your Majesty wishes to practise the true Royal government, then do not pull it down."

3 The king said, "May I hear from you what the true Royal government is?" "Formerly," was the reply, "King Wü's govern-

3d. 招 is used for 韶, the name given to the music of Shun. This was said to be pure. 1 In T'ae, and the same name was given to all T'ae music. The Che-shaou and K'ü-shaou were I suppose, two tunes or pieces of music, starting with the notes 徵 and 角 respectively.

CH. 5. TRUE ROYAL GOVERNMENT WILL ASCENDENTLY RAISE TO THE IMPERIAL DIGNITY: AND NEITHER GREED OF WEALTH, NOR LOVE OF WOMAN NEED INTERFERE WITH ITS EXERCISE. However his admirers may try to defend him, here, and in other chapters, Mencius, if he does not counsel to, yet suggests, rebellion. In his days, the Chow dynasty was nearly a century distant from its extinction. And then his accepting the princes, with all their confirmed habits of vice and luxury, and telling them those need not interfere with the benevolence of their government, shows very little knowledge of man, or of men's affairs.

1. 明堂—not the Ming or Brilliant Hall. It was the name given to the palaces occupied in different parts of the country by the emperors in their tours of inspection mentioned in the last chapter. See the Book of Rites, Bk. XIV. The name Ming was given to them, because royal government, &c., were displayed by means of them.

The one in the text was at the foot of the T'ao mountain in T'ae, and as the emperor no longer made use of it, the suggestion on which he consulted Mencius was made to king Seuen. In 毀諸已乎, we have two questions,— Shall I destroy it (諸 the interrog. of hesitancy so common in Mencius), or Shall I stop?

2. the 1st and 2d 王 here have the low 1st tone; they quite differ from the 3d, which is merely the style of king Seuen. I may give here a note from the 集韻 (Pt. I. l. 1.) on the force of the terms 君 and 王.— He who is followed by the people till they form a flock (羣), is a 王. He to whom they turn and go (往之), is a 王. Thus the title 王 (car cases the idea of the people's turning and going to him who holds it, but the possessor of a State can hardly be called a 王. It is only the possessor of the Empire, who can be styled 王.

3. K'ü was a double peaked hill, giving its name to the adjoining country the old state of Chow. Its name is still retained in the district of K'ü-shan, in Fung-t'ung, the most western department of Shen-se, bordering on Kan sui.



萬乘之國，伐萬乘之國，箝  
 食，漿以迎王師，豈有他  
 哉？避水火也。如水益深，如  
 火益熱，亦運而已矣。  
 齊人伐燕，取之。諸侯將  
 謀救燕。宣王曰：「諸侯多謀，  
 伐寡人者，何以待之？」孟子  
 對曰：「臣聞七十里為政於  
 天下者，湯是也。未聞以十  
 里畏人者也。」  
 湯以  
 征。

4 "When, with *all the strength of* your country of ten thousand chariots, you attacked another country of ten thousand chariots, and *the people brought* baskets of rice and vessels of congee, to meet your Majesty's host, was there any other reason for this but that they hoped to escape out of fire and water? If you make the water more deep and the fire more fierce, they will just in like manner make *another* revolution."

CHAPTER XI 1 The people of Ts'e, having smitten Yen, took possession of it, *and upon this*, the princes of the various States deliberated together, and resolved to deliver Yen *from their power*. The king Seuen said to Mencius, "The princes have formed many plans to attack me—how shall I prepare myself for them?" Mencius replied, "I have heard of one who with seventy *le* exercised all the functions of government throughout the empire. That was T'ang. I have never heard of a *prince* with a thousand *le* standing in fear of others."

read *tsze*, low 3d tone, 'rice' 漿 is properly congee, but here used generally for beverages, some say wine 爵, 'a goblet,' 'a jug,' 'a vase,' a vessel for liquids generally.—The first par is constructed according to the rules of composition employed by Confucius in his 'Spring and Autumn.' The 人 refuses honour to the king of Ts'e 伐 expresses the ill deserts of Yen. And 勝之 intimates that the conquest was from the disinclination of Yen to fight, not from the power of Ts'e.

CH. 11 AMBITION AND AVARICE ONLY RAISE ENEMIES AND BRING DISASTERS. SAFETY AND PROSPERITY LIE IN A BENEVOLENT GOVERNMENT.

1 將 before 謀救 indicates the execution of the plans to be still in the future. 者 in 諸侯 者 makes the clause like one in English beginning with a nominative absolute 待之,—lit, 'await them' 2 See the Shoo-king, IV ii 6. Mencius has introduced the clause 人不信之, and there are some other differences from the orig. text.

人有疾，寡人好貨。對曰：昔者，公劉好貨，詩云：乃積乃倉，乃裹餼糧，一橐一囊，思戢用光，弓矢斯張，一戈一戚，揚爰方啟行，故居者有積倉，行者有裹糧也，然後可以爰方啟行。如好貨，與百姓同之，於干何有？寡人有疾，寡人好色。對曰：昔者，人主好色，愛厥妃，詩云：占公曾父，來朝止馬，率

reply was, "Formerly, Kung lew was fond of wealth. It is said in the Book of Poetry,

'He reared his ricks, and filled his granaries,  
He tied up dried provisions and grain,  
In bottomless bags, and sacks,  
That he might gather his people together, and glorify his State  
With bows and arrows all-displayed,  
With shields, and spears, and battle axes, large and small,  
He commenced his march

In this way those who remained in their old seat had their ricks and granaries and those who marched had their bags of provisions. It was not till after this that he thought he could commence his march. If your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the Imperial way?"

5 The king said, "I have an infirmity. I am fond of beauty." The reply was, "Formerly, King T'ae was fond of beauty, and loved his wife. It is said in the Book of Poetry,

'Koo-kung T'an foo  
Came in the morning, galloping his horse,  
By the banks of the western waters,

IV st. 1. For 乃 we have in the She-king, — stores in the open air. The king T'ae (see the Doctrine of the Mean, ch. xviii.) was the 6th in descent from Kung Lew by name T'an foo (up d toue). He removed from P'in to K'e, as

通 and for 敢輯積 read t'ze, up. 5d tone, to store up, stores. Choo He explains:

殺其父兄，係累其子弟，毀其  
宗廟，遷其重器，如之何其可  
也。天下固畏齊之強也，今又  
倍地而不行仁政，是動天下  
之兵也。<sup>四節</sup>王速出令，反其旄倪，  
止其重器，謀於燕眾，置君而  
後入之，則猶可及止也。<sup>一節</sup>  
鄒與魯閔，穆公問曰：「吾有  
司死者，<sup>一節</sup>人而民莫之  
死也，誅之則不可，勝誅不誅，

their sons and younger brothers in chains. You have pulled down the ancestral temple of the State, and are removing to Ts'e its precious vessels. How can such a course be deemed proper? The rest of the empire is indeed *jealously* afraid of the strength of Ts'e, and now, when with a doubled territory you do not put in practice a benevolent government, it is this which sets the arms of the empire in motion.

4 "If your Majesty will make haste to issue an ordinance, restoring *your captives*, old and young, stopping *the removal* of the precious vessels, and saying that, after consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country; in this way you may still be able to stop *the threatened attack*."

CHAPTER XII 1 There had been a brush between Tsow and Loo, when the duke Muh asked Mencius, saying, "Of my officers there were killed thirty-three men, and none of the people would die in their defence. If I put them to death *for their conduct*, it is impossible to put such a multitude to death. If I do not put them to

fathers only, but *uncles* as well 其宗廟

其宗器 一其 = 'its or his,' i.e., the kingdom's or the prince's, not their, the people's

4 旄, low 3d tone, used for 老, 'people of 80 and 90'. The clauses after the first are to be understood as the substance of the order or ordinance, which Mencius advised the king to issue

CH 12 THE AFFECTIONS OF THE PEOPLE CAN ONLY BE SECURED THROUGH A BENEVOLENT GOVERNMENT. AS THEY ARE DEALT WITH BY THEIR SUPERIORS, SO WILL THEY DEAL BY THEM. 1 Tsow, the native state of Mencius, was a small territory, whose name is still retained, in the district of Tsow-heen, in Yen-chow, in Shan-tung 閔 is explained—'the noise of a struggle'. It is a brush, a skirmish. Tsow

之內不治，則如之何。一顧  
左右而言他。  
孟子見齊宣王，所謂  
故國者，非謂有喬木之謂  
也。有世臣之謂也。一無親  
臣，允昌者所進，今日不知  
其亡也。一曰，吾何以識其  
不才而舍之。國君進賢，  
如不得已，將使卑踰尊，疏  
踰戚，可不慎與。左右皆曰

3 Mencius again said, "If within the four borders of your kingdom there is not good government, what is to be done?" The king looked to the right and left, and spoke of other matters.

CHAPTER VII. 1 Mencius, having an interview with the king Senen of Ts'ao, said to him, "When men speak of 'an ancient kingdom,' it is not meant thereby, that it has lofty trees in it, but that it has ministers sprung from families which have been noted in it for generations. Your Majesty has no intunate ministers even. Those whom you advanced yesterday are gone to-day, and you do not know it."

2 The king said, "How shall I know that they have not ability, and so avoid employing them at all?"

3 The reply was, "The ruler of a State advances to office men of talents and virtue, only as a matter of necessity. Since he will thereby cause the low to overstep the honourable, and strangers to overstep his relatives, may he do so but with caution?"

4. "When all those about you say,—'This is a man of talents

CH. 7 THE CARE TO BE EMPLOYED BY A PRINCE IN THE EMPLOYMENT OF MINISTERS; AND THEIR RELATION TO HIMSELF AND THE STABILITY OF HIS KINGDOM. 1 On the idiom

之謂 see Prelim., on char 之; but the examples which he adduces are not quite similar to those in this passage. Lit., the opening sentence would be—That which is said—an ancient kingdom, is not the saying (之謂) of saying it has lofty trees; it is the saying of—it has hereditary ministers. The 謂 in 非謂

might be omitted, and yet it adds something in the turn of the sentence. As opposed to 今日

昔者—yesterday Chao K'o strangely mistakes the meaning of the last clause which he makes to be—Those whom you advanced on the past day do evil to-day and you do not know to cut them off! 2. 舍—捨 up.

2d tone, to let go, to dismiss. 3. 如

不得已—lit., as a thing in which he

斯民親其上，死其長矣。  
 滕文公問曰：滕小國也，  
 齊楚事齊乎？事楚乎？孟子對曰：「  
 是謀非吾所能及也。無已，則有  
 為繫斯油也。築斯城也。與民  
 守之，效死而民弗去，則是可為  
 也。」  
 滕文公問曰：齊人將築薛，吾  
 其熟如之？何則？可孟子對曰：昔  
 者，大王居邠，狄人侵之，大之岐

CHAPTER XIII 1 The duke Wăn of T'ăng asked Mencius, saying, "T'ăng is a small kingdom, and lies between Ts'e and Ts'oo. Shall I serve Ts'e? Or shall I serve Ts'oo?"

2 Mencius replied, "This plan *which you propose* is beyond me. If you will have me counsel you, there is one thing *I can suggest*. Dig deeper your moats, build higher your walls, guard them along with your people. *In case of attack*, be prepared to die *in your defence*, and have the people so that they will not leave you, this is a proper course."

CHAPTER XIV 1 The duke Wăn of T'ăng asked Mencius, saying, "The people of Ts'e are going to fortify Seě. *The movement occasions me great alarm*. What is the proper course for me to take in the case?"

2 Mencius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *continually* making incursions upon it. He *therefore* left it, went to the foot of mount K'e, and

and officers generally, 其長 (up 2d tone), the officers only 死其長,—to be supplemented, as in par 1

CH 13 IT IS BETTER FOR A PRINCE TO DEFEND ON HIMSELF THAN TO RELY ON, OR TRY TO PROSTITUTE OTHER POWERS 1 T'ang still gives its name to a district of Yen-chow in

the south of Shan-tung. North of it was Ts'e, and, in the time of Mencius, Ts'oo had extended its power so far north, as to threaten it from the south 閒, up 3d tone, 'to occupy a space between'

2 無已, 則有 焉— 1 無以, 則乎 斯, comp Pt I vol 2,—

齊宣王問曰湯放桀武  
伐紂有諸孟子對曰於  
傳有之曰臣弑其君可乎  
曰賊仁者謂之賊賊義者  
謂之殘殘賊之人謂之  
人聞誅人紂矣太聞弑  
君也  
孟子見齊宣王曰爲巨  
宰則必使一師求人小  
師得人小則一宮以爲能

CHAPTER VIII. 1 The king Senen of Ts'e asked, saying, "Was it so, that T'ang banished K'ü, and that King Woo smote Chow?" Mencius replied, "It is so in the records."

2 The king said, "May a minister then put his sovereign to death?"

3 Mencius said, "He who outrages the benevolence proper to his nature, is called a robber, he who outrages righteousness, is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, in his case."

CHAPTER IX. 1 Mencius, having an interview with the king Senen of Ts'e, said to him, "If you are going to build a large mansion, you will surely cause the Master of the workmen to look out for large trees, and when he has found such large trees, you will be

CH. 8. KILLING A SOVEREIGN IS NOT NECESSARILY REBELLION NOR MURDER. 1 Of T'ang's banishment of K'ü, see the Shoo-king IV II., III.; and of the smiting of Chow see the same, V 1. 2. 弑 is the word appropriated to regicide, which Mencius in his reply exchanges for 誅 臣—a minister i.e., here, a subject. 3. 賊 as a verb,—傷害

to hurt and injure, as in the Analects, several times. To outrage answers well for it here. In the use of 夫 Mencius seems to refer to the expression 獨夫紂 Shoo-king, V 1 Section III. 4

CH. 9 THE ABSURDITY OF A RULER'S NOT ACTING ACCORDING TO THE COUNSEL OF THE MEN OF TALENTS AND VIRTUE, WHOM HE CALLS TO AID IN HIS GOVERNMENT BUT REQUIRING THEM TO FOLLOW HIS WAY. In one important point Mencius' illustrations fail. A prince is not supposed to understand either house-building or stone-cutting; he must delegate those matters to the men who do. But government he ought to understand, and he may not delegate it to any scholars or officers.

1 The 工師 was a special officer having charge of all the artisans, &c. See the Lo-ke VI. II. 29; vi. 17 勝, upper 1st tone—see I. 1 III. 3. 其任 (low 3d tone).—its use is the building

狄人侵之，事之以皮幣，不得免。  
 焉。事之以犬馬，不得免。焉。事之  
 以珠玉，不得免。焉。乃屬其耆老  
 而告之，曰：「狄人之所欲者，吾土  
 也。」吾聞之也。君子不以其所  
 以養人者害人。二三子，何患乎  
 無君？我將去之。夫邠，踰梁山，出  
 於岐山之北，居焉。邠人曰：「仁人  
 也，不可失也。」從之者如歸市。  
 或曰：「世守也，非身之所能為也。」效

cius replied, "Formerly, when king T'ae dwelt in Pin, the barbarians of the north were *constantly* making incursions upon it. He served them with skins and silks, and still he suffered from them. He served them with dogs and horses, and still he suffered from them. He served them with pearls and gems, and still he suffered from them. Seeing this, he assembled the old men, and announced to them, saying, 'What the barbarians want is my territory. I have heard this, that a ruler does not injure his people with that where-with he nourishes them. My children, why should you be troubled about having no prince. I will leave this.' Accordingly, he left Pin, crossed the mountain Leang, *built* a town at the foot of mount K'e, and dwelt there. The people of Pin said, 'He is a benevolent man. We must not lose him.' Those who followed him looked like crowds hastening to market.

2 "On the other hand, some say, 'The kingdom is a thing to be kept from generation to generation. One individual cannot under-

et al 何患乎無君 seems to mean — 'If I remain here, I am sure to die from the barbarians. I will go and preserve your ruler for you.' So, the paraphrast in the 備旨 The 日一 一 一 however, says — 'My children, why need you be troubled about having no prince?

When I am gone, whoever can secure your repose, will be your prince and chief. I will leave this, and go elsewhere' 歸市 is different rather from the same phrase in ch vii. There it means traders, here market-goers generally. 2 This par is to be understood as spoken to a ruler, in his own person. Comp

齊人伐燕勝之二 曰或謂寡人勿取或謂寡  
 人取之以萬乘之國伐萬  
 乘之國力旬而舉之人力  
 不至於此不取必有人殃  
 取之何如三 孟子對曰取之  
 而燕民悅則取之占之人  
 有行之者武一是也取之  
 而燕民不悅則勿取占之  
 人有行之者文一是也以四

CHAPTER X 1 The people of Ts'e attacked Yen, and conquered it

2 The king Seuen asked, saying, "Some tell me not to take possession of it for myself, and some tell me to take possession of it for a kingdom of ten thousand chariots, attacking another of ten thousand chariots, to complete the conquest of it in fifty days, is an achievement beyond mere human strength. If I do not take possession of it, calamities from Heaven will surely come upon me. What do you say to my taking possession of it?"

8 Mencius replied, "If the people of Yen will be pleased with your taking possession of it, then do so—Among the ancients there was *one* who acted on this principle, namely king Woo. If the people of Yen will not be pleased with your taking possession of it, then do not do so—Among the ancients there was *one* who acted on this principle, namely king Wan

CH. 10 THE DISPOSAL OF KINGDOMS RESTS WITH THE MINDS OF THE PEOPLE. VOX POPULI VOX DEI. We shall find this doctrine often put forth very forcibly by Mencius. Here the king of Ts'e insinuates that it was the will of Heaven that he should take Yen, and Mencius sends him to the will of the people, by which only the other could be ascertained.

1 The state of Yen (up. lat tone), lay north-west from Ts'e forming part of the present province of Chih le. Its prince, a poor weakling had resigned his throne to his prime minister and great confusion ensued, so that the people welcomed the

appearance of the troops of Ts'e, and made no resistance to them.

2 舉之 is explained as = 勝之 to conquer it; but 舉 has not this signification. Idt., we might render and go with it.

3. The common saying is that king Wan 三分天下有其二, had possession of two of the three parts of the empire. Still he did not think that the people were prepared for the entire extinction of the Yin dynasty and left the completion of the feat of his house to his son, king Woo.

4 食



君父爲不見孟軻也。或告寡人曰：「孟軻之後喪踰前喪，足以不往見也。」曰：「何哉？君所謂踰者，前以上，後以大人前以鼎，而後以五鼎與？」曰：「否，謂棺槨衣衾之美也。」曰：「非所謂踰也。貧富不同也。」樂正子見孟子，曰：「克告於君，君爲來見也。」

Mäng's second mourning, his observances exceeded those of the former. Do not go to see him, my prince" The duke said, "I will not"

2 The officer Gō-ching entered *the court*, and had an audience. He said, "Prince, why have you not gone to see Mäng K'ò?" *The duke* said, "One told me that on the occasion of the scholar Mäng's second mourning, his observances exceeded those of the former. It is on that account that I have not gone to see him." "How is this?" answered Gō-ching. "By what you call 'exceeding,' you mean, I suppose, that, on the first occasion, he used the rites appropriate to a scholar, and, on the second, those appropriate to a great officer; that he first used three tripods, and afterwards five tripods." *The duke* said, "No, I refer to the greater excellence of the coffin, the shell, the grave-clothes, and the shroud." Gō-ching said, "That cannot be called 'exceeding.' That was the difference between being poor and being rich."

3. *After this*, Gō-ching saw Mencius, and said to him, "I told the prince about you, and he was consequently coming to see you,

前喪 In 以爲賢乎, the 乎 is hardly so much as an interrogation. I have given its force by—"I apprehend" 出 does not indicate the origin of rites and right, but only their exhibition. The first occasion of Mencius' mourning referred to was that, it is said, for his father. But his father died, according to the received accounts, when he was only a child of three years old. We must suppose that the favourite invented the story. I have retained the surname Mäng here, as suiting the paragraph better than Mencius. 2 樂正 is a double surname. This individual, whose

name was K'ih (克 See par 3), was a disciple of Mencius. The surname probably arose from one of his ancestors having been the Music-master of some State, and so the name of his office passing over to become the designation of his descendants. The tripods contained the offerings of meat used in sacrifice. The emperor used nine, the prince of a State seven, a great officer five, and a scholar three. To each tripod belonged its appropriate kind of flesh. 3 君爲來一爲, low 3d tone, = "therefore," i.e., in consequence of what Gō-ching had said, the duke was going to visit Mencius. 尼 18

自葛始，人卜信之，東面而  
征，西夷怨，南面而征，北狄  
怨，曰：奚爲後我？民望之，若  
人，早之望雲霓也。歸市者  
不止，耕者不墾，訟其君而  
弔其民，若時雨降，民人悅。  
書曰：徯我后，後來其蘇。今  
燕虐其民，王往而征之，民  
以爲將拯己於水火之中，  
也。簞食壺漿以迎王師，若

2 "It is said in the Book of History, 'As soon as T'ang began his work of executing justice, he commenced with *hü*. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—Why does he make us last? Thus, the looking of the people to him, was like the looking in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change in their operations. While he punished their rulers, he consoled the people. His progress was like the falling of opportune rain, and the people were delighted. It is said again in the Book of History, 'We have waited for our prince long, the prince's coming will be our reviving!'

3 "Now the ruler of Yen was tyrannizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of congee, to meet your Majesty's host. But you have slain their fathers and elder brothers, and put

Kö was a small territory which is referred to the present district of Ning-ling (寧陵) in Kweli (歸德), in Honan. 望雲霓—the modern comm. ingeniously interprets:—The people look for rain in drought, and murmured at his not coming, as they dread the appearance of a rain-bow on which the rain will stop. This is perhaps, over refining and making too much of the 望. Chou K'e says:—The

rainbow appears when it rains, so people, in time of drought, long to see it. The second quotation is from the same paragraph of the Shooking where we have 予 for 我. 2. Comp. last ch. 若 in 若殺云云 is not our if, but rather since. They say 是指數之詞 不作設詞看 it is demonstrative not conditional. 父兄—父 is not

## BOOK II.

## KUNG-SUN CH'OW PART I

然則吾子與管仲孰  
 在先子之所畏也  
 路孰賢曾西慙然  
 乎曾西曰吾子與  
 仲晏子而曰矣或  
 曰子誠齊人也知  
 之功可復許乎孟  
 當路於齊管仲晏  
 公孫止問曰大子  
 公孫止章句上

CHAPTER I 1 Kung-sun Ch'ow asked Mencius, saying, "Master, if you were to obtain the ordering of the government in Ts'e, could you promise yourself to accomplish anew such results as those realized by Kwan Chung and Gan?"

2 Mencius said, "You are indeed a *true* man of Ts'e. You know about Kwan Chung and Gan, and nothing more.

3 "Some one asked Ts'ang Se, saying, 'Sir, to which do you give the superiority, to yourself or to Tsze-loo?' Ts'ang Se looked uneasy, and said, 'He was an object of veneration to my grand-

TITLE OF THIS BOOK The name of Kung-sun Ch'ow a disciple of Mencius, heading the first chapter, the book is named from him accordingly. On 章句上, see note on the title of the first Book.

CH 1 WHILE MENCIUS WISHED TO SEE A TRUE IMPERIAL GOVERNMENT AND SWAY IN THE EMPIRE, AND COULD EASILY HAVE REALIZED IT, FROM THE PECULIAR CIRCUMSTANCES OF THE TIME, HE WOULD NOT, TO DO SO, HAVE HAD RECOURSE TO ANY WAYS INCONSISTENT WITH ITS IDEA. 1 Kung-sun Ch'ow, one of Mencius' disciples, belonged to Ts'e, and was probably a cadet of the ducal family. The sons of the princes were generally 公了, their sons again, 公孫, 'ducal grandsons,' and those two characters became the surname of their descendants, who mingled with the undistinguished classes of the

people. 當路, lit., 'in a way' Chaou K'e says,—當仕路, 'in an official way,' and Choo He, 居要地, 'to occupy an important position.' The gloss in the 備旨 says —'當路 is 操政柄, to grasp the handle of government.' The analogous phrase 當道 is used now to describe an officer's appointment. 管仲,—see Con Ana. III xxii XIV x, xvii, xviii 晏了,—see Con Ana. V xvi, Men I Pt II iv

3 Ts'ang Se was the grandson, according to Chaou K'e and Choo He, of Ts'ang Sun, the famous disciple of Confucius. Others say he was Sun's son. It is a moot-point.

could not stand long against the forces of Iao, Hsuh,—the Disposer of virtue and blameworthiness of righteousness, outwardly showing inward feeling—is the posthumous epithet of the duke. 有司 are to be taken together—

officers see Com. Analects, VIII. iv 莫之

死 is to be completed 莫 (or 莫肯) 爲

之死 comp. Analects, XIV. xvii 則疾

視云云 is not to be translated,—they will

hereafter look angrily on, &c. the reference

is to the crime that had taken place. 9

凶年—years of pestilence, and other calamities.

餓殍滿壑—have toward and

turned about in, &c. 夫 low 1st tone, indicates

the application of the saying 今而後—

now at last.—They had long been wishing to

show their feeling, but only now had they found

the opportunity 反之之 refers to the

有司 3 其上—contrasting the prince

子之惑滋甚。且以文王之德，百年而後崩，猶未洽於天下。武王周公繼之，然後人行。今天子<sup>八節</sup>若易然，則文王不足法，與<sup>八節</sup>。文王何可當也。由湯至於武王，賢聖之君六七作，天下歸殷久矣，久則難變也。武王朝諸侯，有天下，猶運之掌也。紂之去武王，未久也，其故家遺俗，流風善政，猶有存者。

is hereby very much increased. There was king Wăn, with all the virtue which belonged to him, and who did not die till he had reached a hundred years, and still *his influence* had not penetrated throughout the empire. It required king Woo and the duke of Chow to continue his course, before that influence greatly prevailed. Now you say that the Imperial dignity might be so easily obtained, is king Wăn then not a sufficient object for imitation?"

8 Mencius said, "How can king Wăn be matched? From T'ang to Woo-ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length of time made a change difficult. Woo-ting had all the princes coming to his court, and possessed the empire as if it had been a thing which he moved round in his palm. Then, Chow was removed from Woo-ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also which had emanated from the earlier sovereigns,

7 若是 'in this case,' but by using our exclamatory *So!* the spirit of the remark is brought out. 且 introduces a new subject, and a stronger one for the point in hand. King Wăn died at 97. —Ch'ow uses the round number. 今言<sup>八節</sup>若易然, = 今言<sup>八節</sup> + 齊若是之易然, 'Now you say

that Ts'e might be raised to the Imperial sway thus easily.' 8 From T'ang to Woo-ting (B.C. 1765—1323), there were altogether 18 emperors, exclusive of themselves, and from Woo-ting to Chow (1323—1153) seven 朝, *ch'au*, low 1st tone, used as in I Pt. I. vi 6, et al 微了, 比了, 質了, —see Con Ana., XVIII 1. The latter two are 了, as

1. 1. 1. 1.  
2. 1. 1. 1.

見疾視其喪，一之歿而六  
汝，如之何，則曰：子無  
曰：八年，斂歲君之天，老弱  
磚立溝壑，仁者散而之，  
方者，幾二人矣，而君之倉  
稟實，府直充，有言莫以告，  
是，憂而殘，一倉，一曰，  
戒之戒之，一之憂者，又立，  
發者，一夫，天，今而後得又  
之，一君，無尤焉，君行仁政，

death, then there is the crime unpunished of their looking angrily on at the death of their officers, and not saving them. How is the exigency of the case to be met?"

2 Mencius replied, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasures and arsenals have been full, and not one of your officers has told you of the distress. Thus negligent have the anpersors in your State been, and cruel to their inferiors. The philosopher T'ing said, 'Beware, beware. What proceeds from you, will return to you again. Now at length the people have returned their conduct to the officers. Do not you, O prince, blame them

8 "If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers."

而遠乎四境而齊有其民矣  
 地不改辟矣民不改聚矣  
 行仁政而王莫之能禦也○十一節  
 者之不作未有疏於此時者  
 也民之憔悴於虐政未有甚  
 於此時者也饑者易爲食渴  
 者易爲飲○十二節升○十三節子曰德之流行  
 速於置郵而傳命當今之時  
 禹桀之國行仁政民之悅之  
 猶解倒懸也故事不卜之人

each other, all the way to the four borders of the state. so Ts'e possesses the people. No change is needed for the enlarging of its territory: no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming Emperor.

11 "Moreover, never was there a time farther removed than the present from the appearance of a true sovereign. never was there a time when the sufferings of the people from tyrannical government were more intense than the present. The hungry are easily supplied with food, and the thirsty are easily supplied with drink.

12 "Confucius said, 'The flowing progress of virtue is more rapid than the transmission of *imperial* orders by stages and couriers.'

13 "At the present time, in a country of ten thousand chariots, let benevolent government be put in practice, and the people will be delighted with it, as if they were relieved from hanging by the heels. With half the merit of the ancients, double their achievements

后殷周, see Con Ana, III xxi 辟= 闢 The last sentence, as in I Pt I vii 3

11 The 爲 in 易爲食, 易爲飲 is perplexing. We might put it, in the 3d tone, and 食 and 飲 in the same. But in VII Pt

I xiv, we have the expressions 飢者日食, 渴者日飲, where 食 and 飲 must

have their ordinary tones. Stress therefore is not to be laid on the 爲. Perhaps the expressions= 'easily do eating, easily do drinking.'

12 The distinction between 置 and 郵 is much disputed. Some make the former a foot post, but that is unlikely. It denotes the slower conveyance of despatches, and the other the more rapid. So much seems plain. See the 集證, in loc.

13 猶解倒懸一

了對曰昔者太王居邠  
得免焉如之何則可孟  
也竭力以事人國則不  
滕文公問曰滕小國  
彼何或彊爲善而尸  
召大成功則人也君如  
了創業而統爲可繼也  
世了孫必有士者矣君  
之不得尸也苟爲善後  
山之下居焉非擇而取

there took up his residence. He did not take that situation, as having selected it. It was a matter of necessity with him.

3 "If you do good, among your descendants, in after generations, there shall be one who will attain to the Imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued by his successors. As to the accomplishment of the great result, that is with Heaven. What is that *T's'e* to you, O prince? Be strong to do good. That is all your business."

CHAPTER XV 1 The duke Wán of T'áng asked Mencius, saying, "T'áng is a small kingdom. Though I do my utmost to serve those large kingdoms *on either side of it*, we cannot escape suffering from them. What course shall I take that we may do so?" Men

池—these,—your moats. 效死—效—  
致 as that is used in Ana. I. vii, *et al.* A good deal must be supplied here in the translation, to bring out Mencius' counsel.

CH. 14 A PRINCE, THOUGH EXILED BY HIS NEIGHBOURS, WILL FIND HIS HEART DEFENCE AND CONSOLATION IN DOING WHAT IS GOOD AND RIGHT. Mencius was at his wife's end, I suppose, to give duke Wán an answer. It was all very well to tell him to do good, but the promise of an Imperial descendant would hardly be much comfort to him. The reward to be realized in this world in the person of another and the reference to Heaven, as to a fate more than to a personal God,—are melancholy. Contrast Psalm, *xxx* II. 3.—Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. 1. 薛 was the name of an ancient principality adjoining T'áng. It had long been incorporated with T's'e which now

resumed an old design of fortifying it,—that is, I suppose, of repairing the wall of its principal town, as a basis of operations against T'áng.

2. See ch. III, and also the next. 去之岐山下—it is best to take 之 here as the verb,—往 3. 君子—generally a prince. 垂統統, the end of a cocoon, or clue, a beginning. 若夫 the 夫 is not a mere expletive, but is used as in Ana. XI. ix. 3, *et al.*: as to this—the accomplishment, *g. &c.* —張 low 2d. tone, the verb.

CH. 15. TWO COURSES OPEN TO A PRINCE PURSUED BY HIS ENEMIES.—FLIGHT OR DEATH.

1. Comp. ch. III. 應—read *ch'ad*, np 4th tone, to assemble, meet with. 者—a sexagenarian. 二三子—see Ana. VII. xxiii,



難告了先我動心。曰：「不動心有道乎？」曰：「有。」  
 曰：「此宮黜之養勇也。有比宮黜之養勇也。不膚撓，不目逃，思以  
 不挫於人，若撻之，於市朝，不受於褐寬博，亦不受於萬乘之  
 君，視刺萬乘之君，若刺褐人，無嚴諸侯之患，聲色必反之。」  
 孟施舍

difficult The scholar Kaou had attained to an unperturbed mind, at an earlier period of life than I did "

3 Ch'ow asked, "Is there any way to an unperturbed mind?" The answer was, "Yes

4 "Pih-kung Yew had this way of nourishing his valour. He did not flinch from any strokes at his body. He did not turn his eyes aside from any thrusts at them. He considered that the slightest push from any one was the same as if he were beaten *before the crowds* in the market-place, and that what he would not receive from a *common man* in his loose large garments of hair, neither should he receive from a prince of ten thousand chariots. He viewed stabbing a prince of ten thousand chariots just as stabbing a fellow dressed in cloth of hair. He feared not any of all the princes. A bad word addressed to him he always returned

5. "Mǎng She-shay had this way of nourishing his valour:

相 are not to be separated by an *or*, as 霸 | must be See on 公卿, Ana IX xv Ch'ow's meaning is that, with so great an office and heavy a charge, the mind might well be perturbed — would it be so with his master? With Mencius' reply, comp Confucius' account of himself, Ana. II iv 3 2 Mǎng Pun was a celebrated bravo, probably of Ts'e, who could pull the horn from an ox's head, and feared no man. Kaou is the same who gives name to the 6th Book of Mencius, which see. 是不難 is not to be understood so much with reference to the case of Mǎng Pun, as to the mere attainment of an unperturbed mind, without reference to the way of attaining to it 3 道 here = 方法, 'way,' or 'method' 4 Pih-kung Yew was a bravo, belonging probably to Wei (衛), and connected with its ruhng family. 不膚

撓, (low. 1st tone), 不目逃, lit, 'not skin bend, not eye avoid' The meaning is not that he had first been wounded in those parts, and still was indifferent to the pain, but that he would press forward, careless of all risks 思 covers down to 視 皂挫, = 'the least push,' = disgrace Chaou K'e says — 'to have a hair pulled from his body,' but 挫 does not agree with this 市朝 (ch'au, low 1st tone), are not to be separated, and made — 'the market place or the court' The latter char is used, because anciently the diff parties in the markets were arranged in their respective ranks and places, as the officers in the court But comp Ana X IV 〓〓〓〓 1 褐寬博 = 褐寬博之人 (or 賤) 5 There is a difficulty with the 施, in 孟施舍, as

死勿人君<sup>三</sup>。擇於斯一者。  
魯公將出，嬖人臧倉  
者，請曰：「他日君出，則必命  
有司所之，今乘輿已駕矣，  
有司未知所之，敢請公門，  
將見孟子。」何哉？君所爲  
輕身以先於匹夫大者，以爲  
賢乎？禮我山賢者出，而孟  
子之後喪踰前喪，君無見  
焉。公曰：「諾。」樂止子入見，

take to dispose of it in his own person. Let him be prepared to die for it. Let him not quit it.

3 "I ask you, prince, to make your election between these two courses."

СПАТЬ XVI 1 The duke P'ing of Leo was about to leave his palace, when his favourite, one Tsang Ts'ang, made a request to him, saying, "On other days, when you have gone out, you have given instructions to the officers as to where you were going. But now, the horses have been put to the carriage, and the officers do not yet know where you are going. I venture to ask." The duke said, "I am going to see the scholar M'ing." "How is this?" said the other. "That you demean yourself, prince, in paying the honour of the first visit to a common man, is, I apprehend, because you think that he is a man of talents and virtue. By such men the rules of ceremonial proprieties and right are observed. But on the occasion of this

ch. vii. 爲一專 to take the whole disposal of, to deal with. It is not to be referred to the 守. The paraphrasts make the whole spoken by the ruler,—thus:—The territory of the State was handed down by my ancestors to their descendants, that they should keep it from generation to generation. It is not what I can assume in my person the disposal of. If real difficulties and difficulties come, my course is to fight to the death to keep it. I may not abandon it, and go elsewhere. The new line comes to this same. But the 勿 is against this construction.

CU. 16. A MAN'S WAY IN LIFE IS ORDERED BY HEAVEN. THE INSTRUMENTALITY OF OTHER MEN

IS ONLY SUBORDINATE.

1 The duke P'ing (i.e., The Pacificator) had been informed of Mencius' worth, it appears, by Gō-ch'ing, and was going out, half-ashamed at the same time to do so, to offer the due respect to him as a professor of moral and political science, by visiting him and asking his services. The author of the 四書據餘說 approves of the view that the incident in this chapter is to be referred to the 4th year of the Emperor 赧 n.c. 310, but the chronology of the duke P'ing is very confused. 所之—之—往 何哉 is an exclamatory of surprise extending as far

上萬人。吾往矣。○八節孟施舍之  
 守氣。又不如曾子之守約。○九節  
 也。曰。敢問。人子之不動心。  
 與。告子之不動心。可得聞  
 與。告子曰。不得於言。勿求  
 於心。不得於心。勿求於氣。  
 不得於心。勿求於氣。可。不  
 得於言。勿求於心。不可。大  
 志氣之帥也。氣體之充也。  
 夫志。至焉。氣次焉。故曰。持

8 Yet, what Mǎng She-shay maintained, being his *merely* physical energy, was after all inferior to what the philosopher Tsāng maintained, which was *indeed* of the most importance."

9 Kung-sun Ch'ow said, "May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kaou does the same?" Mencius answered, "Kaou says, 'What is not attained in words is not to be sought for in the mind, what produces dissatisfaction in the mind, is not to be helped by passion-effort' This last, when there is unrest in the mind, not to seek for relief from passion-effort, may be conceded. But not to seek in the mind for what is not attained in words cannot be conceded. The will is the leader of the passion-nature. The passion-nature pervades and animates the body. The will is *first and* chief, and the passion-nature is subordinate to it. Therefore I say, Maintain firm the will, and do no violence to the passion-nature."

Still the 焉 is the final particle, and not the initial 'how,' with a different tone, as Juhen supposes. 8 Here we first meet the character 氣, so important in this chapter. Its different meanings may be seen in the dictionaries of Morrison and Medhurst. Originally it was the same as 气, 'cloudy vapour.' With the addition of 米, 'rice,' or 火, fire, which was an old form, it should indicate 'steam of rice,' or 'steam' generally. The sense in which Mencius uses it, is indicated in the translation and in the preliminary note. That sense springs from its being used as col-

relate to 心, 'the mind,' taken in connection with the idea of 'energy' inherent in it, from its composition. Thus it signifies the lower, but active, portion of man's constitution, and in this paragraph, that lower part in its lowest sense,—animal vigour or courage. Observe the force of the 又, referring to what had been conceded to Shay in par 6. I translate as if there were a comma or pause after the two 守.

9 Kaou's principle seems to have been this,—utter indifference to every thing external, and entire passivity of mind. Modern writers are fond of saying that in his words is to be found the essence of Buddhism,—that

使予不遇哉。氏之了，焉能魯侯大也，臧也，召之不遇，止非人所能，止或尼之行，以不果來也。者沮君，君是嬖人有臧倉

when one of his favourites, named Tsang Ts'ang, stopped him, and therefore he did not come according to his purpose." Mencius said, "A man's advancement is effected, it may be, by others, and the stopping him is, it may be, from the efforts of others. But to advance a man or to stop his advance is *really* beyond the power of other men. My not finding in the prince of Loo a ruler who would confide in me, and put my counsels into practice, is from Heaven. How could that scion of the Tsang family cause me not to find the ruler that would suit me?"

read low 2d tone, and low 3d tone, both with the same meaning, = 止 to stop. 不遇 魯君 is not spoken merely with reference to the duke's not coming, as he had purposed, to meet him. The phrase 不遇 really con-

veys all the meaning in the translation, but is periphrastic that may seem. With this reference of Mencius to Heaven compare the language of Confucius, Ana. VII. xxi. IX. vi. XIV. xxxviii.

雖言也。其爲氣也。全人全  
 剛。以直養而無害。則塞乎  
 天地之間。其爲氣也。配義  
 與道。無是餒也。是集義所  
 生者。非義襲而取之也。行  
 有不慊於心。則餒矣。我故  
 曰。告子未嘗知義。以其外  
 之也。必有事焉。而勿正心  
 勿忘。勿助長也。無若宋人  
 然。宋人有閔其苗之不長。

○十三節

○十四節

○十五節

13 "This is the passion-nature It is exceedingly great, and exceedingly strong Being nourished by rectitude, and sustaining no injury, it fills up all between heaven and earth

14 "This is the passion-nature It is the mate and assistant of righteousness and reason Without it, *man* is in a state of starvation

15 "It is produced by the accumulation of righteous deeds, it is not to be obtained by incidental acts of righteousness If the mind does not feel complacency in the conduct, *the nature* becomes starved I therefore said, 'Kaou has never understood righteousness, because he makes it something external'

16 "There must be the constant practice of this righteousness, but without the object of thereby nourishing the passion-nature Let not the mind forget *its work*, but let there be no assisting the growth of that nature Let us not be like the man of Sung There was a man of Sung, who was grieved that his growing corn was not

of heaven and earth is the 氣 also of man Mencius, it seems to me, has before his mind the ideal of a perfect man, complete in all the parts of his constitution It is this which gives its elevation to his language

以直養—as in paragraphs 7, 15, 無害,

—as in the latter part of par 15 塞 is

here in the sense of 'to fill up,' not 'to stop up' Still the 塞乎天地之間 is one of those *heroic* expressions, which fill the ear, but do not inform the mind

14 A pause must be made after the 是, which refers to the 浩

然之氣 餒 refers to 體 in 體之充 in par 9 It is better, however, in the translation, to supply 'man,' than 'body' 15 襲—'to take an enemy by surprise,' and 義襲=

'incidental acts of righteousness' 餒 here refers to the passion-nature itself The analysis of conduct and feeling here is very good Mencius' sentiment is just—'The conscience makes cowards of us all' On the latter sentence, see Bk VI & et al

16 I have given the meaning of the text—必有事焉而勿止心勿忘勿助長 after

賢、曾西、<sup>五</sup>然不悅曰、爾何  
 曾比予於管仲、管仲得君、  
 如彼其專也、行乎國政、如  
 彼其久也、功烈如彼其卑  
 也、爾何曾比予於是、曰、管  
 仲、曾西之所不爲也、而子  
 爲我願之乎、曰、管仲以其  
 君霸、晏子以其君顯、管仲  
 晏子猶不足爲與、曰、以齊  
 王、山反丁也、曰、若是、則弟

father 'Then,' pursued the other 'Do you give the superiority to yourself or to Kwan Chung?' Ts'ang Se, flushed with anger and displeased, said, 'How dare you compare me with Kwan Chung? Considering how entirely Kwan Chung possessed the confidence of his prince, how long he enjoyed the direction of the government of the kingdom, and how low, *after all*, was what he accomplished,—how is it that you liken me to him?

4 "Thus," concluded Mencius, "Ts'ang Se would not play Kwan Chung, and is it what you desire for me, that I should do so?"

5 Kung-sun Ch'ow said, "Kwan Chung raised his prince to be the leader of all the other princes, and Gan made his prince illustrious, and do you still think it would not be enough for you to do what they did?"

6 Mencius answered, "To raise Ts'ê to the Imperial dignity would be as easy as it is to turn round the hand."

7 "So!" returned the other "The perplexity of your disciple

孰賢,—comp. Ana. XI. xv 蹴然 acc. to Choo, is 不安貌 as in the translation. The dict. gives it,—敬貌 the appearance of respect. 先子—we see what a wide application this character 子 has. 何曾—曾 is not to be taken as if it were the sign of the present complete tense, tho in the dict. this passage is quoted under that signif. of the character. It is here—則 or 乃 For more

than 40 years Kwan Chung possessed the entire confidence of the duke Hwân. 4 爲

我一爲 low 3d tone, on my behalf San Shih (孫奭), the paraphrast of Chao K'ê, takes it as—以爲—'Do you think that I desire to do so? This does not appear to be K'ê's own interpretation. 5 管仲晏

子猶不足爲與—lit., and are Kwan Chung and Gan still not sufficient to be played?"

其政害於其事。聖人後  
起必從之。言矣。宰我  
曰：善爲說辭。冉牛  
閔子，顏淵，善德行。孔  
子兼之。曰：我於辭命，  
則不能也。然則夫子  
既聖矣乎？曰：點是  
何言也？昔者子  
貢問於孔子曰：夫  
子聖矣乎？孔子曰：聖  
則吾不知，吾則知  
之不厭，而教不倦。  
能我學不厭，而教不  
倦。

do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a Sage shall again arise, he will certainly follow my words."

18 *On this Ch'ow observed*, "Tsae Go and Tsze-kung were skilful in speaking. Yen New, the disciple Min, and Yen Yuen, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, *but still* he said, 'In the matter of speeches, I am not competent.' Then, Master, have you attained to be a Sage?"

19 *Mencius* said, "Oh! what words are these? Formerly Tsze-kung asked Confucius, saying, 'Master, are you a Sage?' Confucius answered him, 'A sage is what I cannot rise to - I learn without satiety, and teach without being tired.' Tsze-kung said, 'You learn

least. Perhaps he means to say, that however great the dignity to which he might be raised, his knowledge of words, and ability in referring incorrect and injurious speeches to the mental defects from which they sprang, would keep him from being deluded, and preserve his mind unperturbed. One of the scholars Ch'ing uses this illustration - 'Mencius with his knowledge of words was like a man seated aloft on the dais, who can distinguish all the movements of the people below the hall, which he could not do, if it were necessary for him to descend and mingle with the crowd.' The concluding remark gives rise to the rest of the chapter, it seeming to Ch'ow that Mencius placed himself by it on the platform of sages. 18 Comp Ana. VI ii 2, to the enumeration in which of the excellencies of several of Confucius' dis-

ciples there seems to be here a reference. There, however, it is said that Yen New, Min, and Yen Yuen were distinguished for 德行, and here we have the addition of 善, which gives a good deal of trouble. Some take 善 as a verb, - 'were skilful to speak of virtuous conduct.' So the Tartar version, according to Juhen Sun Shih makes it a noun, as I do. The references to the disciples are quite inept. The point of Ch'ow's inquiry lies in Confucius' remark, found nowhere else, and obscure enough. He thinks Mencius is taking more to himself than Confucius did. Chaou K'e however, takes 我於辭命, as a remark of Mencius, but it is quite unnatural to do so. Observe the force of the 既, - you have come to be. 19 點, up 1st tone, an exclamation, not interrogative. This convers. with Tsze-kung is not found in the

又有微子微仲，卜子比，箕  
子膠鬲，皆賢人也。相與輔相  
之，故久而後失之也。尺地，莫  
非其有也；民，莫非其臣也。  
然而文王猶方白甲起，是以  
難也。齊人有言曰：『雖有智  
士，不如乘勢；雖有鎡基，不  
如待時。』今時則易然也。夏  
后殷周之盛，地未嘗有過千  
甲者也。而齊有具地，允雞  
鳴狗吠相聞，而

and of their good government. Moreover, there were the viscount of Wei and his second son, their Royal Highnesses, Pe-kan and the viscount of Ke, and Kaou kih, all, men of ability and virtue, who gave their joint assistance to Chow in his government. In consequence of these things, it took a long time for him to lose the empire. There was not a foot of ground which he did not possess. There was not one of all the people who was not his subject. So it was on his side, and king Wan made his beginning from a territory of only one hundred square *le*. On all these accounts, it was difficult for him immediately to attain the Imperial dignity.

9 "The people of Ts'e have a saying—'A man may have wisdom and discernment, but that is not like embracing the favourable opportunity. A man may have instruments of husbandry, but that is not like waiting for the farming seasons. The present time is one in which the Imperial dignity may be easily attained.'

10 "In the flourishing periods of the Hea, Yin, and Chow dynasties, the imperial domain did not exceed a thousand *le*, and Ts'e embraces so much territory. Cocks crow and dogs bark to

being uncles of Chow. Imperial sons. 微仲 was the second son (some say brother) of 微子. Kaou kih was a distinguished man and minister of the time,—whose worth was first shown by king Wan, but who continued loyal to the house of Yin. 輔相—

相 up. 8d tone. 失之—之 refers to the empire. 文王猶方云云—猶 the opp of former cases, takes the place of 由. 9. 鎡基—written variously 茲基 鐵基 —was the name for a hoe. 10. 夏



亂亦進，伊尹也。可以止，則止，可以久，則久，可以仕，則仕，以速，則速，孔子也。皆古聖人也。吾未能有行焉，乃所願，則學孔子也。廿三節伯夷，伊尹，於孔子，若是班乎？曰：否。自有生民以來，未有孔子也。廿四曰：然則有同與？曰：有。得百里之地，而君之，皆能以朝諸侯，有天下，行一不義，殺一不辜，而得天下，皆

makes them my people' In a time of good government to take office, and when disorder prevailed, also to take office that was *the way of E-yun*. When it was proper to go into office, then to go into it, when it was proper to keep retired from office, then to keep retired from it, when it was proper to continue in it long, then to continue in it long, when it was proper to withdraw from it quickly, then to withdraw quickly that was *the way of Confucius*. These were all sages of antiquity, and I have not attained to do what they did. But what I wish to do is to learn to be like Confucius."

23 *Ch'ow* said, "Comparing Pih-e and E-yun with Confucius, are they to be placed in the same rank?" *Mencius* replied, "No. Since there were living men until now, there never was another Confucius."

24 *Ch'ow* said, "Then, did they have any points of agreement with him?" The reply was, "Yes. If they had been sovereigns over a hundred *le* of territory, they would, all of them, have brought all the princes to attend in their court, and have obtained the empire. And none of them, in order to obtain the empire, would have committed one act of unrighteousness, or put to death one innocent person. In those things they agreed with him."

則事何所事而非我君，得民則使何所使而非我民

I have given the meaning, but the conciseness of the text makes it difficult to a learner. The different ways of Pih-e, E-yun, and Confucius, are thus expressed — 'The principle of the first

was purity—以清爲其道，that of the second was office 以任爲其道，that of the third was what the time required—以時爲其道， 23. 於 is to be taken

功必倍之。惟此時  
爲然。公孫問曰：人  
了加齊之卿相，得  
行道焉，雖山此霸  
王不異矣。如此，則  
動心否乎？孟子曰：  
否。我四十不動心。  
曰：若是，則人  
了莫遠矣。曰：是  
不

is sure to be realized. It is only at this time that such could be the case."

CHAPTER II 1 Kung-sun Ch'ow asked Mencius, saying, "Master, if you were to be appointed a high noble and the prime minister of Ts'e, so as to be able to carry *your* principles into practice, though you should thereupon raise the prince to the headship of all the other princes, or *even* to the Imperial dignity, it would not be to be wondered at.—In such a position would your mind be perturbed or not?" Mencius replied, "No. At forty, I attained to an unperturbed mind."

2 Ch'ow said, "Since it is so with you, my Master, you are far beyond M'ang Pun." "The mere attainment," said Mencius "is not

Choo He simply says—倒懸險困苦  
倒懸 *causes bitter suffering* Lit. it is  
— as if they were loosed from being turned  
upside down and suspended.

CH. 2. THAT MENCIUS HAD ATTAINED TO AN  
UNFOLDED MIND; THAT THE MEANS BY WHICH  
HE HAD DONE SO WAS HIS KNOWLEDGE OF WORDS  
AND THE NOURISHMENT OF HIS PASSION NATURE;  
AND THAT IN THIS HE WAS A FOLLOWER OF CONFU-  
CIUS. The chapter is divided into four parts:—  
the 1st, part 1—8, showing generally that there  
are various ways to attain an unperturbed mind  
the 2d, part 9—10, exposing the error of the way  
taken by the philosopher Hsiao; the 3d, part  
11—17 unfolding Mencius' own way; and the  
4th, part 18—23, showing that Mencius followed  
Confucius, and praising the sage as the first of  
mortals. It is chiefly owing to what Mencius  
says in this chapter about the nourishment of  
the passion-nature, that a place has been accord-  
ed to him among the sages of China, or in im-  
mediate proximity to them. His views are  
substantially these.—Man's nature is composite.  
He possesses moral and intellectual powers,  
(comprehended by Mencius under the term 心

heart, mind, interchanged with 志 the  
will), and active powers (summed up under

the term 氣 and embracing actually the emo-  
tions, desires, appetites). The moral and intel-  
lectual powers should be supreme and gov. us,  
but there is a close connection between them  
and the others which give effect to them. The  
active powers may not be stunted, for then the  
whole character will be feeble. But on the  
other hand, they must not be allowed to take  
the lead. They must get their tone from the  
mind, and the way to develop them in all their  
completeness is to do good. Let them be vig-  
orous, and the mind clear and pure and we  
shall have the man, whom nothing external to  
himself can perturb.—Horace's *sermo de temperis*  
*propositum* *vivam*. In brief if we take the *animus*  
corpus of the Roman adage, as not expressing  
the mere physical body but the emotional and  
physical nature, what Mencius exhibits here,  
may be said to be *mens sana in corpore sano*.  
The attentive reader will, I think, find the above  
thoughts dispersed through this chapter, and  
be able to separate them from the irrelevant  
matter (that especially relating to Confucius),  
with which they are put forth. 1 加

to add, and generally to confer upon, is here  
to be taken passively.— If on you were confer-  
red the dignity of &c. 相 up. 3d tone. 卿

山之於丘垤，河海之於  
 行潦，類也。聖人之於民，  
 亦類也。出於其類，拔乎  
 其萃，自生民以來，未有  
 盛於孔子也。  
 霸，霸必有大國，以德行  
 仁者，王，王不待大。湯以  
 七十里，文王以百里。  
 力服人者，非心服也。力

T'ae mountain among mounds and ant-hills, and rivers and seas among rain-pools. *Though different in degree, they are the same in kind.* So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius."

CHAPTER III 1 Mencius said, "He who, using force, makes a pretence to benevolence, is the leader of the princes. A leader of the princes requires a large kingdom. He who, using virtue, practises benevolence is the sovereign of the empire. To become the sovereign of the empire, a prince need not wait for a large kingdom. T'ang did it with only seventy *le*, and king Wăn with only a hundred."

2 When one by force subdues men, they do not submit to him in heart. *They submit, because their strength is not adequate to resist.*

male and female are put together, to indicate one individual of either sex. The image in 拔乎其萃 is that of stalks of grass or grain, shooting high above the level of the waving field.

未有盛於孔子，— 'there has not been one more complete than Confucius.' But this would be no more than putting Confucius on a level with other sages. I have therefore translated after the example of Choo He, who says—自古聖人，固皆異於衆人，然未有如孔子之盛者也。

CH 3 THE DIFFERENCE BETWEEN A CHIEFTAIN OF THE PRINCES AND A SOVEREIGN OF THE

霸 and 伯 are here the recognized titles and not = 'to acquire the chieftaincy,' 'to acquire the sovereignty.' In the 集證, we find much said on the meaning of the two characters. 伯 is from three strokes ( ), denoting heaven, earth, and man, with a fourth stroke, or unity, going through them, grasping and uniting them together, thus affording the highest possible conception of power or ability. 霸 is synonymous with 伯, and of kindred meaning with the words, of nearly the same sound, 把, 'to grasp with the hand,' and 迫, 'to urge,' 'to press.'

之所養勇也。曰：視不勝猶勝也。量敵而後進，慮勝而後會，是畏軍者也。舍豈能爲必勝哉？能無懼而曰：矣。孟施舍似曾了，比宮黝似了，夏大了之勇，未知其孰賢。然而孟施舍守約也。昔者曾了謂了襄曰：了好勇乎？吾嘗聞人勇於大矣矣，自反而不縮，雖褐寬博，吾不慄焉。自反而縮，雖

He said, 'I look upon not conquering and conquering in the same way. To measure the enemy and then advance, to calculate the chances of victory and then engage — thus is to stand in awe of the opposing force. How can I make certain of conquering? I can only rise superior to all fear.'

6 "Māng She-shay resembled the philosopher Tsāng Pih kung. Yew resembled Tsze-hea. I do not know to the valour of which of the two the superiority should be ascribed, but yet Māng She-shay attended to what was of the greater importance.

7 "Formerly, the philosopher Tsāng said to Taze-seang, 'Do you love valour? I heard an account of great valour from the Master. It speaks thus — 'If, on self-examination, I find that I am not upright, shall I not be in fear even of a poor man in his loose garments of hair-cloth? If, on self-examination, I find that I am upright, I will go forward against thousands and tens of thousands.'

this gentleman in the end of the par simply calls himself 舍. Hence the 施 is made like our him;—Māng H'm-shay. The use of a before the name, especially in the south of China, is analogous to this. Notwithstanding the 所 in the 1st clause of this par we need not travel to difficulty from the 1st clause of the preceding 三軍—see Ana. VII. x., used here simply for the enemy. G. 孰賢—as in last ch. Pih kung Yew thought of others,—of conquering; Māng Shay of himself,—of not being

afraid. It is on this account that Men. gives him the preference. The basis of the ref. to the two disciples is the commonly received idea of their actual characters. Tsāng Shu was reticent, and dealt with himself. Taze-hea was ambitious, and would not willingly be inferior to others. 7

Taze-seang was a disciple of Tsāng 縮—properly the straight seams, from the top to the edge, with which an ancient cap was made metaphorically used for straight, upright. 吾

不慄焉—吾豈不慄焉 the interrogation being denoted by the tone of the voice

家閒暇，及是時，明其政刑，  
 雖大國，必畏之矣。<sup>三節</sup> 迨  
 天之未陰雨，徹彼桑土，綢  
 繆牖戶，今此下民，或敢侮  
 予？孔子曰：爲此詩者，其知  
 道乎？能治其國家，誰敢侮  
 之？<sup>四節</sup> 今國家閒暇，及是時，般  
 樂怠放，是自求禍也。<sup>五節</sup> 禍  
 無不自已求之者。<sup>六節</sup> 詩云：水

troubles, taking advantage of such a season, let him clearly *digest* the principles of his government with its legal sanctions, and then even great kingdoms will be constrained to stand in awe of him

3 "It is said in the Book of Poetry,

'Before the heavens were dark with rain,

I gathered the bark from the roots of the mulberry trees,

And wove it closely to form the window and door of my nest,

Now, *I thought*, ye people below,

Perhaps ye will not dare to insult me'

Confucius said, 'Did not he who made this ode understand the way of governing?' If a prince is able rightly to govern his kingdom, who will dare to insult him?

4 "But now the princes take advantage of the time when throughout their kingdoms there is leisure and rest from external troubles, to abandon themselves to pleasure and indolent indifference, they in fact seek for calamities for themselves

5 "Calamity and happiness in all cases are men's own seeking

clause are to be taken as in apposition simply with the one preceding. See the Doctrine of the Mean, ch. 11. Tho 賢者在位 here corresponds to the 尊賢 there, and the 能者仕職 may embrace both the 敬人 and the 體羣. 刑, —not punishments, but penal laws

3 See the She-king, I 11 Ode II st 2, where for 今此下民 we

have 今女下民, the difference not affecting the sense. The ode is an appeal by some small bird to an owl not to destroy its nest, which bird, in Mencius' application of the words, is made to represent a wise prince taking all precautionary measures

4 般,—read p'wan, low 1st tone, nearly synonymous with the next character,—樂, loh

6 For the ode see the She-king, III 1 Ode I st 6 𪛗=𪛗

其心無暴其氣。既心全焉，氣次焉。又持其心，無暴其氣者，何也？曰：心亨，則動氣；氣亨，則動心也。今大蹶者，趨者是氣也，而反動其心，敢問人。忠乎？長曰：我知言，我善養吾浩然之氣。敢問何謂浩然之氣？

10 *Ch'ow observed*, "Since you say—'The will is chief, and the passion nature is subordinate, how do you also say,—'Maintain firm the will, and do no violence to the passion nature?' " *Mencius replied*, "When it is the will alone which is active, it moves the passion nature. When it is the passion nature alone which is active, it moves the will. For instance now, in the case of a man falling or running,—that is from the passion nature, and yet it moves the mind."

11 "I venture to ask," said *Ch'ow again*, "wherein you, Master, surpass *Kaou*?" *Mencius* told him, "I understand words. I am skilful in nourishing my vast, flowing passion nature."

12 *Ch'ow* pursued, "I venture to ask what you mean by your vast, flowing passion nature! The reply was, "It is difficult to describe it.

the object of his attainment was the Bud-  
dhistic *nirwan* and perhaps this helps us to a  
glimpse of his meaning. Comm. take sides on  
不得於言 whether the words are *Kaou*'s  
own words, or those of others. To me it is  
hardly doubtful that they must be taken as the  
words of others. *Mencius*' account of himself  
below as knowing words, seems to require this.  
At the same time, a reference to *Kaou*'s argu-  
ments with *Mencius* in Bk. VI, where he chan-  
ges the form of his assertions, without seeming  
to be aware of their refutation, gives some plu-  
sibility to the other view.—*Chao K'o* is all at  
sea in his interpretation of the text here. He  
understands it thus:—If men's words are bad  
I will not inquire about their hearts; if their  
hearts are bad, I will not inquire about their  
words! The 可 is not an approval of *Kaou*'s  
second proposition, but a concession of it sim-  
ply as not so bad as his first. *Mencius* goes on  
to show wherein he considered it as defective.  
From his language here, and in the next para-  
graph, we see that he uses 志 and 心 synonymously

mentally 氣體之充—the 氣 is the fill-  
ing up of the body 氣 might seem here to  
be little more than the breath, but that mean-  
ing would come altogether short of the term  
throughout the chapter. 10 *Ch'ow* did not  
understand what his master had said about the  
relation between the mind and the passion na-  
ture, and as the latter was subordinate, would  
have had it disregarded altogether,—hence his  
question. *Mencius* shows that the passion nature  
is really a part of our constitution acts upon the  
mind, and is acted on by it, and may not be dis-  
regarded. 壹—專一 The 反 meets  
*Ch'ow*'s disregard of the passion nature, as not  
worth attending to. 11. The illustration  
here is not a very happy one, leading us to  
think of 氣 in its merely material ignifica-  
tion, as in the last par. On 知言 see par  
17. On 浩然之氣 there is much vain  
babbling in the Comm. to show how the 氣

矣○三節關譏而不征則天  
 卜之旅皆悅而願出  
 於其路矣○四節耕者助而  
 不稅則天下之農皆  
 悅而願耕於其野矣。  
 五節 靡無天里之布則天  
 下之民皆悅而願爲  
 之氓矣。○六節信能行此五  
 者則鄰國之民仰之  
 若父母矣率其子弟

3 "If, at his frontier-passes, there be an inspection of persons, but no taxes charged *on goods or other articles*, then all the travellers of the empire will be pleased, and wish to make their tours on his roads

4 "If he require that the husbandmen give their mutual aid *to cultivate the public field*, and exact no *other* taxes from them, - then all the husbandmen of the empire will be pleased, and wish to plough in his fields.

5 "If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the empire will be pleased, and wish to come and be his people

6 "If a ruler can truly practise these five things, then the people in the neighbouring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led

detailed in the Chow-le, XIV vii 3 Comp I Pt II v 3, Pt I vii 18 All comm refer for the illustration of this rule to the account of the duties of the 司關, in the Chow-le, XV xi But from that it would appear that the levying no duties at the passes was only in bad years, and hence some have argued that Mencius' lesson was only for the emergency of the time To avoid that conclusion, the author of the 四書撫餘說 contends that the Chow le has been interpolated in the place, - rightly, as it seems to me 4. The rule of

助而不稅 is the same as that of 耕者九, I Pt II v 3 5 It is acknowledged by commentators that it is only a vague notion which we can obtain of the meaning of this paragraph Is 靡 to be taken as in the translation, or verbally as in the 2d par? What

was the 人布? And what the 甲布?

It appears from the Chow-le that there was a fine, exacted from idlers or loafers in the towns, called 人布, and it is said that the family which did not plant mulberry trees and flax according to the rules, was condemned to pay one hamlet, or 25 families', quota of cloth But

布 may be taken in the sense of money, simply=錢, which is a signification attaching to it We must leave the passage in the obscurity which has always rested on it Mencius is evidently protesting against some injurious exactions of the time 氓=民, but the

addition of the character 亡 seems intended to convey the idea of the people of other states coming to put themselves under a new rule 6 信=實, 'truly' 'Observe the

而握之者，<sup>曰</sup>然歸，謂其人。今日病矣，予助苗長矣，其不趨而往視之，苗則槁矣。人卜之不助苗長者寡矣，以為無益而舍之者，不耘苗者也，助之長者，握苗者也，非徒無益而又害之。<sup>十七</sup>何謂知言？曰：詖辭，知其所蔽；淫辭，知其所陷；邪辭，知其所離；遁辭，知其所窮。生於其心，害於其政，發於

longer, and so he pulled it up. *Having done this*, he returned home, looking very stupid, and said to his people, 'I am tired to-day. I have been helping the corn to grow long.' His son ran to look at it, and found the corn all withered. There are few in the world, who do not deal with their passion *nature*, as if they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone—they do not weed their corn. They who assist it to grow long, pull out their corn. *What they do is not only of no benefit to the nature, but it also injures it.*

'17 *Kung sun Ch'ow further asked*, "What do you mean by saying that you understand whatever words you hear?" Mencius replied, "When words are one-sided, I know how the mind of the speaker is clouded over. When words are extravagant, I know how the mind is full and sunk. When words are all-depraved, I know how the mind has departed from principle. When words are evasive, I know how the mind is at its wits end. These evils growing in the mind,

Chao K'e, to whom Choo He also inclines. But for their help, we should hardly know what to make of it. 正 is taken in the sense of 預期 to do with anticipation of or a view to, an ulterior object. This meaning of the term is supported by an example from the 春秋傳 病—tired. 17 Here, as sometimes before, we miss the preliminary 曰 not

ing a question by Mencius's interlocutor and the same omission is frequent in all the rest of the chapter. I have supplied the lacunae after Choo He who himself follows Iên Che-k'o (林之奇), a scholar who died A.D. 116. Chao K'e sometimes errs egregiously in the last part, through not distinguishing the speakers. With regard to the first ground of Mencius's superiority over Kao, —his knowledge of words, as he is briefer than on the other so he is still less satisfactory—to my mind at



謂人皆有不忍人之心者  
 今人乍見孺子將入於井  
 皆有怵惕惻隱之心非所  
 以內交於孺子之父母也  
 非所以要譽於鄉黨朋友  
 也非惡其聲而然也由是  
 觀之無惻隱之心非人也  
 無羞惡之心非人也無辭  
 讓之心非人也無是非之  
 心非人也惻隱之心仁之  
 五節

3 "When I say that all men have a mind which cannot bear to see the sufferings of others, my meaning may be illustrated thus even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. They will feel so, not as a ground on which they may gain the favour of the child's parents, nor as a ground on which they may seek the praise of their neighbours and friends, nor from a dislike to the reputation of *having been unmoved* by such a thing

4 "From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man

cation to the verb — 'The government of the empire could be made to go round,' &c. Perhaps the latter construction is to be preferred. See the

#### 四書味根錄

*in loc* The whole is to be translated in the past sense, being descriptive of the ancient kings

3 孺, 'an infant at the breast,' here = 'a very young child,' 內, read as, and = 納 內交, 'to form a friendship with,' 'to get the favour of' 要, —

up 1st tone, = 求, 鄉黨, — comp Con Ana VI in 4. The object of this par is to show that the feeling of commiseration is instinctive and natural. 今 is to be joined to 人, — 'men of the present time,' in opp 'to the former kings'

4. The two negatives 無—非

in the diff clauses make the strongest possible affirmation. Lit, 'Without the feeling of commiseration there would not be man,' &c, or 'if a person be without this, he is not a man,' &c 惻隱, 'pain and distress,' but as it is in illustration of the 不忍之心, we may render it by 'commiseration' 'Shame and dislike,' — the shame is for one's own want of goodness, and the dislike is of the want of it in other men 'Modesty and complaisance,' — modesty is the unloosing and separating from one's-self, and complaisance is out-giving to others 'Approving and disapproving,' — approving is the knowledge of goodness, and the approbation of it accordingly, and disapproving is the knowledge of what is evil, and disapprobation of it accordingly. Such is the account of the terms in the text, given by Chow He and others. The feel-

也。了。貝。曰。學。不。厭。智。也。教。不。倦。仁。也。仁。曰。智。人。了。既。聖。矣。大。聖。孔。子。不。居。是。何。言。也。昔。者。竊。聞。之。了。夏。了。游。了。張。皆。有。聖。人。之。體。冉。牛。閔。子。顏。淵。則。具。體。而。微。敢。問。所。安。曰。姑。舍。是。曰。伯。夷。伊。尹。何。如。曰。不。同。道。非。其。君。不。事。非。其。民。不。使。治。則。進。亂。則。退。伯。夷。也。何。事。非。君。何。使。非。民。治。亦。進。

without satiety—that shows your wisdom. You teach without being tired—that shows your benevolence. Benevolent and wise—Master, you ARE a Sage.' Now, since Confucius would not have himself regarded a sage, what words were those?

20 *Ch'ow said*, "Formerly, I once heard this—Tze-hea, Tze-yew, and Tze-chang, had each one member of the sage. Yen New, the disciple Min, and Yen Yuen, had all the members, but in small proportions. I venture to ask,—With which of these are you pleased to rank yourself?"

21 *Mencius* replied, "Let us drop speaking about these, if you please."

22 *Ch'ow then asked*, "What do you say of Pih-e and E-yun?" "Their ways were different *from mine*," said *Mencius*. "Not to serve a prince whom he did not esteem, nor command a people whom he did not approve, in a time of good government to take office, and on the occurrence of confusion to retire—this was *the way of Pih-e*. To say—'Whom may I not serve? My serving him makes him my prince. What people may I not command? My commanding them

*Analecta*. Compare *Ana.* VII. B.; xxviii which latter chapter may possibly be another version of what *Mencius* says here.

20. 竊 is used with other verbs to give a deferential tone to what they say. 21. Comp. *Bk. I.*, Pt. II. ix. Does *Mencius* here indicate that he thought himself superior to all the worthies referred to—even to Yen Yuen? Hardly so

much as that; but that he could not be content with them for his model.

22. Pih-e,—see *Con. Ana.* V xxii. E-yun,—see *Con. Ana.* XII.

xxii. 非其君 非其民—the emphasis is, i.e., as paraphrased in the translation

何事非君何使非民—得君

也。三節  
 莫之禦而不仁，是不智。  
 之，曾爵也。人之安宅也。  
 不處仁，焉得智？夫仁，大  
 也。孔子曰：里仁爲美，擇  
 匠亦然。故術不可不慎。  
 傷人，而人惟恐傷人來  
 於函人哉？矢人惟恐不  
 傷人，而人惟恐傷人來  
 也。孟子曰：矢人豈不仁  
 不足，以事父母。

within the four seas Let them be denied that development, and they will not suffice for a man to serve his parents with "

CHAPTER VII 1. Mencius said, "Is the arrow-maker less benevolent than the maker of armour of defence? And yet, the arrow-maker's only fear is lest men should not be hurt, and the armour-maker's only fear is lest men should be hurt So it is with the priest and the coffin-maker The choice of a profession, therefore, is a thing in which great caution is required.

2 "Confucius said, 'It is virtuous manners which constitute the excellence of a neighbourhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise?' Now, benevolence is the most honourable dignity conferred by Heaven, and the quiet home in which man should dwell Since no one can hinder us from being so, if yet we are not benevolent, this is being not wise

3 "From the want of benevolence and the want of wisdom will

attached to it' This is true, Mencius may well say—'Let men know,' or 'If men know' How is it that after all his analyses of our nature to prove its goodness, the application of his principles must begin with an IF?

CH 7 AN EXHORTATION TO BENEVOLENCE FROM THE DISGRACE WHICH MUST ATTEND THE WANT OF IT, LIKE THE DISGRACE OF A MAN WHO DOES NOT KNOW HIS PROFESSION 1

矢人豈不仁於，—the 不 belongs not to the 豈， but to the 仁 If we might construe

it with the 豈， we should have an instance

parallel to 盛於 in II 28 —'benevolent as,'

the 於 being=如 附，—in the sense of 鍾，

'all armour of defence' 函， see Con Ana XIII xxi, where I have translated it 'wizard'

As opposed to 匠 (here='a coffin-maker'),

one who makes provision for the death of men, it indicates one who prays for men's life and prosperity But Mencius pursues his illustration too far An arrow-maker need not be inhumane 2 See Con Ana., IV 1 The

comm begin to bring in the idea of a profession at 擇不處仁， but the whole quotation must be taken first in its proper sense

The 不智 at the end refer to the same characters in the quotation 3 無 succeeding

不 shows that the second clause ensues from

不爲也。是則同。<sup>廿五</sup>曰：敢問其所  
以異。曰：宰我了貝有石，智足  
以知聖人，汙不牟阿其所好。<sup>廿六</sup>  
宰我曰：以予觀於人了，賢於  
堯舜遠矣。<sup>廿七</sup>貢曰：見其禮而  
知其政，聞其樂而知其德。山  
白世之後，等白世之十，莫之  
能違也。自生民以來，未有人  
了也。<sup>廿八</sup>有若曰：豈惟民哉？麒麟  
之於走獸，鳳凰之於飛鳥，泰

25 Ch'ow said, "I venture to ask wherein he differed from them." Mencius replied, "Tsae Go, Tze-kung, and Yew Jü had wisdom sufficient to know the sage. Even had they been ranking themselves low, they would not have demeaned themselves to flatter their favourite."

26 "Now, Tsae Go said, 'According to my view of our Master, he is far superior to Yao and Shun.'

27 "Tze-kung said, 'By viewing the ceremonial ordinances of a prince, we know the character of his government. By hearing his music, we know the character of his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages—not one of them can escape me. From the birth of mankind till now, there has never been another like our Master.'

28 Yew Jü said, 'Is it only among men that it is so? There is the K'ue-hin among quadrupeds, the Fung-hwang among birds, the

as=與 the connective. 23. 子—*er*, or *er*, low living water used here as a ply for low with reference to the wisdom of Tsae Go and Tze-kung, in their own estimation. 阿

In the sense of partial, = to flatter. 26. With this and the two next par., comp. the eulogium of Confucius in the *Chang I* 13, Ch. 20—32, and *Con. Ana.* XIX xxxi—xxxv. It is in vain the western reader tries to quicken his self to any corresponding appreciation of

Confucius. We look for the being his disciples describe as vainly as we do for the fabulous K'ue-hin and Fung-hwang, to which they compare him. 鳳凰—see *Con. Ana.* XI. viii. The *ku* is properly the male, and the *hu*, the female of the animal referred to;—a monster with a deer's body an ox's tail, and a horse's feet which appears to greet the birth of a sage, or the reign of a sage sovereign. Both in 麒麟 and 鳳凰 the names of the

四節  
 自耕稼陶漁，以至爲帝，無  
 非取於人者。五節取諸人以爲  
 善，是與人爲善者也。故君  
 子莫大乎與人爲善。  
五節孟子曰：伯夷，其君不  
 事，其友不友，不立於  
 人之朝，不與人之  
 立，於  
 惡人之朝，與惡人  
 立，以  
 朝衣朝冠，坐於塗炭，推  
 惡之心，思與鄉人  
 立，其冠

4 “From the time when he ploughed and sowed, exercised the potter’s art, and was a fisherman, to the time when he became emperor, he was continually learning from others

5 “To take example from others to practise virtue, is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping men to practise virtue.”

CHAPTER IX. 1 Mencius said, “Pih-e would not serve a prince whom he did not approve, nor associate with a friend whom he did not esteem. He would not stand in a bad prince’s court, nor speak with a bad man. To stand in a bad prince’s court, or to speak with a bad man, would have been to him the same as to sit with his court robes and court cap amid mire and ashes. Pursuing the examination of his dislike to what was evil, *we find* that he *thought it necessary*, if he happened to be standing with a villager whose cap was not rightly adjusted, to leave him with a high air, as if he were go-

was carried to it, wherever he saw it. 4 Of Shun in his early days it is related in the ‘Historical Records,’ that ‘he ploughed at the Leih (犁) mountain, did potter’s work on the banks of the Yellow River, fished in the Luy lake (雷澤), and made various implements on the Show hill (壽丘), and often resided at Foô-hea (負夏).’ There will be occasion to consider where these places were, in connection with some of Mencius’ future references to Shun. Dr. Medhurst supposes them to have been in Shan-se. See his Translation of the Shoo-king, p. 332. 5 與 is here in the

sense of 助, ‘to help.’ The meaning is that others seeing their virtue so imitated, would be stimulated to greater diligence in the doing of it.

CH. 9 PICTURES OF PIH-F AND HWUY OF LEW-HFA, AND MENCIUS’ JUDGMENT CONCERNING THEM. 1 Comp. ch. ii. 22. In 惡人

之朝, 人 refers to the prec. 君, and may be translated *prince*, but in 與惡人立, 人 refers to the prec. 友, and must be translated *man*. 塗炭, ‘mire and charcoal.’ 推惡之心, 推 is Mencius speaking

賢者小在位，能者在職，國  
 忠之，莫如貴德而尊仁。  
 是猶惡溼而居下也。如  
 則辱，今惡辱而居不仁，  
 則孟子曰：「則榮不仁」  
 不服，此之謂也。  
 西自東，自南自北，無思  
 了之服孔了也。詩云：自  
 心悅而誠服也。如七  
 不贍也。以德服人者，中

When one subdues men by virtue, in their hearts core they are pleased, and sincerely submit, as was the case with the seventy disciples in their submission to Confucius. What is said in the Book of Poetry,

‘From the west, from the east,  
 From the south, from the north,

There was not one who thought of refusing submission, is an illustration of this.”

CHAPTER IV 1 Mencius said, “Benevolence brings glory to a prince, and the opposite of it brings disgrace. For the princes of the present day to hate disgrace and yet live complacently doing what is not benevolent, is like hating moisture and yet living in a low situation

2 “If a prince hates disgrace, the best course for him to pursue, is to esteem virtue and honour virtuous scholars, giving the worthiest among them places of dignity, and the able offices of trust. When throughout his kingdom there is leisure and rest from external

*quæ tempore vires* (i.e., *vis criminis*) ad obsecrationem sufficiens. Possibly some Chl. comm. may have sanctioned such an interpretation, but it has nowhere come under my notice. The seventy disciples is giving a round number the enumeration of them differing in different works. We find them reckoned at 73, 76, &c. See in the prolegomena to vol. I. For the ode see the She-king, III. I. Ode IX. st. 6, celebrating the influence of the kings Wan and Woo. The four quarters are to be viewed from Kaou, (鎬), king Woo's capital. 思 is not to be taken as an abstract noun, — thought. 郭浩 a statesman and scholar of the 11th cent., says on this chapter:— He who subdues men by force has the intention of subduing them, and

they dare not but submit. He who subdues men by virtue, has no intention to subdue them, and they cannot but submit. From antiquity downwards, there have been many dissertations on the leaders of the princes, and the true sovereign, but none so deep, incisive, and perspicuous as this chapter

CH. 4 GLORY IS THE BURN RESULT OF BENEVOLENT GOVERNMENT. CAY WITT AND HAPPINESS ARE MEN'S OWN. 1. 居不仁 lit., to dwell in not-benevolence, i.e., complacently to go on in the practice of what is not benevolent. 2. 莫如 as far as to 政刑 and 賢者在位 and the next

也。不君不隘，不卜隘，伯了。  
山了，恭與恭，忠柳夾口。

3 Mencius said, "Pih-e was narrow-minded, and Hwuy of Lew-hea was wanting in self respect. The superior man will not follow either narrow-mindedness, or the want of self-respect."

了,—by this term we must suppose that Mencius makes a tacit reference to himself, as having proposed Confucius as his model. The comm 韓元少 says —'Elsewhere Mencius advises men to imitate E and Hwuy, but he is there speaking to the weak and the mean. When here he advises not to follow E and Hwuy, he is speaking for those who wish to do the right thing at the right time.'

## BOOK II

### KUNG-SUN CH'OW PART II.

而環七，二節不地，大[圖]  
不而里甲，如利時，孟[圖]  
勝或之，之人地，不了，章公  
夫之，郭城和，利如口，卜世

CHAPTER I 1 Mencius said, "Opportunities of time *vouchsafed* by Heaven are not equal to advantages of situation *afforded* by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men."

2 "There is a city, with an inner wall of three *le* in circumference, and an outer wall of seven. The enemy surround and attack it, but they are not able to take it. Now, to surround and attack it, there

CH 1 NO ADVANTAGES WHICH A RULER CAN OBTAIN TO EXALT HIM OVER OTHERS ARE TO BE COMPARED WITH HIS GETTING THE HEARTS OF MEN. Because of this chapter Mencius has got a place in China among the writers on the art of war, which surely he would not have wished to claim for himself, his design evidently being to supersede the necessity of war,—the recourse to arms altogether.

1 In the 人, 地, 人, we have the doctrine of the 小; or 'Three Powers,' which is brought out so dis-

tinctly in the 4th part of the *Chung Yung*, and to show this in a translation requires it to be diffuse. As to what is said at much length in Chinese commentaries about ascertaining the 'time of Heaven' by divination and astrology, it is to be set aside, as foreign to the mind of Mencius in the text, though many examples of the resort to it may be adduced from the records of antiquity. 2 The city here supposed, with its double circle of fortification, is a small one, the better to illustrate the superiority of advantage of situation, just as the next is a

言配命、自求多福、太  
甲曰、人作孽、猶可違、  
自作孽、不可活、此之  
謂也。  
[圖] 了了口、尊賢使能、  
俊傑在位、則大卜之  
[圖] 皆悅而願立於其  
朝矣。市、澤而不征、法  
而不廛、則大卜之商、  
皆悅而願藏於其市

6 "This is illustrated by what is said in the Book of Poetry,—  
'Be always studious to be in harmony with the ordinances  
of God,

So you will certainly get for yourself much happiness,'  
and by the passage of the Ta'ie K'ü—'When Heaven sends down  
calamities, it is still possible to escape from them, when we occasion  
the calamities ourselves, it is not possible any longer to live."

CHAPTER V Mencius said, "If a ruler gave honour to men of  
talents and virtue and employ the able, so that offices shall all be filled  
by individuals of distinction and mark—then all the scholars of the  
empire will be pleased, and wish to stand in his court

2 "If, in the market-place of his capital, he levy a ground rent  
on the shops but do not tax the goods, or enforce the proper regu-  
lations without levying a ground rent—then all the traders of the  
empire will be pleased, and wish to store their goods in his market  
place

to think of. For the other quotation, see  
the Shoo-king, IV v. Sect. II 3, where we have  
[圖] to escape, for 活 but the meaning is  
the same.

CH. 5. VARIOUS POINTS OF TRUE ROYAL  
GOVERNMENT NEGLECTED BY THE PRINCES OF  
MENCIUS' TIME, A LESSON TO WHICH WOULD  
SURELY CARRY ANY ONE OF THEM TO THE IMPERIAL THRONE. 1. Comp. last ch., par 2 The  
wisest among 1 000 men is called 俊; the wisest  
among 10 is called 傑. Numbers, however do  
not enter into the signification of the terms here.

天下之士云云—comp. I, Pt. I. vii.  
18. 2 廛 a shop, or market stall, is  
used here as a verb, to levy ground rent for

such a shop. Acc. to Choo He in the 語類  
we are to understand the market place here as  
that in the capital, which was built on the plan  
of the division of the land, after the figure of  
the character 井. The middle square behind  
was the 市; the centre one was occupied by  
the palace; the front one by the ancestral and  
other temples, govt. treasuries, arsenals &c.;  
and the three squares on each side were occu-  
pied by the people. He adds that, when tra-  
ders became too many a ground rent was levied;  
when they were few it was remitted, and only  
a surveillance was exercised of the markets  
by the proper officers. That surveillance ex-  
tended to the inspection of weights and mea-  
sure regulation of the price &c. See its duties



助失道者寡助。寡助之  
 至，親戚畔之。多助之  
 至，天下順之。以天下之  
 順攻親戚之所畔，故君  
 子有不戰而戰，必勝矣。  
 孟子曰：將朝，王使人  
 來以寡人如就見者也。  
 有寒疾，不可以風。朝將  
 視朝，不識，可使寡人得  
 見乎？對曰：不幸而有疾。

by few, reaches its extreme point, his own relations revolt from *the prince*. When the being assisted by many reaches its highest point, the whole empire becomes obedient to *the prince*.

5 "When one to whom the whole empire is prepared to be obedient, attacks those from whom their own relations revolt, *what must be the result?* Therefore, the true ruler will prefer not to fight, but if he do fight, he must overcome."

CHAPTER II 1 As Mencius was about to go to court *to see* the king, the king sent a person to him *with this message*, 'I was wishing to come and see you. But I have got a cold, and may not expose myself to the wind. In the morning I will hold my court. I do not know whether you will give me the opportunity of seeing you *then*.' Mencius replied, "Unfortunately, I am unwell, and not able to go to the court."

style of government—benevolence and righteousness,—which will secure the 'union of men' 親戚—relatives by blood and by affinity.

5 The case put in the two first clauses is here left by Mencius to suggest its own result. The *keen-tsze* is the prince intended above, 'who finds the proper course.' Choo He and others complete 有不戰 by 則

不, 'If he do not fight, well,' but the translation gives, I think, a better meaning.

CH 2 How MENCIUS CONSIDERED THAT IT WAS SLIGHTING HIM FOR A PRINCE TO CALL HIM BY MESSENGERS TO GO TO SEE HIM, AND THE SUCH HE WAS PUT TO GET THIS UNDERSTOOD. It must be understood that, at the time to which this chapter refers, Mencius was merely an honoured guest in Tse, and had no official situation or emolument. It was for him to pay his respects at court, if he felt inclined to do so,

but if the king wished his counsel, it was for him to show his sense of his worth by going to him, and asking him for it.

1 The 1st, 3d, and 4th 朝 are *ch'aou*, lower 1st tone, = 'to go to, or wait upon at court.' So in all the other paragraphs. The 2d is *ch'au*, upper 1st tone, 'the morning.' The morning as soon as it was light, was the regular time for the emperor, and princes, to give audience to their nobles and officers, and proceed to the administration of business. The modern practice corresponds with the ancient in this respect. 如

is said to be here = 欲, 'to wish,' which sense seems to be necessary, tho' we don't find it in the dict. 造, read *ts'aou*, up 3d tone, 'to go to.' The king's cold was merely a pretence. He wanted Mencius to wait on him. Mencius' cold was equally a pretence. Comp. Confucius'

攻其父母、自生民以來、未  
有能濟者也。如此則無敵  
於天下、無敵於人下者、人  
也。史也。然而不干者、未之有  
也。孟子曰、人皆有不忍人  
之心。先王有不忍人之心、  
斯有不忍人之政矣。以不  
忍人之心、行不忍人之政、  
治天下可運之掌上。所以

children to attack their parent, and succeeded in his design. Thus, such a ruler will not have an enemy in all the empire, and he who has no enemy in the empire is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the Imperial dignity."

CHAPTER VI 1 Mencius said, "All men have a mind which cannot bear to see the sufferings of others."

2 "The ancient kings had this commiserating mind, and they, as a matter of course, had likewise a commiserating government. When with a commiserating mind was practised a commiserating government, the government of the empire was as easy a matter as the making any thing go round in the palm."

reciprocal influence of 其 在 率 其 子弟  
(sons and younger brothers = children) and  
攻其父母 天吏 — The minister  
or officer of Heaven. On this designation the  
classical 饒 雙 峰 observes:— An officer is  
one commissioned by his sovereign; the officer  
of Heaven is he who is commissioned by Heaven.  
He who bears his sovereign's commission can  
punish men and put them to death. He may  
deal so with all crime! He who bears the  
commission of Heaven, can execute judgment  
on men, and smite them. With all who are  
oppressing and misgoverning their kingdoms,  
he can deal so.

Ch. 6. THAT SURE OBLIVION, RIGHTeousNESS,  
PROPRIETY AND KNOWLEDGE, BELONG TO MAN  
AS NATURALLY AS HIS FOUR LIMBS, AND MAY  
AS EASILY BE EXERCISED. The assertions  
made in this chapter are universally true,

but they are to be understood as spoken here  
with special reference to the *shun* alive ways  
and government of the princes of Mencius' time

1 不忍 also is used in Bk I. Pt I. vii. 4  
5, 6. 人 is added here, because the discourse  
is entirely of a man's feelings, as exercised to-  
wards other men. 心, the mind, embracing  
the whole mental constitution. The 備 旨 after  
Chou K'ie, says that 不忍人 means—cannot  
bear to injure others. But it is not only cannot  
bear to feel suffering but cannot bear to see  
suffering. The examples in I. Pt. II. vii. make  
this plain.

2 斯—used adverbially as in  
Ana. X. 1 運之—之 must be taken gen-  
erally, = a thing or as giving a passive signifi-

而之景王宿焉。景子曰：「內則父子，外則君臣，人之大倫也。父子主恩，君臣主敬。王也，父也；土，則君也。土，則臣也。未見所以敬土也。」曰：「惡！是何言也！」齊人無以仁義與上者也。以仁義為不美也，其心，是何足與言仁義也？六爾，則不敬，莫人乎是。我非堯舜之道，不敢以陳於王前，故齊人莫如我敬上。

4. On this, Mencius felt himself compelled to go to King Ch'ow's, and there stop the night. King said to him, "In the family, there is the relation of father and son, abroad, there is the relation of prince and minister. These are the two great relations among men. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect. I have seen the respect of the king to you, Sir, but I have not seen in what way you show respect to him." Mencius replied, "Oh! what words are these? Among the people of Ts'e there is no one who speaks to the king about benevolence and righteousness. Are they thus silent because they do not think that benevolence and righteousness are admirable? No, but in their hearts they say, 'This man is not fit to be spoken with about benevolence and righteousness.' Thus they manifest a disrespect than which there can be none greater. I do not dare to set forth before the king any but the ways of Yaou and Shun. There is therefore no man of Ts'e who respects the king so much as I do."

xious that Mencius should go to court. What compelled Mencius to go to King Ch'ow's was his earnest wish that the king should know that his sickness was merely feigned, and that he had not gone to court, only because he would not be called to do so. As M'ing Chung's falsehood interfered with his first plan, he wished that his motive should get to the king through King Ch'ow who was an officer of Ts'e. After

宿焉, Chaou K'ö appends a note,—'when he told him all the previous incidents' No doubt, he did so. 惡, up 1st tone, 'oh!' as in Pt I 11 19. 齊人者, observe the force of the 者, carrying on the clause to those following for an explanation of it, as if there were a 所以 after 人云.

端也。若恻之心，我之端也。辭讓之心，禮之端也。是非之心，智之端也。人之有是四端也，猶其有四體也。有是四端而自謂不能者，自賊者也。謂其君不能者，賊其君者也。凡有四端於我者，知皆擴而充之，若火之始然，泉之始達，苟能充之，足以保四海。苟不充之，

5 "The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

6 "Men have these four principles just as they have their four limbs. When men, having these four principles, yet say of themselves that they cannot *develop* them, they play the thief with themselves, and he who says of his prince that he cannot *develop* them, plays the thief with his prince.

7 "Since all men have these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all

things described make up, he says, the mind of man, and Mencius discoursing about commiseration goes on to enumerate them all. This seems to be the true account of the introduction of the various principles. They lie together merely in apposition. In his 或問 and 語類 he

Choo He labours to develop the other three from the first.—Olas. that the feeling of shame and dislike, &c., in the original, is—the mind that feels and dislikes, &c. 5

端 is explained by 端緒 the end of a clue, that point outside, which may be laid hold of, and will guide us to all within. From the feelings which he has specified, Mencius reasons to the

moral elements of our nature. It will be seen how to 智 knowledge wisdom, he gives a moral sense. Comp. Gen. II. 17; III. 5, 6; Job. xxxviii.

28 6. 賊—comp. I. Pt. II. viii. 3, but we can retain its primitive meaning in the translation.

7 凡有四端於我者 not all who have, &c., but all having, &c., 於我 y wei diai, in their ego-ity 知 belongs to the 擴 below and refers to the 四端—The 備旨 says 知字重看, the character 知 is to have weight

齒。德。朝廷莫如爵。  
鄉黨莫如齒。輔世長民莫  
如德。惡得有具。以慢其  
哉。故將人有爲之君。必  
有所不召之臣。欲有謀賢  
則就之。其尊德樂道。不如  
是。不足與有爲也。故湯之  
於伊尹。學焉而後臣之。故  
不勞而王。桓公之於管仲。  
學焉而後臣之。故不勞而

first place of the three, in villages, age holds the first place, and for helping one's generation and presiding over the people, the other two are not equal to virtue. How can the possession of *only* one of these be presumed on to despise one who possesses the other two?

7. "Therefore a prince who is to accomplish great deeds will certainly have ministers whom he does not call to go to him. When he wishes to consult with them, he goes to them. The prince who does not honour the virtuous, and delight in their ways of doing, to this extent, is not worth having to do with.

8. "Accordingly, there was the behaviour of T'ang to E-yun. he first learned of him, and then employed him as his minister, and so without difficulty he became emperor. There was the behaviour of the duke Hwan to Kwan Chung. he first learned of him, and then employed him as his minister, and so without difficulty he became chief of all the princes.

proper and right,' the subject being the remarks of Ts'ang 而曾了言之云云 is expanded thus in the 備旨 — 'And, Ts'ang-tsze speaking them, they contain perhaps another principle different from the vulgar view' 鄉黨, see Con Ana., X 1 齒, 'teeth,' = age

7 不足與有爲 is by some interpreted — 'is not fit to have to do with them,' i.e. the virtuous, but I prefer the meaning adopted in the translation. 8 In the 'Historical Records,' 殷本記, one of the accounts of E-yun's

becoming minister to T'ang is, that it was only after being five times solicited by special messengers that he went to the prince's presence. See the 集證, on Ana. XII 卷. The confidence reposed by the duke Hwan in Kwan Chung appears in Pt I ii 3. Kwan was brought to Ts'ang originally as a prisoner to be put to death, but the duke, knowing his ability and worth had determined to employ him, and therefore, having first caused him to be relieved of his fetters, and otherwise honourably treated, he drove himself out of his capital to meet and receive him with all distinction, listening to a long discourse on government. See the 集

人役也。人役而恥爲役，由  
 弓人而恥爲弓，矢人而恥  
 爲矢也。如恥之，莫如爲  
 仁者如射，射者止已而後  
 發，發而不中，不怨勝己者，  
 反求諸己而已矣。矢  
 有過，則言，禹聞善言則拜。  
 人舜有人焉，古與人同，舍  
 己從人，樂取於人以爲善。

ensue the entire absence of propriety and righteousness, —he who is in such a case must be the servant of other men. To be the servant of man and yet ashamed of such servitude, is like a bow maker's being ashamed to make bows, or an arrow maker's being ashamed to make arrows.

4. "If he be ashamed of his case, his best course is to practise benevolence."

5. "The man who would be benevolent is like the archer. The archer adjusts himself and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks the cause of his failure in himself."

CHAPTER VIII. 1. Mencius said, "When any one told Tszc-loo that he had a fault, he rejoiced."

2. "When Yu heard good words, he bowed to the speaker."

3. "The great Shun had a still greater delight in what was good. He regarded virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practise what was good."

the first. 由 —used for 猶 5. 仁者  
 —欲爲仁之人 Comp. Ana. III. vii  
 III. xvi.

CH. 8. HOW SAGES AND WORTHIES DELIGHT  
 ED IN WHAT IS GOOD. 1. Tszc-loo's ardour  
 in pursuing his self-improvement appears in  
 the Ana. V. xiii. VI. xxi. But the particular  
 point mentioned in the text is nowhere else  
 related of him. 2. In the Shoo-king, II.  
 III. 1 we have an example of this in Yu. It

is said—禹拜昌言 Yu bowed at these  
 excellent words.

3. 善與人同  
 is explained by Choo He 公天下之  
 善而不爲私也 He considered as  
 public—common—the good of the whole world  
 and did not think it private to any. Shun's  
 distinction was that he did not think of him-  
 self as Tszc-loo did, nor of others, as Yu did  
 but only of what was good, and unconsciously

受井也。今日之受是則前  
 日之不受非也。人子必居  
 於此矣。孟子曰：皆是也。  
 當在宋也。予將有遠行，行  
 者必以贖辭。曰：餽贖予何  
 為不受？當在薛也。予有戒  
 心，辭曰：聞戒，故為兵餽之。  
 予何為不受？若於齊，則未  
 有處也。無處而餽之，是貨  
 之也。焉有君子而可以貨

ing it in the latter cases was wrong. If your accepting it in the latter cases was right, your declining to do so in the first case was wrong. You must accept, Master, one of these alternatives."

2 Mencius said, "I did right in all the cases."

3 "When I was in Sung, I was about to take a long journey. Travellers must be provided with what is necessary for their expenses. The prince's message was, 'A present against travelling-expenses.' Why should I have declined the gift?"

4 "When I was in Seē, I was apprehensive for my safety, and taking measures for my protection. The message was, 'I have heard that you are taking measures to protect yourself, and send this to help you in procuring arms.' Why should I have declined the gift?"

5 "But when I was in Ts'e, I had no occasion for money. To send a man a gift when he has no occasion for it, is to bribe him. How is it possible that a superior man should be taken with a bribe?"

日，今日，mark the relation of time between the cases simply 今日 is not to be taken as= 'to-day' 必居 於此，lit., 'must occupy (dwell in) one in these (places).' The meaning is that on either of the suppositions, he would be judged to have done wrong 3. 贖 or 贖，'a gift to a traveller against the expenses of his journey' 必以贖，—it is difficult to assign its precise force to the 以 I consider the whole clause to be written as from the point

of view of the prince of Sung,—In regard to travellers, he considered it was requisite to use the ceremony of 贖 4 We must para-

phrase 戒心 considerably, to bring out the meaning 為, low 3d tone 兵, 'a weapon of war,' or the character may be taken here for 'a weapon-bearer,' 'a soldier' 5 未有

處也,—Julien says,—'sicut nos Gallice, il n'y a pas lieu a, but if it were so, 處 would be the noun, in the 3d tone, whereas it is the verb in

不止望望然去之若將浼焉是  
 故諸侯雖有言其辭命而卒者  
 不受也。不受也者，是亦不屑就  
 也。柳下惠不羞汙君，不卑小官，  
 進不隱賢，必以其道，遺佚而不  
 怨，阨窮而不憫。故曰：爾爲爾，我  
 爲我，雖袒裼裸裎於我側，爾焉  
 能浼我哉！故山由然與之偕，而  
 不自失焉。援而止之而止，援而  
 止之而止者，是亦不屑人也。

ing to be defiled. Therefore, although some of the princes made application to him with very proper messages, he would not receive their gifts—He would not receive their gifts, counting it inconsistent with his purity to go to them

2 "Hwuy of Lew hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, but made it a point to carry out his principles. When neglected and left without office, he did not murmur. When straitened by poverty, he did not grieve. Accordingly, he had a saying, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore, self possessed, he accompanied with men indifferently, at the same time not losing himself. When he wished to leave, if pressed to remain in office, he would remain.—He would remain in office, when pressed to do so, not counting it required by his purity to go away

in his own person. 已 is the thought of  
 Pib-a. 望望然 acc. to Choo He, is the ap-  
 pearance of going away without looking round.  
 Chou K'e m. k'ue it the appearance of being  
 hampered;—not so well. The final 已 gives

positiveness to the affirmation of the calling  
 clause. 2 Hwuy of Lew hea—see Con.  
 Ana. V. xiii.; XVIII. II. viii. 與之偕—  
 the 之 refers to the party addressed,  
 'you are you.' 3. Comp II. 27 君



者則必爲之求牧與芻矣。其人半抑亦立而視其死。與曰此則距心之罪也。他<sub>四節</sub>見於王曰王之爲都者臣知五人焉知其罪者惟孔距心爲王誦之。王曰此則寡人之罪也。<sub>一節</sub>孟子謂蚺崩曰子之辭靈丘而請士師似也爲其

of course he must search for pasture-ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge* to the owner? or will he stand by and see them die?" "Herein," said the officer, "I am guilty."

4 Another day, *Mencius* had an audience of the king, and said to him, "Of the governors of your Majesty's cities I am acquainted with five, but the only one of them who knows his faults is K'ung Keu-sin." He then repeated the conversation to the king, who said, "In this matter, I am the guilty one."

CHAPTER V 1 Mencius said to Ch'e Wa, "There seemed to be reason in your declining the governorship of Ling-k'ew, and requesting to be appointed chief criminal judge, because *the latter office* would afford you the opportunity of speaking *your views*. Now

能爲, I Pt II xv 2 The first 牧 is the verb, the 2d, a noun, =pasture-grounds 諸 =於 其人, 'the man,' i.e., their owner 抑亦, —the force of the 亦 is 'or—here is another supposition—will he, &c?' Mencius means that Keu-sin should not hold office in such circumstances 4 見 low 3d tone

爲都者, —爲 has the sense of 'to administer,' 'to govern,' comp Ana IV xiii 都, —properly 'a capital city,' but also used more generally. In the dict., we find —(1) Where the emperor has his palace is called 都 (2) The cities conferred on the sons and younger bro-

thers of the princes were called 都, in fact, every city with an ancestral temple containing the tablets of former rulers (3) The cities from which nobles and great officers derived their support were called 都 爲 I, —爲 low 3d tone

CH 5 THE FREEDOM BELONGING TO MENCIVS IN RELATION TO THE MEASURES OF THE KING OF TS'E FROM HIS PECULIAR POSITION, AS UNSALARIED 1 Of Ch'e Wa we only know what is stated here. Ling-k'ew is supposed to have been a city on the borders of Ts'e, remote from the court, Ch'e Wa having declined the governorship of it, that he might be near the king I 師, —see Bk. I Pt II vi 2. 爲其可以, —lt, 'because

環而攻之，必有得人時者矣。然而不勝者，是人時不如地利也。城非不高也，池非不深也，兵革不堅利也，米粟非不多也，委而棄之，是地利不如人和也。故曰：域民不以封疆之界，固國不以山谿之險，威天下不以兵革之利。得道者多

must have been vouchsafed to them by Heaven the opportunity of time, and in such case their not taking it is because opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth

3 "There is a city whose walls are distinguished for their height, and whose moats are distinguished for their depth, where the arms of its defendants, offensive and defensive, are distinguished for their strength and sharpness, and the stores of rice and other grain are very large. Yet it is obliged to be given up and abandoned. This is because advantages of situation afforded by the Earth are not equal to the union arising from the record of Men

4. "In accordance with these principles it is said, 'A people is bounded in, not by the limits of dykes and borders, a kingdom is secured, not by the strengths of mountains and rivers, the empire is overawed, not by the sharpness and strength of arms.' He who finds the proper course has many to assist him. He who loses the proper course has few to assist him. When thus,—the being assisted

large one, to bring out the still greater superiority of the union of men. As to the evidence that a city of the specified dimensions must be the capital of a hereditary State (子男之城), see the 集證 is loc. 3. 非不, the repeated negation, not only affirms, but with emphasis.—城非不高 the wall is not not (but) high, i.e., is high indeed. 兵,—sharp weapons of offence. 革—leather intended, principally the buff-coat, but including all other armour of defence. 米—rice, without the

husk. 粟—grain, generally in the husk.

4 域 a boundary a border is used verbally 域民—to bound a people, i.e., to separate them from other States. 封 is a dyke, or mound. The comment, 金仁山 says—'Anciently in every State they made a dyke of earth to show its boundary (封土爲疆). 谿—a valley with a stream in it here, in addition to 山—rivers or mountains. The 道 or proper course intended is that

王使蓋大夫王驪爲輔行  
王驪朝暮見反齊滕之路  
未嘗與之言行事也。公孫  
止曰齊卿之位不爲小矣  
齊滕之路不爲近矣。反之  
而未嘗與言行事何也。曰  
大既或治之予何言哉。  
孟子曰齊葬於魯反於  
齊止於臯充虞請曰前以  
不知處之。不肖使處敦匠

king also sent Wang Hwan, the governor of Kǎ, as assistant-commissioner. Wang Hwan, morning and evening, waited upon Mencius, who, during all the way to T'āng and back, never spoke to him about the business of their mission.

2 Kung-sun Ch'ow said to Mencius, "The position of a high dignitary of Ts'e is not a small one; the road from Ts'e to T'āng is not short. How was it that during all the way there and back, you never spake to Hwan about the matters of your mission?" Mencius replied, "There were the proper officers who attended to them. What occasion had I to speak to him about them?"

CHAPTER VII. 1. Mencius went from Ts'e to Loo to bury his mother. On his return to Ts'e, he stopped at Ying, where Ch'ung Yu begged to put a question to him, and said, "Formerly, in ignorance of my incompetency, you employed me to superintend the

been only honorary, without emolument, and the king employed him on this occasion to give weight by his character to the mission. The officer of 王 (read kǎ) was an unworthy favourite of the king. 輔行, not 'to assist him on the journey,' but with reference to what was the business (所行) of it. 見,—low 3d tone

反 implies the 往, or 'going,' as well as 'returning'. 2 齊卿之位 refers to Wang Hwan, who had been temporarily raised to that dignity for the occasion. 大 (low 1st tone) 既或,—'Now there were some,'—i.e.,

the proper officers—治之, 'who attended to them'. The glossarist of Chaou K'e understands this as spoken of Wang — 'He perhaps attended to them,' i.e., he thought that he knew all about them, and never put any questions to me, but the view adopted is more natural, and gives more point to Mencius' explanation of his conduct.

CH 7 THAT ONE OUGHT TO DO HIS UTMOST IN THE BURIAL OF HIS PARENTS.—ILLUSTRATED BY MENCIUS' BURIAL OF HIS MOTHER. Comp. I Pt II. xvi. 1 The tradition is that Mencius had his mother with him in Ts'e, and that he carried her body to the family sepulchre in Loo. How long he remained in Loo is uncertain,—perhaps the whole three years proper to the mourning for a parent. Whether

8 *In the mean time*, the king sent a messenger to inquire about his sickness, and also a physician Mêng Chung replied to them, "Yesterday, when the king's order came, he was feeling a little unwell, and could not go to the court. To-day he was a little better, and hastened to go to court. I do not know whether he can have reached it *by this time* or not" *Haeng said this*, he sent several men to look for *Mencius* on the way, and say to him, "I beg that, before you return home, you will go to the court."

confect, Ana. XVII. xi. ° Tung kwôh is not exactly a surname. The individual intended was a descendant of the duke Liwan, and so surname Hwang (姜) but that branch of Hwang's descendants to which he belonged having their possessions in the eastern part of the kingdom, the style of Tung kwôh appears to have been given to them to distinguish them from the other branches. In going to pay the visit of condolence *Mencius*'s idea was that the king might hear of it, and understand that he had merely feigned sickness, to show his sense of the disrespect done to him in trying to invite him to go to court. 3. It is a moot-point, whether Mêng Chung was *Mencius* son,

or merely his nephew. The latter is more likely 采薪之憂—It, borrow of gathering fire-wood, = a little sickness. See a similar expression in the *Le-k'ie*, I. Pt. II. l. 8.—君使士射不能則辭以疾 言曰某有負薪之憂 On this the 正義 says:—Carrying firewood was the business of the children of the common people. From the lips of an officer such language was indicative of humility 政, upper 1st tone, = 求 Mêng Chung having committed himself to a falsehood in order to make his words good, was an-

不然。曰：比化者，無使土親  
 膚於人。心獨無悛乎？吾聞  
 之也。君子不以天下儉其  
 親。  
 一節  
 沈同以其私問曰：燕可  
 伐與？孟子曰：吁！子未得  
 與人燕。子之不得受燕於  
 子，喻有仕於此而子悅之，  
 不告於王，而私與之，吾子  
 之祿爵大上也。亦無王命

4 "And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?"

5 "I have heard that the superior man will not for all the world be niggardly to his parents."

CHAPTER VIII 1 Shin T'ung, on his own impulse, asked Mencius, saying, "May Yen be smitten?" Mencius replied, "It may. 'Tsze-k'wae had no right to give Yen to another man, and Tsze-che had no right to receive Yen from 'Tsze-k'wae. Suppose there were an officer here, with whom you, Sir, were pleased, and that, without informing the king, you were privately to give to him your salary and rank, and suppose that this officer, also without the king's orders, were privately to receive them from you—would such a transaction be allowable? And where is the difference between the case of Yen and this?"

in the translation For 爲有財, some would give 而有財 The 而 reads better, but the meaning is the same 4 比

(low 3d tone), 化者,—the same as 比死 者 in I Pt I v 1 化 is used appropriately with reference to the dissolution of the bodies of the dead 膚, 'skin' = the bodies 悛, low 3d tone, heou 獨無悛乎,—the meaning is—shall this thing alone give no satisfaction to a son's feelings?" 5 不以天下

云云 —Ch'ou K'e interprets this —'will not deny anything in all the world which he can commend to his parents' So, substantially, the modern paraphrasts

CH 8 DESERVED PUNISHMENT MAY NOT BE INFLICTED BUT BY PROPER AUTHORITY. A NATION MAY ONLY BE SMITTEN BY THE MINISTER OF HEAVEN. The incidents in the history of Yen referred to are briefly these —'Tsze-k'wae, a weak silly man, was wrought upon to resign his throne to his prime minister Tsze-che, in the expectation that Tsze-che would decline the honour, and that thus he would be praised as acting the part of the ancient Yao while he

六能造<sup>西</sup>於<sup>三</sup>。曰。於<sup>西</sup>東。不<sup>三</sup>。曰。公孫丑曰。昔者。辭。不<sup>三</sup>。病。今<sup>三</sup>。曰。或者。不<sup>三</sup>。曰。曰。昔者。疾。今<sup>三</sup>。愈。如之何。不<sup>三</sup>。曰。王使人<sup>三</sup>。非<sup>三</sup>。疾。醫<sup>三</sup>。死。不<sup>三</sup>。曰。昔者。有<sup>三</sup>。二<sup>三</sup>。命。有<sup>三</sup>。二<sup>三</sup>。薪之憂。人<sup>三</sup>。能<sup>三</sup>。造<sup>三</sup>。病。今<sup>三</sup>。病。人<sup>三</sup>。愈。造<sup>三</sup>。於<sup>三</sup>。病。我<sup>三</sup>。不<sup>三</sup>。誠。能<sup>三</sup>。至<sup>三</sup>。不<sup>三</sup>。立。便<sup>四</sup>。數<sup>四</sup>。人<sup>四</sup>。要<sup>四</sup>。於<sup>四</sup>。路。曰。請<sup>四</sup>。已<sup>四</sup>。必<sup>四</sup>。無<sup>四</sup>。歸<sup>四</sup>。而<sup>四</sup>。造<sup>四</sup>。於<sup>四</sup>。病。不<sup>四</sup>。得<sup>四</sup>。已<sup>四</sup>。

2 Next day, he went out to pay a visit of condolence to some one of the Tung kwōh family, when Hung sun Ch'ow said to him, "Yesterday, you declined *going to the court* on the ground of being unwell, and to-day you are going to pay a visit of condolence. May this not be regarded as improper?" "Yesterday," said *Mencius*, "I was unwell, to-day, I am better—why should I not pay this  
J

曰周  
公何  
人也  
曰古  
聖人  
賈誼  
見而  
解之  
見孟  
子問  
公木  
之盡  
也而  
況於  
王乎  
而使  
之是  
不智  
也仁  
智周  
知而  
使之  
是不  
仁也  
不知  
使管  
叔監  
殷管  
叔以  
殷咈  
王曰  
惡是  
何言  
也曰  
周公  
自以  
爲與  
周公  
孰仁  
且智  
孟子  
曰陳  
賈曰  
王無  
患焉  
王  
燕人  
咈王  
曰召  
臣慙  
於

CHAPTER IX 1. The people of Yen having rebelled, the king of Ts'e said, "I feel very much ashamed *when I think of Mencius*"

2 Ch'in Kea said to him, "Let not your Majesty be grieved. Whether does your Majesty consider yourself or Chow-kung the more benevolent and wise?" The king replied, "Oh! what words are those?" "The duke of Chow", said Kea, "appointed Kwan-shuh to oversee *the heir of Yin*, but Kwan-shuh with the power of the Yin State rebelled. If knowing that this would happen he appointed Kwan-shuh, he was deficient in benevolence. If he appointed him, not knowing that it would happen, he was deficient in knowledge. If the duke of Chow was not completely benevolent and wise, how much less can your Majesty be expected to be so! I beg to go and see Mencius, and relieve your Majesty from that feeling"

3 Ch'in Kea accordingly saw Mencius, and asked him, saying, "What kind of man was the duke of Chow?" "An ancient sage," was the reply. "Is it the fact, that he appointed Kwan-shuh to

#### MISCONDUCT

1 The people of Yen set up the son of Tsze-k'wae as king, and rebelled against the yoke which Ts'e had attempted to impose on them. 'Ashamed when I think of Mencius,'—i.e., because of the advice of Mencius in regard to Yen, which he had neglected. See Bk I Pt II x, xi. 2 Ch'in Kea was an officer of Ts'e. Chow-kung,—see Con Ana VII v, et al. The case Kea refers to was this.—On king Woo's extinction of the Yin dynasty, sparing the life of Chow's son, he conferred on him the small State of Yin from which the dynasty had taken its name, but placed him under the surveillance of his own two brothers, Seen (鯀)

and Too (度), one of them older, and the other younger, than his brother Tan (旦), who was Chow-kung. Seen has come down to us under the title of Kwan-shuh, Kwan being the name of the principality which he received for himself. After Woo's death, and the succession of his son, Seen and Too rebelled, when Chow-kung took action against them, put the former to death, and banished the other. 監 (up 1st tone) 殷—the 殷 here is the son of the emperor Chow. That below is the name of the state 解之,—I take 解 in the sense of

也。景子曰：「否，非此之謂也。」  
禮曰：「父召無諾。君命召，不  
俟駕，固將朝也。」聞命而  
遂不果，宜與人禮召不相  
似。然曰：「豈謂是與？」曾子曰：「  
昔楚之富，不可及也。彼以  
其富，我以吾仁；彼以其爵，  
我以吾義。吾何慊乎哉？」  
人曰：「我而曾子言之，是或  
道也。」人卜有達尊，爵

5 King said, "Not so. That was not what I meant. In the *Book of Rites* it is said, 'When a father calls, the answer must be without a moment's hesitation. When the prince's order calls, the carriage must not be waited for.' You were certainly going to the court, but when you heard the king's order, then you did not carry your purpose out. This does seem as if it were not in accordance with that rule of propriety."

6 Mencius answered him, "How can you give that meaning to my conduct? The philosopher Tsang said, 'The wealth of Tsin and Ts'oo cannot be equalled. Let their rulers have their wealth—I have my benevolence. Let them have their nobility—I have my righteousness. Wherein should I be dissatisfied as inferior to them?' Now shall we say that these sentiments are not right? Seeing that the philosopher Tsang spoke them, there is in them, I apprehend, a real principle.—In the empire there are three things universally acknowledged to be honourable. Nobility is one of them, age is one of them, virtue is one of them. In courts, nobility holds the

爾，—see *Conf. Ana.* VII. xvii. 5. Different passages are here quoted together from the *Book of Rites*. 父召無諾，—see *Bk. I.* Pt. I. III. 14, — A son must cry 唯 to his father and not 諾, which latter is a lingering response. 君命召不俟駕 is found substantially in *Bk. XIII.* III. 3. 夫 low 1st tone, —斯 as in *Ana.* XI. ix. 3, et al. 6.

豈謂是與, (low 1st tone), —lit., 'how means (it) this?' 慊 has two opposite meanings, either dissatisfied, or satisfied, in which latter sense, it is also 慊. Choo He expl. in this by 不 謂 it the same as 慊 something held in the mouth, according to the nature of which will be the internal feeling. In the text, the idea is that of dissatisfaction. 夫豈不義—義 is here 當然之理 = what is



孟子致爲臣而歸。一節  
 見孟子曰：「前日願見而不  
 可得，得待同朝，甚幸。今又  
 來寡人而歸，不識可以繼  
 此而得見乎？」對曰：「不敢請  
 耳。」固所願也。他日王謂時  
 子曰：「我欲中國而授孟子  
 室，養弟子以萬鍾，使諸大  
 人國人皆有所矜式。」孟  
 子爲我言之時，子因陳子而

CHAPTER X. 1. Mencius gave up his office, and made arrangements for returning to his native State.

2 The king came to visit him, and said, "Formerly, I wished to see you, but in vain. Then, I got the opportunity of being by your side, and all my court joyed exceedingly along with me. Now again you abandon me, and are returning home. I do not know if hereafter I may expect to have another opportunity of seeing you." Mencius replied, "I dare not request permission to visit you at any particular time, but, indeed, it is what I desire."

3 Another day, the king said to the officer She, "I wish to give Mencius a house, somewhere in the middle of the kingdom, and to support his disciples with an allowance of 10,000 chung, that all the officers and the people may have such an example to reverence and imitate. Had you not better tell him this for me?"

4 She took advantage to convey this message by means of the disciple Ch'in, who reported his words to Mencius.

之辭 the double object after 爲 The remark was a severe thrust at Ch'in K'ea's own conduct.

CH 10. MENCIUS IN LEAVING A COUNTRY OR REMAINING IN IT WAS NOT INFLUENCED BY PECUNIARY CONSIDERATIONS, BUT BY THE OPPORTUNITY DENIED OR ACCORDED TO HIM OF CARRYING HIS PRINCIPLES INTO PRACTICE 1.

致爲臣，一致 as in ch v 2, only it is here simply 'resignation,' with little of the idea of sacrifice 而歸, 'and returned'—Ch'au K'ea says 'to his house,' and in accordance with this, he interprets 不敢請耳 below, 'I do not

venture to ask you to come in person to see me,' which is surely absurd enough. The meaning must be what I have given. 2 前日，一

referring to the time before Mencius first came to Ts'e. 同朝 (ch'au, low 1st tone)=同

朝之臣, 'all the officers of the court with himself' 繼此=繼此見, 'in continuation of this seeing' Mencius sees that the king with his complimentary expressions is really bidding him adieu, and answers, accordingly, in as complimentary a way, intimating his purpose to be gone. 3 The king after all does not

霸〇九德今人卜地醜德齊莫能相  
 尙無他好臣其所教而不  
 臣其所受教湯十德之於伊尹桓  
 公之於管仲則不敢名管仲  
 且猶不可名而況不爲管仲  
 者乎。  
 陳臻問曰前日於齊一餽  
 兼金白而不受於宋餽七  
 鎰而受於薛餽力一鎰而  
 受前日之不受是則今日之

9 "Now throughout the empire, the territories of the princes are of equal extent, and in their achievements they are on a level. Not one of them is able to exceed the others. This is from no other reason, but that they love to make ministers of those whom they teach, and do not love to make ministers of those by whom they might be taught.

10 "So did T'ang behave to E-yun, and the duke Hwan to Kwan Chung, that they would not venture to call them to go to them. If Kwan Chung, might not be called to him by his prince, how much less may he be called, who would not play the part of Kwan Chung!"

CHAPTER III 1 Ch'in Tsin asked Mencius, saying, "Formerly, when you were in Ts'e, the king sent you a present of 2,400 taels of fine silver, and you refused to accept it. When you were in Sung, 1,680 taels were sent to you, which you accepted, and when you were in Sze, 1,200 taels were sent, which you likewise accepted. If your declining to accept the gift in the first case was right, your accept

贈, on Ana. III. xxii.

9 臣—used as a

verb. 10 Comp. Pt I L

CH. 3. BY WHAT PRINCIPLES MENCIUS WAS GUIDED IN DECLINING OR ACCEPTING THE GIFTS OR PRIZES. 1. Ch'in Tsin was one of Mencius' disciples, but this is all that is known of him. At what time of the philosopher's life this conversation occurred, we are unable to say 餽—to present an offering of food;

here, more generally to send a gift, =送

兼金—double metal (I suppose 白金 or silver), called double, as being worth twice as much as the ordinary See Ana. VI. xxi.

一百 i.e., 100 鎰 (鎰), which, as in I. Pt II. ix. 2, I estimate at 4 taels. Sung,—the present Kwel tih in Ho-nan. Sze,—see Bk I. Pt II. x. iv. The reference here, however, is inconsistent with what is stated in the note there, that Sze had long been incorporated with Ts'e 前

者有司者治之。凡有賤人，  
 大焉必求龍斷而登之，以  
 左右望而罔市利。人皆以  
 爲賤，故從而征之。征商自  
 此賤人始矣。  
 孟子曰：齊宿於書，有欲  
 爲王留行者，坐而問，不應。  
 隱几而臥。客不悅，曰：弟子  
 齊宿而後敢言，夫子臥而  
 不聽，請勿復敢見矣。曰：坐。

mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

CHAPTER XI 1 Mencius, having taken his leave of Ts'e, was passing the night in Chow

2 A person who wished to detain him on behalf of the king, came and sat down, and began to speak to him. Mencius gave him no answer, but leant upon his stool and slept.

3 The stranger was displeased, and said, "I passed the night in careful vigil, before I would venture to speak to you, and you, Master, sleep and do not listen to me. Allow me to request that I may not again presume to see you." Mencius replied, "Sit down,

只, 'only,' which also belongs to it in par 2, weakening the 不敢請 征之, the 之 should be referred to the mean individual spoken of.

CH 11 HOW MENCIUS REPELLED A MAN, WHO, OFFICIALLY AND ON HIS OWN IMPULSE, TRIED TO DETAIN HIM IN TS'E 1 書 was

a city on the southern border of Ts'e. Some think it should be written 書, and refer it to a place in the pres distr of 臨淄, but this would place it north from Loo, whither Mencius was retiring. Mencius withdrew leisurely, hoping that the king would recall him and pledge

himself to follow his counsels 爲 (low 3d tone), |, —'for the king,' i.e., knowing it would please the king 應, —upper 3d tone. 隱, —upper 3d tone, 'to lean upon' The 几 was a stool or bench, on which individuals might lean forward, or otherwise, as they sat upon their mats. It could be carried in the hand. See the Le-ke, I. Pt I: 1, —謀於長者, 必操几杖以從之 3 齊, chae, upper 1st tone = 齋 'to keep a vigil,'

取乎。  
 國子之平陸謂其大人  
 曰了之持戟之一日而  
 三失伍則去之否乎。曰不  
 待然則了之失伍也亦  
 多矣凶年饑歲了之民老  
 羸轉於溝壑壯者散而之  
 四方者幾千人矣。曰此非  
 距心之所得爲也。曰今有  
 受人之牛羊而爲之牧之

CHAPTER IV 1 Menelus having gone to P'ing luh, addressed the governor of it, saying, "If one of your spearmen should lose his place in the ranks three times in one day, would you, Sir, put him to death or not?" "I would not wait for three times to do so," was the reply

2 Mencius said, "Well then, you, Sir, have likewise lost your place in the ranks many times. In bad calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water-channels, and the able-bodied, who have been scattered about to the four quarters, have amounted to several thousands" The governor replied, "That is a state of things in which it does not belong to me Keu-sin to act."

3 "Here," said Mencius, "is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him,

the 2d, = to man ge, to dispose of 未有  
 隄-未有所隄

CH. 4 How MENCIUS BROUGHT CONVICTION OF THEIR FAULTS HOME TO THE KING AND AN OFFICER OF T'AI.

1 之 is the verb-往 P'ing luh was a city on the southern border of T'ai. It is referred to the p sent department of Yen-chow in Shan-tung, tho' some, with less reason, find it in Ping yang in Shan-se. The officer's name, as we learn from the last par was K'ung Keu-sin. 大夫 bu -宰 Gov error or Commandant. The 戟 is variously described. Some say it had three points; others that it had a branch or blade on one side. No

doubt, its form varied. 去 up. 2d tone, to away with. Comm concur in the meaning given in the translation.

2. 凶年云云-comp. Bk. I. Pt. II. xii. 2. Julien finds a difficulty in the several thousand, as not applicable to the population of P'ing luh. But it was Mencius way to talk roundly To make 千人 one thousand we must read 幾, up. 1st tone, and suppose the p position 乎 suppressed. The meaning of the officer's reply is- that to provide for such a state of things, by opening the granaries and other measures, devolved on the supreme authority of the State and not on him. 3. Comp 非身之所

不可然且至則是下澤也。  
 千里而見王不遇故大。  
 宿而後出是何濡滯也。  
 上則茲不悅高子以告。  
 大尹上點知予哉千里而  
 見王是予所欲也。不遇故  
 大尹予所欲哉予不得已。  
 也予宿而後出出於予。  
 心猶以為速王庶幾改之。  
 王如改諸則必反予矣。

gence If he knew that he could not be made such, and came notwithstanding, that shows he was seeking his own benefit. He came a thousand *le* to wait on the king, because he did not find in him a ruler to suit him, he took his leave, but how dilatory and lingering was his departure, stopping three nights before he quitted Chow! I am dissatisfied on account of this."

2 The disciple Kaou informed Mencius of these remarks.

3 Mencius said, "How should Yin Sze know me! When I came a thousand *le* to wait on the king, it was what I desired to do. When I went away because I did not find in him a ruler to suit me, was that what I desired to do? I felt myself constrained to do it."

4 "When I stopped three nights before I quitted Chow, in my own mind I still considered my departure speedy. I was hoping that the king might change. If the king had changed, he would certainly have recalled me."

scholar. But when he adds that it is here to be pronounced *che*, to mark that it is a name, this is what neither the dictionary nor any commentary mentions. 告, low 3d tone, = 告 丁澤, 'to seek for favours,' i.e., his own benefit.

See Ana. II xviii. 不遇, see Bk I Pt II

xvi 3 茲=此, 'this.' What Sze chiefly means to charge against Mencius is the lingering character of his departure.

3 Mencius was constrained to leave by the conviction forced on him that he could not in Ts'e carry his principles into practice. 庶

幾, (up 1st tone) 改之, lit, 'The king fortunately near to change it.' This was the thought at the time in Mencius' mind, and 庶幾='I hoped,' 'I was looking for' 諸

=之 4 =然後, then, and not till then. 浩然, see Part I ii 11.

舍=捨, up 2d tone 由=猶 用 is by many taken as simply=以, 'the king is after all competent to do good,' but 用 expresses more than that 予日望之

可以言也。今既數月矣，未可以言與。蚺則諫於上而不用，致爲中而人齊人口，所以爲蚺則苦矣。所以自爲則吾不知也。公都子以告。曰：吾聞之也。有官守者，不得其職則人有一口真者，不得其言則人我無官守，我無言真也。則吾進退豈不綽綽然有餘裕哉。

several months have elapsed, and have you yet found nothing of which you might speak?"

2 On this, Ch'e Wa remonstrated on some matter with the king, and, his counsel not being taken, resigned his office, and went away.

3 The people of Ts'e said, "In the course which he marked out for Ch'e Wa, he did well, but we do not know as to the course which he pursues for himself."

4 His disciple Kung too told him these remarks.

5 Mencius said, "I have heard that he who is in charge of an office, when he is prevented from fulfilling its duties, ought to take his departure, and that he on whom is the responsibility of giving his opinion, when he finds his words unattended to, ought to do the same. But I am in charge of no office, on me devolves no duty of speaking out my opinion—may not I therefore act freely and with out any constraint, either in going forward or in retiring?"

CHAPTER VI 1 Mencius, occupying the position of a high dignitary in Ts'e, went on a mission of condolence to T'ang. The

of the possibility to speak. As criminal judge, Ch'e Wa would be often in communication with the king and could remonstrate on any failures in the administration of justice that came under his notice.

2 致 to resign

3 所以爲 (low 3d tone), lit., whereby for

—所以爲之患 as in the translation.

4. Kung too was a disciple of Mencius. See Bk. III. Pt. II. ix, et al. 5. We find the phrase 綽綽有裕 with the same meaning as the more enlarged form in the text.

CH. 6. MENCIUS BEHAVIOUR WITH AN UNWORTHY ASSOCIATE. 1 Occupied the position of a high dignitary:—so I translate here 爲鄉 Mencius situation appears to have

若有不豫色然。前日處問諸大  
 子。曰：「君子不怨天，不尤人。」<sup>○二節</sup>彼  
 時此時也。<sup>○三節</sup>五百年必有王  
 者興，其閒必有名世者。<sup>○四節</sup>由周而  
 來，上百年有餘歲矣，以其數則過  
 矣。以其時考之，則可矣。<sup>○五節</sup>夫天未  
 欲平治天下也，如欲平治天下，  
 當今之世，舍我其誰也？  
 不豫哉。

ed him upon the way, saying, "Master, you look like one who carries an air of dissatisfaction in his countenance. But formerly I heard you say 'The superior man does not murmur against Heaven, nor grudge against men'."

2 Mencius said, "That was one time, and this is another."

3 "It is a rule that a true Imperial sovereign should arise in the course of five hundred years, and that during that time there should be men illustrious in their generation."

4 "From the commencement of the Chow dynasty till now, more than 700 years have elapsed. Judging numerically, the date is past. Examining the *character of the present time*, we might expect the rise of such individuals in it."

5 "But Heaven does not yet wish that the empire should enjoy tranquillity and good order. If it wished this, who is there besides me to bring it about? How should I be otherwise than dissatisfied?"

history of China prior to Mencius 其間  
 'during them,' but the meaning is—at the same  
 time with the sovereign shall arise men able to  
 assist him 名世 = 有 or 著名「世」

4 The Chow dynasty lasted altogether  
 867 years, and Mencius died, according to some  
 accounts, at the age of 102 in the 2d year of the  
 last century, little more than 50 years removed

from the extinction of the dynasty 以其  
 時考之則可矣, *lit*, 'By the time ex-  
 amining it then may,' i.e., such things may be.

5 舍我其誰, *lit*, 'Letting me go,  
 then who?' Comp. last chap p 4, and many  
 other places, where Mencius speaks of what he  
 could accomplish. On the reference to the will  
 of Heaven, comp. Ana. VIII 1. 3.

人皆用之。吾何爲獨  
 悅得之爲有財。占之  
 爲悅。無財。不可以爲  
 於人心。不得。不可以  
 直爲觀美也。然後盡  
 自人了達於庶人。非  
 中占棺。棺小。槨稱之。  
 然。占者。棺槨無度。  
 竊有謂也。木石以美  
 事。嚴虞不敢。今願

making of the coffin. As you were then pressed by the urgency of the business, I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood of the coffin, it appeared to me, was too good.

2 Mencius replied, "Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was done by all, from the emperor to the common people, and not simply for the beauty of the appearance, but because they thus satisfied the natural feelings of their hearts.

3 "If prevented by statutory regulations from making their coffins in this way, men cannot have the feeling of pleasure. If they have not the money to make them in this way, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

his stopping at Ying was for a night merely or a longer period, is also disputed. Chung Yu was one of his disciples. It has appeared strange that Yu should have cherished the matter so long, and submitted it to his master after a lapse of three years. (This is on the supposition that Mencius' return to Tse was after the completion of the three years mourning.)

But it is replied in the 四書釋地 that this only illustrates how fond Mencius' disciples were of applying to him for a solution of their doubts, and the instance of Ch'iu Tsin, ch. III. is another case in point of the length of time they would keep things in mind. 請—as in I. Pt.

II. xvi. 1, to beg to put a question. 敦—董

治—to attend to. 匠—as in Pt. I. vii. 1. 不

肖—see Chung Tung ch. iv. 嚴—is explained

as in the translation. But for the comm., I should render—In the gravity of your sorrow

竊—see Pt. I. II. 20. 2. Middle anti-

quity commences with the Chow dynasty. 稱 up 8d tone, to correspond, or be equal, to.

盡於人心—於 is not what they call an empty character merely completing the rhythm of the sentence. The whole—they felt complete (that they had done their utmost) in their human hearts. Mencius' account of the equal dimensions of the outer and inner coffin does not agree with what we find in the Lo-ke, XXXI. li. 31. It must be borne in mind also, that the seven inches of the Chow dynasty were only—rather more than four inches of the present day. 3. 不得 being opposed to 無財 requires to be supplemented, as



## BOOK III.

## T'ANG WĀN KUNG. PART I.

滕文公上  
滕文公爲世子  
將之楚過宋而見  
孟子道性善  
必稱堯舜  
自楚反復見孟子  
孟子曰世子疑  
言乎大道而已  
次成覲謂齊景公  
曰彼人也我

CHAPTER I. 1. When the duke Wān of T'ang was Crown-prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius.

2 Mencius discoursed to him how the nature of man is good, and, when speaking, always made laudatory reference to Yaou and Shun.

3 When the Crown-prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, "Prince, do you doubt my words? The path is one, and only one."

4. "Shing Kan said to the duke king of Ts'e, 'They were men. I am a man. Why should I stand in awe of them?' Yen Yuen said,

TITLE OF THIS BOOK—滕文公, 'The duke Wān of T'ang'. The Book is so named from the duke Wān, who is prominent in the first three chapters. Chao K'e compares this with the title of the 15th Book of the Analects.

CH 1 HOW ALL MEN BY DEVELOPING THEIR NATURAL GOODNESS MAY BECOME EQUAL TO THE ANCIENT SAGES. 1 The duke Wān of T'ang,—see I. Pt II. xiii. Wān is the posthumous title. The Crown-prince's name appears to have been Hwang (宏). Previous to the Han dynasty, the heirs-apparent of the emperors and the princes of States were called indifferently 嗣了 and 太子. Since then, 太子 has been confined to the imperial heir. The title of 嗣了 was given, it is said, 欲具世世不絕, 'to indicate the wish that

the succession should be unbroken from generation to generation'. Ts'oo and T'ang bordering on each other, the prince must have gone out of his way to visit Mencius. In the 'Topography of the Four Books, Cont', it is said, 'Since T'ang and Ts'oo adjoined, so that one had only to lift his feet to pass into Ts'oo, why must the crown-prince go round about, a distance of more than 350 li, to pass by the capital of Sung? The reason was that Mencius was there, and the prince's putting himself to so much trouble, in going and returning, shows his worthiness'.

2 道 = 言, a verb, 'to speak or discourse about'. 必, not 'necessarily,' but 'he made it a point'. 解 is taken by Choo He and others in the sense of 'to appeal to'. This is supported by par 3, but the word itself has only the meaning in the translation, with which, more-

2 The people of T'se smote Yen. Some one asked Mencius, saying, "Is it really the case that you advised T'se to smite Yen?" He replied, "No. Shun T'ung asked me whether Yen might be smitten, and I answered him, 'It may.' They accordingly went and smote it. If he had asked me—'Who may smite it?' I would have answered him, 'He who is the minister of Heaven may smite it.' Suppose the case of a murderer, and that one asks me—'May this man be put to death?' I will answer him—'He may.' If he ask me—'Who may put him to death?' I will answer him,—'The chief criminal judge may put him to death.' But now with *one* Yen to smite *another* Yen—how should I have advised this?"

retained his kingdom. T'se-shie, however, accepted the tender and T'se-k'ue was laid upon the shelf. By and by his son endeavoured to wrest back the throne, and great confusion and suffering to the people ensued. Comp. Bk I. Pt. II, 2, xl. 1. Shün (so read, as a surname) T'ung appears to have been a high minister of the State. It is difficult to find a word by which to translate 伐, which implies the idea of Yen's deserting to be punished. 吾子—referring to Shün T'ung but we can't translate

it literally in English. 夫士也夫—low 1st tone, 斯士 is the same person as 仕 above, a scholar seeking official employment. 2. 彼, up. 3d tone. 彼然—彼 refers to the King and people of T'se. 彼如曰—彼 refers only to Shün T'ung 天吏 see Pt. I, v 6. The one Yen is of course T'se, as oppressive as Yen itself. Ch. 9 How MENCIOUS BEAT DOWN THE ATTEMPT TO ABOUT IN EXCESS OF KNOWLEDGE AND

故吾欲使子問於孟子。然  
 後有事。然友之鄒問於孟  
 子。孟子曰：「不亦善乎？」親喪  
 固所自盡也。曾子曰：「生事  
 之以禮，死葬之以禮，祭之  
 以禮，可謂孝矣。」諸侯之禮，  
 吾未之學也。雖然，吾嘗聞  
 之矣。三年之喪，齊疏之服，  
 飢粥之食，自天子達於庶  
 人，三代共之。然友以命定。

this great duty to my father devolves upon me, I wish to send you to ask the advice of Mencius, and then to proceed to its *various* services "

2 Yen Yew accordingly proceeded to Tsow, and consulted Mencius. Mencius said, "Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost. The philosopher Tsāng said, 'When parents are alive, they should be served according to propriety, when they are dead, they should be buried according to propriety, and they should be sacrificed to according to propriety—this may be called filial piety.' The ceremonies to be observed by the princes I have not learned, but I have heard *these points*. that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by three dynasties, and binding on all, from the emperor to the mass of the people."

3 Yen Yew reported the execution of his commission, and the prince determined that the three years' mourning should be observed.

express the death of any of the princes of the empire. Yen Yew had been the prince's Grand-tutor (人傳), I suppose that 然 is the surname. 大故 is a phrase applied to the funeral of, and mourning for, parents,—'the great cause, or matter' 2 之鄒—之 is the verb,=往 不亦善乎,—spoken with reference to the prince's sending to consult him on such a subject 親喪固所自盡,—

comp Ana XIX xvii The words attributed to Tsāng Sin were originally spoken by Confucius, see Ana II v Tsāng may have appropriated them, and spoken them, so as to make them be regarded as his own, or, what is more likely, Mencius here makes a slip of memory 齊, up 1st tone, read tsze See Con Ana. IX ix 飢, as used in the text, read like and=饘, denotes congee, like 粥 but made thicker 3

而私愛之於二，則曰五，何？異  
 於是。齊人父蕤，或謂曰：勸齊父  
 蕤有諸？曰：天也。沈曰：昔蕤曰：父  
 與吾應之，曰：彼然而父之，  
 彼如曰：孰曰以父之，則將應之  
 曰：爲天哀，則曰以父之，今有殺  
 人者，或謂之曰：人可殺與，則將  
 應之曰：可，彼如曰：孰曰殺之，  
 則將應之曰：爲一節，則曰以殺  
 之，今以蕤父蕤，何爲勸之哉？

問孟子。孟子曰：「然不可以  
他求者也。」孔子曰：「君薨，聽  
於冢宰，斂弔而深哭，即位  
而哭。自官有司莫敢不哀，  
先之也。」上有好者，下必有  
以爲者矣。君子之德風也，  
小人之德草也。草尚之風，  
必偃。是在君子，然友反命。  
曰：「然，是誠在我。」  
居廬，未有命戒。自官族人

○五節

entered on, do you again consult Mencius for me " On this, Yen Yew went again to Tsow, and consulted Mencius. Mencius said, "It is so, but he may not seek a remedy in others, but only in himself." Confucius said, "When a prince dies, his successor entrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place of mourning, and weeps. Of all the officers and inferior ministers there is not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must bend, when the wind blows upon it." The business depends on the prince."

5 Yen Yew returned with this answer to his commission, and the prince said, "It is so. The matter does indeed depend on me." So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, "He may be said to understand the ceremonies." When the time of interment ar-

ument of the prince himself, and 恐 must be translated in the first person, and not in the third, as Julien does. In the 其 there is a reference to his antecedents, as occasioning the present difficulty. 不可以他求 is taken by Chaou K'e, 'You may not seek (to overcome their opposition) by any other way, (but carrying out what you have begun)' Choo He's view, as in the translation, is better. In the quotations from Confucius, Mencius has blend-

ed different places of the Analects together, and enlarged them to suit his own purpose, or, it may be, the text of the Ana was different in his time. See Con Ana XIV xvm XII xiv. 即位而哭—the 位 is the place where the coffin lay, during the five months that elapsed between the death and interment. 5 The 廬 was a shed, built of boards and straw, outside the centre door of the palace against the surrounding wall, which the mourning prince

也。曰。使管叔監殷。管叔以殷畔也。有諸。曰。然。曰。周公知其將畔而使之與。曰。不知也。然則聖人目有過與。曰。周公弟也。管叔兄也。周公之過。不亦官乎。曰。占之君了。過則改之。今之君了。過則順之。占之君了。其過也。如日月之食。民皆見之。及其更也。民皆仰之。今之君了。豈徒順之。又從爲之辭。

oversee the heir of Yin, and that Kwan-shuh with the State of Yin rebelled?" "It is." "Did the duke of Chow know that he would rebel, and *purposely* appoint him to that office?" Mencius said, "He did not know." "Then, though a sage, he still fell into error?" "The duke of Chow," answered Mencius, "was the younger brother Kwan-shuh was his elder brother. Was not the error of Chow kung in accordance with what is right?"

4 "Moreover, when the superior men of old had errors, they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses of the sun and moon. All the people witnessed them, and when they had reformed them, all the people looked up to them *with their former admiration*. But do the superior men of the present day only persist in their errors? They go on to raise apologizing discussions about them likewise."

to loose, to free from, with reference to the feeling of shame, not to explain.

然則 there should be a 曰 as it is the retort of Ch'in K'ea. 聖人且有過與—且 implies a succeeding clause—how much more may one inferior to him!—況下于公者乎. What Mencius means in conclusion is,

that brother ought not to be suspicious of brother: that it is better to be deceived than to impute evil.

4. In 今之君子 the 君子 must be taken vaguely 更 up. 1st tone, 改 Shall we refer it to the sun and moon or to the ancient worthies? Primarily its application is to the heavenly bodies. 爲

產者有恆心無恆產者  
 無恆心苟無恆心放辟  
 邪侈無不爲仁及陷乎  
 罪然後從而刑之是罔  
 民也焉有仁人在位罔  
 民而可爲也是故賢君  
 必恭儉禮下取於民有  
 制陽虎曰爲富不仁矣  
 爲仁不富矣夏后氏五  
 十而貢殷人七十而助

livelihood, they have not a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

4 “Therefore, a ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits.

5 “Yang Hoo said, ‘He who seeks to be rich will not be benevolent. He who wishes to be benevolent will not be rich.’

6. “The sovereign of the Hea dynasty enacted the fifty *mow* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mow* allotment, and the system of mutual aid. The

a sense of the importance and toils of husbandry

3 Comp I Pt I vii 19 In 民之

爲道, the 道 is to be taken lightly, as if the expression were 民之爲民也, = ‘As to the people’s being the people,’ i.e., the character of the people is as follows. 4

必,—not ‘must be,’ which would be inconsistent with the 賢, but ‘will be,’ i.e., will be sure to be. The two last clauses are exegetical of 恭 and 儉. 卜 must be understood of 臣, ‘ministers,’ in contradistinction from the 民, ‘people,’ in the next clause, tho’ all are of

course ‘beneath’ the ruler

5 This Yang Hoo is the Yang Ho, of the Con Ana XVII 1. To accord with his unworthy character, the observation is taken in a bad sense, as a dissuasive against the practice of benevolence, while Mencius quotes it to show the incompatibility of the two aims. Great stress is laid on the 爲 爲富, 爲仁,—‘He who makes riches,—benevolence,—his business.’ This force of the character would be well brought out by putting it low 3d tone, but that would give the observation a good meaning. 6 夏后

氏, 殷人, 周人,—see Con Ana III xx. By the Hea statutes, every husbandman,—head of a family,—received 50 *mou*, and paid the pro-

以告孟子，陳了以時了之。  
 言告孟子，孟子曰：然，大時  
 了，忠知其不可也。如使了  
 欲富，辭一萬而受萬，是爲  
 欲富了。季孫曰：異哉了叔  
 疑，使已爲政，不用，則亦已。  
 矣。又使了了弟爲卿，人亦  
 孰不欲富貴，而獨於富貴  
 之中，有私龍斷焉。占之爲  
 巾者，以其所有，易其所無。

5 Mencius said, "Yes, but how should the officer She know that the thing may not be? Suppose that I wanted to be rich, having formerly declined 100,000 *chung*, would my now accepting 10 000 be the conduct of one desiring riches?"

6 "Ke-sun said, 'A strange man was Tsze shuh E. He pushed himself into the service of government. His prince declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who indeed is there of men but wishes for riches and honour? But he only, among the seekers of these, tried to monopolize the conspicuous mound.'

7 "Of old time, the market-dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was a

like the idea of Mencius going and thinks of this plan to retain him, which was in reality what Mencius, in ch. III, calls bribing him.

爲 low 3d tone. 8. Ch'in here is the Ch'in

Tsin of ch. III. 因 is explained by 依託

entrusted to. But it is more, and—to take advantage of with reference to Ch'in's being a disciple of Mencius. 4. Mencius does not find it convenient to state plainly his real reason for going—that he was not permitted to see his principles carried into practice, and therefore repels simply the idea of his being accessible to pecuniary considerations. 100,000 *chung* was the fixed allowance of a 卿 which Mencius had declined to receive. 5. Of Ke-sun and Tsze-

shuh E we know only what is mentioned here. Chao K'e says that they were disciples of Mencius and that Ke-sun made his remark with a view to induce Mencius to push forward his disciples into the employment which he could not get for himself. But such a view is inadmissible.

使已 使其子弟—the 1st 使, it is said merely refers to the prince's employment of him, and the 2d to his contriving and bringing about the employment of his son or younger brother but why should we not give the character the same force in both cases? 龍 low

2d tone, read as and—龍 a mound. 斷 up. 3d tone, cut, abrupt, well defined.

6. 占 low 1st tone. Observe the force of



之使老稚轉乎溝壑，  
 在其爲民父母也。夫  
 祿滕同行之次。詩云：  
 我公田，遂及我私。惟助  
 爲有公田。由此觀之，雖  
 周亦助也。設爲庠序學  
 校，以教之。庠者，養也。校  
 者，教也。序者，射也。夏  
 校，殷曰序，周曰庠。學則  
 代其之，皆所以明人

old people and children are found lying in the ditches and water-channels where, in such a case, is his parental relation to the people?’

8 “As to the system of hereditary salaries, that is already observed in T’ang’

9. “It is said in the Book of Poetry,  
 ‘May the rain come down on our public field,  
 And then upon our private fields!’

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

10 “Establish *ts’eang*, *seu*, *heō*, and *heaou*, all those educational institutions, for the instruction of the people. The name *ts’eang* indicates nourishing as its object; *heaou* indicates teaching, and *seu* indicates archery. By the Hea dynasty, the name *heaou* was used; by the Yin, that of *seu*, and by the Chow, that of *ts’eang*. As to the *heō*, they belonged to the three dynasties, and by that name. The object of them all is to illustrate the human relations. When

然 is taken by Chao K’e as in the translation, and by Choo He as—‘an angry-looking appearance,’ which does not suit so well. 利=舉, ‘to

lift up,’ ‘to proceed to’ 忠, (up 1st tone),

在其爲民父母,—see I Pt I. iv 15

8 夫,—low 1st tone. 世祿,—see I Pt II v 3

9 See the She-king, II vi Ode VIII st 3, a description of husbandry under the Chow dynasty 雨,—the verb, up 3d tone. The object of the quotation is to show that the system of

mutual aid obtained under the Chow as well as under the Yin dynasty, and the way is prepared for the instructions given to Peih Chen below.

10 After the due regulation of husbandry, and provision for the ‘certain livelihood’ of the people, must come the business of education. The *heō* mentioned were schools of a higher order in the capital of the empire and other chief cities of the various States. The others (校, *heaou*, low 3d tone) were schools in the villages and smaller towns. In the Le Ke, V v 10, we find the *ts’eang* mentioned in connection with the time of Shun, *seu* in con-

我明話了。昔者魯繆公  
無人乎了思之側則不  
能安了思泄柳申詳無  
人乎繆公之側則不能  
安其身了爲長者慮而  
不及了思了絕長者乎  
長者絕了乎。  
上子思了人齊尹一語人  
以不識了之不可以爲  
湯武則是不明也識其

and I will explain the case clearly to you. Formerly, if the duke Muh had not kept a person by the side of Isze-sze, he could not have induced Tsze-sze to remain with him. If Seë Lew and Shin Ts'eang had not had a *remembrancer* by the side of the duke Muh, he would not have been able to make them feel at home and remain with him.

4 "You anxiously form plans with reference to me, but you do not treat me as Tze-sze was treated. Is it you, Sir, who cut me? Or is it I, who cut you?"

CHAPTER XII 1 When Mencius had left Ts'e, Yin Sze spake about him to others, saying, "If he did not know that the king could not be made a T'ang or a Woo, that showed his want of intelli-

to fast. 齊宿—fasted and passed the night. 請勿復 (low 3d tone) 敢見 is merely the complimentary way of complaining of what the guest considered the rudeness of his reception. 語 low 3d tone—告繆 here read *Muh*, was the honorary epithet of the duke Hsue (顯), B.C. 408—373 Tze-sze,—the grand son of Confucius. Shin Ts'eang,—the son of Tze-chiang (子張), one of Confucius' disciples. Seë Lew was a native of Loo, a disciple of the Confucian school. See the Lo-ke, II P.L.II.34; P.L.III.20. 乎—in or在乎 安 is said to =留 simply to detain, but its force is more than that, and= to make contented, and so induce to remain. Great respect, it seems, was shown to Tze-sze, and he had an attendant from the duke to assure him continually of the respect with which he was cherished. Seë Lew and Shin Ts'eang had not such attendant but they

knew that there were one or more officers by the duke's side to admonish him not to forget them and other worthies. The stranger calls himself 弟子 your disciple. 4. 爲 low 3d tone. Mencius calls himself 長者 (up. 2d tone) 者 the elder 子爲長者云云—the stranger was anxious for (慮) Mencius to remain in Ts'e, but the thing was entirely from himself, not from the king and his thinking that he could detain him by such a ruse. It showed the little store he set by him,—was, in fact, a cult *ag* him.

CH. 12 HOW MENCIUS EXPLAINED HIS REFUSING TO LINGER IN TS'E, AFTER HE HAD RESIGNED HIS OFFICE, AND LEFT THE COURT

1 All that we know of Yin Sze is that he was a man of Ts'e. Julien properly blames Noel for translating 尹士 by *literatus cognomine* 尹 as if 士 were here the noun—

不均，穀祿不平，是故  
暴君汙吏，必慢其經  
界。經界既止，分田制  
祿，可坐而定也。○十四節  
壤地狹小，將爲君子  
馬，將爲野人馬，無君  
子，莫治野人，無野人，  
莫養君子。○十五節請野九  
而助國中，什一使自  
賦。卿以下，必有圭田。○十六節

the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce *available for* salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

14 "Although the territory of T'ang is narrow and small, yet there must be in it men of a superior grade, and there must be in it country-men. If there were not men of a superior grade, there would be none to rule the country-men. If there were not country-men, there would be none to support the men of superior grade.

15 "I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

16 "From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mow*.

this way? The natural irregularities of the surface would be one great obstacle. And we find below the 'holy field,' and other assignments, which must continually have been requiring new arrangement of the boundaries.

14 君子,—here, generally, for officers, men not earning their bread by the sweat of their brow, and the toil of their hands, see next chapter 野人,—'country-men,'=by their toil self-supporting people generally 將=殆, 將爲=殆必有. 15 Here the systems of all the three dynasties would seem to be employed, as the nature of the country permitted, or made advisable, their applica-

tion 野 as opposed to 國 田 must be understood, as in the translation,='the country,' 'the remoter districts' The 九 refers to 公田 in par 13, and the 制 to 制祿. The former would be the best way in such positions of supporting the 野人, and the latter of supporting the 君子. Similarly, the other clause 16 圭 is explained by Chaou K'e by 潔, and Choo He follows him, though we do not find this meaning of the term in the dictionary. The 圭田 then is 'the clean field,' and as its produce was intended to sup-

畫而一不予追也。予然後浩然  
 有歸心。予雖然，豈舍一哉？卜  
 足用爲善，一如用了，則豈徒齊  
 民安，人卜之民舉安，一庶幾改  
 之。予日望之。予豈若是小人  
 然哉？諫於其君而不受，則怒悻  
 悻然見於其面，人則窮日之力  
 而後宿哉？尹一聞之曰：「誠小  
 人也。」  
 孟子曰：「齊人齊。允虞路問曰：『人  
 了。』」

5 "When I quitted Chow, and the king had not sent after me, then, and only till then, was my mind resolutely bent on returning to Tsow. But, notwithstanding that, how can it be said that I give up the king? The king, after all, is one who may be made to do what is good. If he were to use me, would it be for the happiness of the people of Ts'ow only? It would be for the happiness of the people of the whole empire. I am hoping that the king will change. I am daily hoping for this.

6 "Am I like one of your little minded people? They will remonstrate with their prince, and on *their remonstrance* not being accepted, they get angry, and, with their passion displayed in their countenance, they take their leave, and travel with all their strength for a whole day, before they will stop for the night."

7 When Yin Sze heard this explanation, he said, "I am indeed a small man."

CHAPTER XIII 1 When Mencius left Ts'ew, Ch'ung Yu question

conveys in itself no more than the translation, but the king's change of course involved Mencius recall to Ts'ew. I am inclined to think that the verbs in this par. should be translated in the past tense, and that we have in it merely an amplification of Mencius thoughts before he quitted Chow. 5 Compare with this par. Confucius defence of Kwau Chung, Ana. XIV 18.

CH. 13. MENCIUS AS GRIEVED AT NOT FINDING AN OPPORTUNITY TO DO THE GOOD WHICH HE COULD.

1. Ch'ung Yu,—the same mentioned in ch. vii. Though Ch'ung Yu attributes the matter to his master, we find it in Confucius: see Ana. XIV 11.

3. 500 years,—this is speaking in very round and loose numbers, even if we judge from the

國有爲神農之言者許行自楚之滕踵門而告文公曰遠方之人聞君行仁政願受一壤而爲氓文公與之處其徒數十人皆衣褐捆屨織席以爲食陳良之徒陳相以其弟辛負耒耜相

CHAPTER IV 1 There came from Ts'oo to T'ang one Hsu Hing, who gave out that he acted according to the words of Shun-nung. Coming right to his gate, he addressed the duke Wān, saying, "A man of a distant region, I have heard that you, Prince, are practising a benevolent government, and I wish to receive a site for a house, and to become one of your people." The duke Wān gave him a dwelling-place. His disciples, amounting to several tens, all wore clothes of haircloth, and made sandals of hemp and wove mats for a living.

2 At the same time, Ch'in Seang, a disciple of Ch'in Leang, and his younger brother, Sin, with their plough-handles and shares on

CH 4 MINCIUS' REFUTATION OF THE DOCTRINE THAT THE RULER OUGHT TO LABOUR AT HUSBANDRY WITH HIS OWN HANDS. HE VINDICATES THE PROPRIETY OF THE DIVISION OF LABOUR, AND OF A LETTERED CLASS CONDUCTING GOVERNMENT. The first three paragraphs it is said relate how Hing, the heresiarch and Seang his follower, wished secretly to destroy the arrangements advised by Mencius for the division of the land. The next eight parts expose the head error of Hing that the ruler must labour at the toils of husbandry as well as the people. From the 12th part to the 16th Seang is rebuked for forsaking his master, and taking up with Hing's heresy. In the last two parts Mencius proceeds, from the evasive replies of Seang, to give the *coup de grace* to the new pernicious teachings.

1 爲 is explained, by Chao K'e, by 治爲, and 言 as=道, so that 爲言者='one who cultivated the doctrines'. Most others take 爲=假託, 'making a false pretence of'. Shun-nung, 'Wonderful husbandman' is the style of the 2d of the five famous 帝, or 'emperors,' of Chinese history. He is also called Yen (炎) Te, 'the Blazing emperor'. He is placed between Fuh-he, and Hwang Te, though separated from the latter by an intervention of seven

reigns extending with his own over 515 years. If any faith could be reposed in this chronology, it would place him i.e. 3272. In the appendix to the Yih-king, he is celebrated as the Father of husbandry. Other traditions make him the Father of medicine also.

之滕, -之 is the verb, =往 踵, in the dict., after Chao K'e, is explained by 至, 'come to'. Choo He says that 踵門=足至門 屨 and 氓 see Pt II v 5, but the meaning of 屨 here is different, denoting the ground assigned for the dwelling of a husbandman. 衣 (up 3d tone), 褐, -it would appear from par. 4, that this 'haircloth' was a very artificial structure, not woven at least with any art. 屨, -'sandals of hemp,' opposed to 屨, which were made of grass, and 屨 which were made of leather. 捆 is explained by 扣撻, 'to beat and hammer'. 席 properly denotes single mats made of rushes (莞蒲). This manufacture of sandals and mats is supposed in the 備旨 to have been only a temporary employment of Hing's followers till lands should be assigned

非我志也。可以請久於齊。  
 繼而有師命，不  
 欲變故不受也。  
 退而有人志，不  
 於崇吾得見也。  
 之道乎。曰：非也。  
 仕而不受祿，占  
 休。公孫刀問曰：  
 望了人齊居

CHAPTER XIV 1 When Mencius left Ts'ê, he dwelt in Hew. There Kung sun Ch'ow asked him, saying, "Was it the way of the ancients to hold office without receiving salary?"

2 Mencius replied, "No, when I first saw the king in Ts'ung, it was my intention, on retiring from the interview, to go away. Because I did not wish to change this intention, I declined to receive any salary."

3 "Immediately after, came orders for the collection of troops, when it would have been improper for me to beg permission to leave. But to remain so long in Ts'ê was not my purpose."

CH. 14 THE REASON OF MENCIOUS HOLDING AN HONORARY OFFICE IN TS'Ê WITHOUT SALARY THAT HE WISHED TO BE FREE IN HIS MOVEMENTS.

1 Hew was in the present district of T'ang (滕) in the department of Yen chow. Kung sun Ch'ow's inquiry was simply for information. This appears from the 非 with which it is answered.

2 Ts'ung must be the name of a place in Ts'ê, which can

not be more exactly determined. It is not to be confounded with the ancient principality or barony of the same name.

得見 is evidently 始見. 3. 師命 may be as in the translation, or—the appointment to the position of a Tutor, i.e., honorary adviser to the king. This is the interpretation of the glossarist of Chao K'o, and is perhaps preferable to the former.

種粟而後食乎。曰然。許子必織布而後衣乎。曰否。許子衣褐。曰許子冠乎。曰冠。曰素冠。曰以粟易之。曰許子奚爲不自織。曰害於耕。曰許子以釜甑爨以鐵耕乎。曰然。白爲之與。曰否。以粟易之。曰許子奚爲不自陶冶陶冶亦以具械不爲厲陶冶陶冶亦以具械器易粟者豈爲厲農夫哉。曰

the produce. Is it not so?" "It is so," was the answer. "I suppose *also* he weaves cloth, and wears his own manufacture. Is it not so?" "No. Heu wears clothes of haircloth." "Does he wear a cap?" "He wears a cap." "What kind of cap?" "A plain cap." "Is it woven by himself?" "No. He gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers and earthen-ware pans, and does he plough with an iron share?" "Yes." "Does he make those articles himself?" "No. He gets them in exchange for grain."

5 Mencius then said, "The getting those various articles in exchange for grain, is not oppressive to the potter and the founder, and the potter and the founder in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should

as in the translation 粟, — 'millet,' but here = grain generally 衣, — up 3d tone 冠素, 'His cap is plain,' i.e., undyed and unadorned. The distinction given by Choo He between 釜 and 甑 is, that the former was used for boiling, and the latter for steaming. Their composition indicates that they were made of iron and clay respectively. The 釜 was distinguished from other iron boilers by having no feet. 5 以 . 者 = 'he who gets, &c.' 械 — properly

'stocks,' but also used synonymously with 器. I have added a sentence to bring out the force of 豈 in 豈爲厲農夫. Choo He puts a point at 冶, and taking 舍 (up 3d tone) in the sense of 止, 'only,' construes it with what follows. This is better than to join it, in the sense of house or shop, with 陶冶. Seang is here forced to make an admission, fatal to his new master's doctrine, that every man should do every thing for him-

人也。吾何畏彼哉？顏淵曰：舜  
何人也？予何人也？有爲者亦  
若是公明儀曰：文王，我師也。  
周公豈欺我哉？<sup>五</sup>今滕絕長補  
短，將力一里也，猶可以爲善  
國。書曰：若藥不瞑眩，厥疾不  
瘳。<sup>六</sup>滕定公薨，世子謂然友曰：  
昔者子盍嘗與我言於宋，於  
心終不忘。今也不幸，至於人

‘What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was’ Kung ming E said, ‘King Wán is my teacher. How should the duke of Chow deceive me by those words?’

5. “Now, T’ang, taking its length with its breadth, will amount, I suppose, to fifty *le*. It is small, but still sufficient to make a good kingdom. It is said in the Book of History, ‘If medicine do not raise a commotion in the patient, his disease will not be cured by it.’”

CHAPTER II. 1. When the duke Ting of T’ang died, the Crown prince said to Yen Yew, “Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten his words. Now, alas!

over Chao K’è agrees. 3. 道一而已

一 *道* seems here to be used as in the Chung Yung, I. 1 — an accordance with this nature is called the Path, but viewed here more in the consummation of high sageship and distinction to which it leads, which may be reached by treading it, and which can be reached in no other way. We have here for the first time the statement of Mencius doctrine, which he subsequently dwells so much on, that the nature of man is good. 4. Of Shing

Kan we only know what is here said. 彼丈夫 — 彼 referring to the sages. 丈夫 — used for man or men, with the idea of vigour and capability. Kung ming E was a disciple first of Tze-chang, and then of Tzeung Shih.

文王我師 would appear to have been a remark originally of Chow kung, which P appropriates and vindicates on that high authority.

5. 絕長補短 — cutting the long to supplement the short. Observe the force of 將, as in the translation. 猶 — implying — It is small, but still. 善國 comp. ch. III — a good kingdom is such an one as is there described. 若藥云云 — see the Shoo-king, IV. viii. Sect. I. 8. 瞑 read *mí*, low 3d tone.

CH. 2. HOW MENCIUS ADVISED THE DUKES OF T’ANG TO CONDUCT THE MOURNING FOR HIS FATHER.

1. 薨 is the proper term to



治於人，治於人者，食人，治  
 人者，食於人，天下之通義  
 也。當葉之時，天下猶未平，  
 洪水橫流，汎濫於天下，草  
 木暢茂，禽獸繁殖，五穀不  
 登，禽獸逼人，獸蹄鳥跡之  
 道，交於中國，堦獨夢之，舉  
 舜而敷治焉。舜使益掌火，  
 益烈山澤而焚之，禽獸逃  
 匿，禹疏九河，瀾濟潔而注。

strength are governed by others. Those who are governed by others support them, those who govern others are supported by them.' This is a principle universally recognized.

7 "In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds, crossed one another throughout the Middle kingdom. To Yaou alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yih the direction of the fire to be employed, and Yih set fire to, and consumed, the forests and vegetation on the mountains and in the marshes, so that the birds and beasts fled away to hide themselves. Yu separated the nine streams, cleared the courses of the Tse and T'ah, and led them all to the sea. He

in sufficiency, and then he has abundantly every thing for profitable employment, and can without anxiety support his children and parents.' This gives a good enough meaning in the connection, but the signification attached to 備 is hardly otherwise authorised. 而路, —and road them' = 弁走道路 食, —low 3d tone, tsze.

7 人卜猶未平 carries us back to the time antecedent to Yaou, and 人卜 is to be taken in the sense of 'world,' or 'earth.' There is the idea of a wild

confused, chaotic, state, on which the successive sages had been at work, without any great amount of success. Then in the next par we have How-tseih doing over again the work of Shun-mung and teaching men husbandry. We can hardly go beyond Yaou for the founding of the Chinese empire. The various questions which would arise here, however, will be found discussed in the first part of the Shoo-king. It is only necessary to observe in reference to the calamity here spoken of, that it is not presented as the consequence of a deluge, or sudden accumulation of water, but from the natural river-channels being all broken up and disordered.

爲年之喪，父兄白官皆不欲。曰：「吾宗國魯先君莫之行，吾先君亦莫之行也。」至於了之身而反之，不可。曰：「心喪。」喪祭從先祖。曰：「吾有所受之也。」謂然友曰：「吾他日未嘗學問，好馳馬試劍，今也父兄白官，不我足也，恐其不能盡於人事，了爲我問焉。」然友復之鄒。

His aged relatives, and the body of the officers, did not wish that it should be so, and said, "The former princes of Loo, that kingdom which we honour, have, none of them observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says,—'In the observances of mourning and sacrifice, ancestors are to be followed,' meaning that they received those things from a proper source to hand them down."

4 The prince said again to Yen Yew, "Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword-exercise, and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business that I have

反命 returned the commission, i.e., report ed his execution of it and the reply

世子 must be understood as the subject of

兄 his fathers and brethren, i.e., his uncles and elderly ministers of the ducal family. The phrase is commonly applied by Chinese to the elders of their own surname, whatever be the degrees of their relationship.

吾宗國 — the ducal house of T'ang was descended from one of the sons of king Wan (Shun-saw

叔 縉), but by an inferior wife, while Chow kung, the ancestor of Loo, was in the true imperial line, the author of all the civil institutions of the dynasty, and hence all the other States ruled

by descendants of king Wan were supposed to look up to Loo. That Chow kung and the first rulers of T'ang had not observed the three years' mourning is not to be supposed. The crown-prince's remonstrants are wrong in attributing to them the neglect of later dukes. 志 — what particular history they refer to is not known.

吾有所受之 — 吾 is to be understood as spoken in the person of the ancestors, and I have therefore rendered it by they. Chao K'ü, however, says that some made this a reply of the prince: — The prince said, I have one (i.e. *idea*) from whom I received it.

不我足 — 不以我足滿其意 as in the translation 恐其不能 — I am afraid of the not being able, &c. It is the son

人倫。父子有親，君臣  
有義，夫婦有別，長幼  
有序，朋友有信。放勳  
曰：勞之來之，匡之直  
之，輔之翼之，使自得  
之，又從而振德之。聖  
人之憂民如此，而暇  
耕乎？堯以不得舜爲  
己憂，舜以不得禹、皋  
陶爲己憂。天以百畝

sovereign and minister, righteousness, between husband and wife, attention to their separate functions, between old and young, a proper order, and between friends, fidelity. The highly meritorious *emperor* said to him, 'Encourage them, lead them on, rectify them, straighten them, help them, give them wings—thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them.' When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground?

9 "What Yaou felt giving him anxiety, was the not getting Shun. What Shun felt giving him anxiety was the not getting Yu and Kaou-yaou. But he whose anxiety is about his hundred *mow* not being properly cultivated, is a *mere* husbandman

plant,' or 'sow' 人之有道也,—I have translated according to Choo He's view of the meaning, in which he is now universally followed, so far as I know. It requires the understanding, however, of 然 or 但 before the next clause, which does not appear to me to be admissible. Chaou K'e, or at least his paraphrast, understands it thus:—'Thus, men were provided with a proper course for their nourishment. They might be well fed and clothed, but with all this, if they are not taught, they become, &c.' This avoids the harshness of understanding any thing before 飽, but the interpretation, otherwise, is not natural. May we not take 人之有道也 as synonymous with the clause 民之爲道也, in ch. in par. 2? The translation would then be "Now, the way of men is 'this'—if they are well fed, &c.' 聖人 is supposed to be plural,—'the sages'. This, however, cannot be, as the 使 immediately following must be

understood with reference to Shun only. What has made 聖人 be taken as plural, is that the instructions addressed to Sē are said to be from 放 (up 2d tone) 勳, which are two of the epithets applied to Yaou in the opening sentence of the Shoo-king, who is therefore supposed to be the speaker. Yet it was Shun who appointed Sē, and gave him his instructions, and may not Mencius intend *him* by 'The highly meritorious'? The address itself is not found in the Shoo-king. 勞 and 來 are both low 3d tone. In 夫婦有別, 別 is the up 4th tone, = 'separate functions,' according to which the husband is said to preside over all that is external, and the wife over all that is internal, while to the former it belongs to lead, and to the latter to follow. 9 An illustration of the 有人人之事, 有 小人之事, in par. 6 易,—read e, low 3d tone, in the sense of 治 (low 1st tone)

民之爲道也，有恆。乘屋，其始播，白穀。茅，省爾索，紉，也。緩也。詩云，民事不可。滕文公問爲國。者，人悅。之，戚，哭，泣，之，哀，弔。四，方，來，觀，之，顏，色。可，謂，曰，知，及，卒，葬。

rived, from all quarters of the state, they came to witness it. Those who had come from other states to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

CHAPTER III. 1 The duke Wan of T'ang asked Mencius about the proper way of governing a kingdom.

2 Mencius said, "The business of the people may not be remissly attended to. It is said in the Book of Poetry,

'In the day light go and gather the grass,

And at night twist your ropes,

Then get up quickly on the roofs,—

Soon must we begin sowing again the grain'

3 "The way of the people is thus.—If they have a certain livelihood, they will have a fixed heart. If they have not a certain

tenanted till the interment: see the *Le-ka*, XVII II. 10 可謂曰知 is supposed by Choo He, with reason, to be corrected or defective. I have translated as if it were 曰

可謂知—Choo He introduces here the following remarks from the commentator Lin (林)—In the time of Mencius, although the rites to the dead had fallen into neglect, yet the three years mourning, with the sorrowing heart and afflictive grief, being the expression of what really belongs to man's mind, had not quite perished. Only sunk in the slough of manners becoming more and more corrupt, men were losing all their moral nature without being conscious of it. When duke Wan saw Mencius, and heard him speak of the goodness of man's nature, and of Yao and Shun, that was the occasion of moving and bringing forth his better heart, and on this occasion,—of the death of his father—he felt sincerely all the stirrings of sorrow and grief. Then, moreover when his older relatives and his officers wished not to act as he desired he turned inwardly to reprove himself and lamented his former conduct which

made him not be believed in his present course, not presuming to blame his officers and relatives:—although we must concede an extraordinary natural excellence and ability to him, yet his energy in learning may not be impeached. Finally when we consider how with what decision he finally acted, and how all, near and far who saw and heard him, were delighted to acknowledge and admire his conduct, we have an instance of how when that which belongs to all men's mind is in the first place exhibited by one, others are brought, without any previous purpose, to the pleased acknowledgment and approval of it—is not this a proof that, it is indeed true that the nature of man is good?

CH. 2. MENCIUS' COUNSELS TO THE DUKE OF T'ANG FOR THE GOVERNMENT OF HIS KINGDOM. AGRICULTURE AND EDUCATION ARE THE CHIEF THINGS TO BE ATTENDED TO AND THE FIRST AS AN ESSENTIAL PREPARATION FOR THE RECORD

1 爲, in the sense of 治 to go on.

2. By 民事, the business of the people, is intended husbandry. For the ode, see the *Shching*, I. xv Ode I. st. 7 written, it is said, by Chow Kung, to impress the emperor Ching with

良、楚產也。悅周公仲尼之道，  
 北學於中國。北方之學者，未  
 能或之先也。彼所謂豪傑之  
 士也。子之兄弟事之數十年，  
 師死而遂倍之。昔者孔子沒，  
 三年之外，門人治任將歸，入  
 揖於子貢，相嚮而哭，皆失聲，  
 然後歸。子貢反，築室於場，獨  
 居。三年，然後歸。他日，子夏、  
 張子游以有若似聖人，欲以

by barbarians. Ch'in Leang was a native of Ts'oo. Pleased with the doctrines of Chow-kung and Chung-ne, he came northwards to the Middle kingdom and studied them. Among the scholars of the northern regions, there was perhaps none who excelled him. He was what you call a scholar of high and distinguished qualities. You and your brother followed him some tens of years, and when your master died, you have forthwith turned away from him.

13 "Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar-ground, where he lived alone *other* three years, before he returned home. On another occasion, Tsze-hea, Tsze-chang, and Tsze-yew, thinking that Yew Jō resembled the sage, wished to render to him

v 先,—the verb, up 3d tone 了之兄弟,—not 'your brothers,' but as in the translation, comp par 2 倍=背—Observe how Ts'oo, is here excluded from 'The Middle kingdom of Mencius' time. 13 On the death of Confucius, his disciples remained by his grave for three years, mourning for him as for a father, but without wearing the mourning dress

治任,—both low 1st tone, 'looked after their burdens' Tsze-kung had acted to all his co-disciples as master of the ceremonies. Hence they took a formal leave of him. 場 is a flat place, an area scooped out upon the surface and used primarily to sacrifice upon. Here it denotes such an area formed upon the sage's grave. On Yew Jō's resemblance to Confucius, see the Book of Rites, II. Pt I iii 1 彊,—low. 2d

周人白畝而徹，其實皆什  
 也。徹者，徹也。助者，藉也。  
 龍子曰：「治地莫善於助，莫  
 不吉於貢。貢者，校數歲之  
 中以爲常，樂歲粒米狼戾，  
 多取之，而不爲虐，則寡取  
 之。凶年糞其田而不足，則  
 必取盈焉。爲民父母，使民  
 盼然，將終歲勤動，不得  
 以養其父母，又稱貸而益

founder of the Chow enacted the hundred *mow* allotment, and the share system. In reality, *what was paid* in all these was a tithe. The share system means mutual division. The aid system means mutual dependence.

7 "Lung said, 'For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the

duco of five of them to the government. This payment was the 貢. By those of Yin, 630 *mow* were divided into 9 equal allotments of 70 *mow* each, the central one being reserved for the government, and 8 for milles on the other allotments uniting in its cultivation. By those of Chow, to one family 100 *mow* were assigned, and ten families cultivated 1000 acres in common, dividing the produce, and paying a tenth to government. Such is the account here given by Mencius, but it is very general, and not to be taken, especially as relates to the system of the Chow dynasty as an accurate exposition of it. More in accordance with the accounts in the Chow *Le* is his own system recommended below

to Peh Chen. 7 Of the Lung quoted here, all that Chao K'ue and Choo He say is that he was an *olient* worthy 狼戾 is said to be synonymous with 狼藉 meaning about nt. That this is the signification is plain enough, but how the characters come to indicate it is not clear. 狼 means a wolf and 藉 is given in connection with that character as meaning the appearance of things scattered about in confusion. I can't find any signification of 戾, crooked, pui, unus, &c, from which, as joined to 狼 we can well bring out the meaning 盼盼

許子之道，則市買不貳，國中無  
 偽。雖使五尺之童適市，莫之或  
 欺。布帛長短同，則買相若；麻縷  
 絲絮輕重同，則買相若；五穀多  
 寡同，則買相若；屨大小同，則買  
 相若。<sup>十八節</sup>人物之不齊，物之情也。  
 或相倍蓰，或相什伯，或相千萬。  
 子比而同之，是亂天下也。巨屨  
 小屨同買，人豈爲之哉？從許子  
 之道，相率而爲偽者也，惡能治

17 *Ch'in Seung* said, "If Heu's doctrines were followed, then there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him, linen and silk of the same length would be of the same price. So it would be with *bundles of* hemp and silk, being of the same weight, with the different hanks of grain, being the same in quantity, and with shoes which were of the same size."

18 *Mencius* replied, "It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Heu, would be for them to lead one another on to practise deceit. How can they avail for the government of a State?"

up 3d tone=價 五尺之童,—see Con  
 Anr VIII vi 麻縷絲絮 must be joined  
 together, I think, in pairs, in opposition to the  
 布帛 above, the manufactured articles 縷  
 is explained, in the 說文, by 綫, 'threads,'  
 and may be used of silk or flax 絮 is explain-

ed, also in the 說文, by 敝綿, 'spoiled,  
 or bad, floss.' Its general application is to floss  
 of an inferior quality. 18 倍,—different  
 from that in parr 12, 15, meaning 'as much  
 again.' 相=相去, are separated from each  
 other, or 'are to each other as.' The size of the  
 shoes is mentioned as a thing more palpable.

倫也。人倫明於上，小民  
親於下。有上者起，必來  
取法，是爲一者師也。詩  
云：周雖舊邦，其命維新。  
文王之謂也。力行之，  
亦以新之。國使卑戰，  
問川地。孟子曰：君  
將行仁政，選擇而使了，  
了必勉之。大仁政必自  
經界始。經界不止，川地

those are *thus* illustrated by superiors, kindly feeling will prevail among the inferior people below

11 "Should a real sovereign arise, he will certainly come and take an example *from you*, and thus you will be the teacher of the true sovereign.

12 "It is said in the Book of Poetry,  
'Although Chow was an old country,  
It received a new destiny'

That is said with reference to king Wăn. Do you practise those things with vigour, and you also will by them make new your king dom."

13 *The duke afterwards sent Peih Chen to consult Mencius about the nine-squares system of dividing the land.* Mencius said to him, "Since your prince, wishing to put in practice a benevolent govern ment, has made choice of you and put you into this employment, you must exert yourself to the utmost. Now, the first thing towards a benevolent government must be to lay down the boundaries. If

nection with the Hsia dynasty; 見 in connection with the Yin and K'ao (見) in connection with the Chow. There is thus a want of harmony between that passage and the account in the text. Entertainments were given to the aged at different times, and in the schools, as an example to the young of the *care* accorded by the govt. to age. So the schools were selected for the practice of archery as a trial of virtue and skill. 人倫明於上—this can hardly mean, when the human relations have been illustrated by the example of superiors, but must have reference to the inculcation of those relations by the institution of schools. The

pth of Mencius' advice is—Provide the mass of education for all, the poor as well as the rich.

12. See the She-king, III. 1. Ode I.

其命—the appointment, i.e., which lighted on it from Heaven.

13. To understand the nine-squares division of the land, the form of the character 井 needs only to be looked

at. If we draw lines to enclose it—thus, 井—we have a square portion of ground divided into nine equal and smaller squares. But can we suppose it possible to divide a territory in



而不貴也。然而夷子葬其親厚，則是以所賤事親也。<sup>三節</sup>徐子以告夷子，夷子曰：「儒者之道，古之人若保赤子，此言何謂也？則以爲愛無差等，施由親始。徐子以告孟子，孟子曰：『大矣！』信以爲人之親其兄之子，爲若親其鄰之赤子，彼有取爾也。」亦子何伺將入井。

honour them? Notwithstanding his views, E buried his parents in a sumptuous manner, and so he served them in the way which *his doctrines* discountenance "

3 The disciple Seu informed E of these remarks. E said, "*Even according to the principles of the learned, we find that the ancients acted towards the people, 'as if they were watching over an infant'*" What does this expression mean? To me it sounds that we are to love *all* without difference of degree; but the manifestation of *love* must begin with our parents" Seu reported this reply to Mencius, who said, "Now, does E really think that a man's affection for the child of his brother is *merely* like his affection for the infant of a neighbour? What is to be laid hold of in that *expression* is simply this that if an infant crawling about is about to fall into a well,

見，一見，low 3d tone 我目直之一

日 is here=將，'will' The 備白 says

that 對人遽見言，'it is used with reference to the not readily granting E an interview' Mencius wanted to put the applicant right, before conversing with him. We are to suppose that, after the acknowledgment in the concl par, he admitted E to his presence. This principle about conducting funerals, or mourning generally, in a spare and inexpensive manner, was a subordinate point of Mili's teaching, and Mencius knowing that E Che had not observed it, saw how he could lead him on from it to see the error of the chief principle of the sect. 貴 and 賤 are both verbs

3 Che attempts to show that the classical doctrine likewise had the

principle of equal and universal love. See the

若保赤子, quoted in the 'Great Learning,' Comm 11. 2

之則，一之 is the name

of the speaker 卒，read ts'ze, 'uneven' 卒

等，'uneven degrees' E Che does not attempt to vindicate the sumptuous interment of

his parents,—he says 施由始親, not know-

ing what to say 大，low 1st tone 彼有

取爾 (=月) 也, with what follows, re-

quires to be supplemented by the reader —'The

child's falling into the well being thus from no

perverse intent, but the consequence of its help-

lessness, people will all try to save it, and the

丁矣。也。所以。出。出。而。相。出。畝。一。  
 矣。若。人。潤。澤。之。則。在。君。與。  
 也。若。人。潤。澤。之。則。在。君。與。  
 所以。別。野。人。也。此。其。人。略。  
 出。公。事。甲。然。後。敢。治。私。事。  
 出。八。家。皆。私。自。畝。同。養。公。  
 而。井。井。九。百。畝。其。中。爲。公。  
 相。扶。持。則。白。姓。親。睦。力。甲。  
 出。入。相。友。守。望。相。助。疾。病。  
 畝。死。徙。無。出。鄉。鄉。出。同。月。  
 一。出。力。一。畝。餘。人。一。力。

17 "Let the supernumerary males have their twenty five *mow*

18 "On occasions of death, or removal from one dwelling to another, there will be no quitting the district. In the fields of a district, those who belong to the same nine squares render all friendly offices to one another in their going out and coming in, and one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

19 "A square *le* covers nine squares of land, which nine squares contain nine hundred *mow*. The central square is the public field, and eight families, each having its private hundred *mow*, cultivate in common the public field. And not till the public work is finished, may they presume to attend to their private affairs. This is the way by which the country men are distinguished from those of a superior grade.

20 "Those are the great outlines of the system. Happily to modify and adapt it depends on the prince and you."

ply the means of sacrifice, I translate it by the holy field. It was in addition to the hereditary salary mentioned in par 8.

17 A family was supposed to embrace the grandfather and grandmother the husband, wife, and children, the husband being the grandparents' eldest son. The extra fields were for other sons whom they might have, and were given to them when they were sixteen. When they married and became heads of families themselves, they received the regular allotment for a family. This is Choo He's account of this paragraph.

18 The moral benefits flowing from the nine-squares division of the land. On occasions of death,

i.e., in burying.

19 Under the Chow dynasty 100 *pu* or paces made a *mo* a length, but the exact amount of the pace can hardly be ascertained. Many contend that the 50 *mow* of Hea, the 70 of Yin, and the 100 of Chow were actually of the same dimensions. 發—low 3d tone so spoken always, when the subject is the support of a superior by an inferior.

20. 若夫 (low 1st tone),—至於 潤澤 the softening and moistening to the modifying and adapting.

曰命之矣。無然爲聞。夾子夾子。徐子以告。必有道矣。掩其親。亦人之孝。是也。則孝之誠。掩。

their hearts affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule."

5 The disciple Sen informed E of what Mencius had said. E was thoughtful for a short time, and then said, "He has instructed me."

but what follows contains a proof of what is said before—**曰心云云反藟**, —'overturned baskets and shovels,' i.e., of earth **藟**,—read *lo* (not *lu*, as enjoined in the tonal notes in most edd. of Mencius) low 1st tone. The meaning of **藟** is obscure, that of a spade or shovel (wooden, of course) is given, however, to it. The conclusion of the argument is this, that what affection prompted in the first case, was prompted similarly in its more sumptuous exhibition in the progress of civilization. If any interment was right, a handsome one must be right also. 5 **無然**, in the dict., is explained, as 'the appearance of being surprised.' In Ana XVIII vi 4, Choo He explains the phrase by **悵然**, 'vexed-like.' I have there translated—'with a sigh' **命** **之** **之** is again the speaker's name **命** is in the sense of **教**, 'to instruct.'

5 **無然**, in the dict., is explained, as 'the appearance of being surprised.' In Ana XVIII vi 4, Choo He explains the phrase by **悵然**, 'vexed-like.' I have there translated—'with a sigh' **命** **之** **之** is again the speaker's name **命** is in the sense of **教**, 'to instruct.'

而自宋之滕，聞君行聖人之政，是亦聖人也，願爲聖人氓。陳相見許行之言，曰：滕君，則誠賢君也。雖然，太閭道也，賢者與民並耕而食，饗殮而治。今也，滕有倉廩府庫，則是厲民而以自養也，忠得賢了，了，了，必

their backs, came from Sung to T'ang, saying, "We have heard that you, Prince, are putting into practice the government of the *ancient sages, shouting that you are likewise a sage. We wish to become the subjects of a sage."*

3 When Ch'in Seang saw Heu Hing, he was greatly pleased with him, and, abandoning entirely whatever he had learned, became his disciple. Having an interview with Mencius, he related to him *with approbation* the words of Heu Hing to the following effect — "The prince of T'ang is indeed a worthy prince. He has not yet heard, however, the *real doctrines of antiquity*. Now, wise and able princes should cultivate the ground equally and along with their people, and eat *the fruit of their labour*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of T'ang* has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself — How can he be deemed a *real* worthy prince?"

4 Mencius said, "I suppose that Heu Hing sows grain and eats

them. 2. Of the individuals mentioned here, we know nothing more than can be gathered from this chapter. The 糗 or share, as originally made by Shin-nung was of wood. In Mencius time, it had come to be made of iron; see par 4 之滕之 as above.

3. 道許行之言 — 道 is the verb, 稱述 賢者 — as in I. Pt. I. II. 1 養殮 denote the morning

and evening meals, but must be taken here as verb, signifying the preparation of those meals.

If 倉 and 原 are to be distinguished, the latter is a granary for rice, the former for other grain. 養 low 8d tone. The object of Heu Hing in these remarks would be to invalidate Mencius doctrine given in the last chap., par 14 that the ruler must be supported by the country men.

4. Observe the force of 必乎,

上不忘喪其元。孔  
子奚取焉。取非其  
招不往也。如不待  
其招而往。何哉。三節  
夫枉尺而直尋者。  
以利言也。如以利  
則朴等直。尺而利  
亦可爲與。四節昔者趙  
簡子使王良與嬖  
奚也。終日而不獲

reference to this incident, Confucius said, 'The determined officer never forgets that his end may be in a ditch or a stream, the brave officer never forgets that he may lose his head' What was it in the forester that Confucius thus approved? He approved his not going to the duke, when summoned by the article which was not appropriate to him. If one go to see the princes without waiting to be invited, what can be thought of him?

3 "Moreover, that sentence, 'By bending only one cubit, you make eight cubits straight,' is spoken with reference to the gain that may be got. If gain be the object, then, if it can be got by bending eight cubits to make one cubit straight, may we likewise do that?

4 "Formerly, the officer Chaou Keen made Wang Leang act as charioteer for his favourite He, when, in the course of a whole day,

ters to collect around. There the charges are the 'hills,' and 'marshes,' and here, acc to Chmon K'e and Choo He, they were the preserves and parks. In those times, the various officers had their several tokens, which the prince's messenger bore when he was sent to call any of them. A forester's token was a fur cap, and the one in the text would not answer to a summons with a flag. See the incident in the 左傳, 昭公二十一年, where the details however, and Confucius' judgment on it, are different. It is there said — 'The prince of T'ze w is hunting in P'ei and summoned the forester with a bow. As the forester did not come, the prince had him seized, when he excused himself saying, In the huntings of former princes, 人夫 have been summoned with a banner, 一, with a bow, and the forester with a fur cap. As I did not see the fur cap, I did not venture to approach. The duke on this dismissed the man. Chung-ne said, He observed the law of his office, rather than the ordinary rule of answering the summons. Superior men will approve of his act.' 田, — used for 畋 or 佃. The observations which must be taken as made by Con-

fucius are found nowhere else 元, — here = 首, 'the head' 不忘 is a difficult phrase in the connection. I have made the best of it I could. The first 其招 is plain enough — the summons appropriate to him, i.e., to a forester. We cannot lay so much stress, however, on the 其 in the same phrase in the last sentence, the subject of the chapter being the question of Mencius' waiting on the princes without being called by them at all. 3 目大 (low 1st tone) is more forcible and argumentative than 目 alone. 如以利 = 如以計利爲心. The question in 亦可爲與 is an appeal to Tae's own sense of what was right. Admit what he asked in par 1, any amount of evil might be done that good might come. Was he prepared to allow that? 4 Chaou Keen (簡 was the posthumous epithet. His name was 鞅, Yang) was a noble of T'sin, in the times of Confucius, and Wang Leang was his charioteer, famous for his skill. Leang

計了何不爲陶冶，舍皆取諸  
 其宮中而用之，何爲紛紛然  
 與白！交易，何計了之不憚  
 煩。曰：白！之事，固不可耕，目  
 爲也。然則治人卜，獨可耕，目  
 爲與，有人人之事，有小人  
 事，曰：人之身，而白！之所  
 爲備，如必自爲而後用之，是  
 率人卜而路也。故曰：或勞心，  
 或勞力，勞心者，治人，勞力者

such a thing be supposed? And moreover, why does not Hsien act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?" *Ch'in Seang* replied, "The business of the handicraftsman can by no means be carried on along with the business of husbandry."

6 *Mencius resumed*, "Then, is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *what ever articles he can require* are ready to his hand, being produced by the various handicraftsmen—if he must first make them for his own use, this way of doing would keep the whole empire running about upon the roads. Hence, there is the saying, 'Some labour with their minds, and some labour with their strength. Those who labour with their minds govern others, those who labour with their

self. The only difficulty is with the 且 which here—but. The two preceding sentences are Mencius' affirmations, and he proceeds—But Hsien Hsing denies this. Why then does he not himself play the potter and founder &c? 6. In 一人之身而百工之所作備 the construction is not easy. The correct meaning seems to be that given in the translation.

Some take 備 in the sense of are all required, which would make the construction simpler—for a single person even, all the productions of the handicraftsmen are necessary. So, in the paraphrase of the 日講—Reckoning in the case of a single individual, for his clothes, his food, and his dwelling place, the productions of the various workers must all be completed.

御者<sup>五</sup>且羞與射者比。比而得禽獸，雖若丘陵，弗爲也。如枉道而從彼，何也？且了過矣。枉已者，未有能直人者也。

景春曰：公孫衍、張儀，不誠大丈夫哉？一怒而諸侯懼，安居而天下熄<sup>二</sup>。孟子曰：是焉得爲大丈夫乎？天下之不學禮樂，自人之冠也。父

5 "Thus this charioteer even was ashamed to bend improperly to the will of *such an* archer. Though, by bending to it, they would have caught birds and animals enow to form a hill, he would not do so. If I were to bend my principles and follow those *princes*, of what kind would my conduct be? And you are wrong. Never has a man who has bent himself been able to make others straight."

CHAPTER II 1 King Ch'un said to Mencius, "Are not Kung-sun Yen and Chang E really great men? Let them once be angry, and all the princes are afraid. Let them live quietly, and the flames of trouble are extinguished throughout the empire."

2 Mencius said, "How can such men be great men? Have you not read the *Ritual Usages*? 'At the capping of a young man, his

the sense of 'to flatter' 丘陵,—to be taken together, 'a mound,' 'a hill.' The 彼,—that, or those, referring to 諸侯 in par 1. We must supply *I*, as the nominative to 枉. The concluding remark is just, but hardly consistent with the allowances for their personal misconduct which Mencius was prepared to make to the princes.

CH 2 MENCIUS' CONCEPTION OF THE GREAT MAN 1 King Ch'un was a man of Mencius' days, 'a practiser of the art of up-and-across' (爲縱橫之術者), i.e., one who plumed himself on his versatility. Kung-sun Yen and Chang E were also men of that age, natives of Wei (魏), and among the most celebrated of the ambitious scholars, who went from State to

State, seeking employment, and embroiling the princes. See the 'Historical Records,' Book C, 列傳 ch x 又大,—see Pt I 14. The phrase is used, however, in the next par, for 'a grown up youth.' 熄 has the opposite meanings of 'feeding a fire,' and 'extinguishing a fire.' The latter is its meaning here. 2 是,—referring to Yen and E with what is said about them above. 焉,—the interrogative, up 1st tone. The 'Rites,' or 'Book of Rites,' to which Mencius here chiefly refers, is not the compilation now received among the higher classes, under the name of the *Le Ke*, but the *Le E* (禮儀). He throws various passages together, and, according to his wont, is not careful to quote correctly.

諸海、決汝漢、排淮泗、而  
 汴之江、然後中國可得  
 而食也。當是時也，禹入  
 年於外，過其門而不  
 入。雖欲耕得乎？<sup>八</sup>後稷教  
 民稼穡，樹藝<sup>五</sup>穀，<sup>三</sup>穀  
 熟而民人自<sup>有</sup>人之有道  
 也。飽食煖衣，逸居而無  
 教，則近於禽獸。聖人有  
 憂之，使契爲司徒，教以

opened a vent also for the Joo and Han, and regulated the course of the Hwne and Sze, so that they all flowed into the Kiang. When this was done, it became possible for the people of the Middle King down to cultivate the ground and get food for themselves. During that time, Yu was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

8 "The Minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence. Now men possess a moral nature, but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage Shun, and he appointed Scö to be the Minister of instruction, to teach the relations of humanity—how, between father and son, there should be affection, between

橫—low 3d tone, disobedient, unreasonable.

五穀 the five kinds of grains, are 稻 黍

稷 麥, and 菽 paddy millet, panicle millet, wheat, and pulse, but each of these terms must be taken as comprehending several varieties under it. 中國 in opposition to 天

下 is the portion of country which was first settled, and regarded as a centre to all surrounding territories. 堯獨憂之—the 獨

seems to refer to Yao's position as emperor in which it belonged to him to feel this anxiety. For the labours of Shun, Yü and Yu, see the Shoo-king, Parts I, II, III. 濟—up. 2d tone.

澤—read Tsh. The nine streams all belonged to the Ho, or Yellow river. By them Yu led off a portion of its vast surging waters. The Kiang is the Yang tze. Choo lie observes that of the rivers mentioned as being led into the Kiang only the Han flows into that stream, while the Hwne receives the Joo and the Sze, and makes a direct course to the sea. He supposes an error on the part of the compiler of Mencius' words. 8

How tsh, now received as a proper name, is properly the official title of Shun's Minister of agriculture, K'e (稷). 契, (read Sze) was the name of his Minister of instruction. For these men and their works, see the Shoo-king, Pt. II.

藝—used synonymously with 莪—種 to



諸侯之失國家也。禮曰：諸侯耕助以俱粢盛。曰：無君則弔，不以急乎。月無君則弔。質公明儀曰：古之人，皇皇如也，出疆必載。曰：孔子三月無君，則皇皇如也。子平。孟子曰：古之君，周霄問曰：古之君，

CHAPTER III. 1 Chow Seaou asked *Mencius* saying, "Did superior men of old time take office?" *Mencius* replied, "They did. The Record says, 'If Confucius was three months without *being employed by some sovereign*, he looked anxious and unhappy. When he passed from the boundary of a State, he was sure to carry with him his proper gift of introduction.' Kung-ming E said, 'Among the ancients, if an officer was three months unemployed by a sovereign, he was condoled with.'"

2. *Seaou* said, "Did not this condoling, on being three months unemployed by a sovereign, show a too great urgency?"

3. *Mencius* answered, "The loss of his place to an officer is like the loss of his kingdom to a prince. It is said in the Book of Rites, 'A prince ploughs himself, and is assisted *by the people*, to supply

ple, and pursues them along with them' 此之謂，—'this is what is called'

CH 3 OFFICE IS TO BE EAGERLY DESIRED, AND YET IT MAY NOT BE SOUGHT BUT BY ITS PROPER PATH. It will be seen that the questioner of *Mencius* in this chapter, a man of Wei, and one of the wandering scholars of the time, wished to condemn the philosopher for the dignity of reserve which he maintained in his intercourse with the various princes. *Mencius* does not evade any of his questions, and very satisfactorily vindicates himself. 1 傳，—low

3d tone, the 'Record,' whatever it was, it is now lost. 無君，—'without a sovereign,' i.e., without office. 皇皇如 is 'the appearance of one who is seeking for something and can't find it.' It is appropriate to a mourner in the first stages of grief after bereavement. 質，—

read *che*, up 3d tone, synonymous with 質. Every person waiting on another, a superior

—was supposed to pave his way by some introductory gift, and each official rank had its proper article to be used for that purpose by all belonging to it. See the *Le-ke*, I. Pt. II in 18. Confucius carried this with him, that he might not lose any opportunity of getting to be in office again. Kung-ming E, we are told by Chao K'e, was 'a worthy,' but of what time and what state, we do not know. An individual of the same surname is mentioned, Ana XIV xiv. Juhen translates 不弔 incor-

rectly by—'tunc in luctu erant.' The paraphrase of the 曰弔 says—'Then people all came to condole with and to comfort them.' 2 以 is to be taken as synonymous with 弔.

3 國家，—the State, embracing the families of the nobles. In his quotations from the *Le Ke*, *Mencius* combines and adapts to his purpose, with more, however, than his usual freedom, different passages. See Bk XXIV, n. 5, and Bk XXIV, n. 5, Chao K'e, to

之不易爲已憂者，農人也。<sup>十</sup>分人以財，謂之忠；教人以善，謂之忠。爲人卜得人者，謂之仁，是故以人卜與人易，爲人卜得人難。<sup>十二</sup>孔子曰：人哉！克之爲君，惟人爲人，惟克則之，蕩蕩乎，民無能名焉。君哉！舜也，巍巍乎，有大卜而不與焉。克舜之治人卜，豈無所用其心哉？亦不用於耕耳。吾聞用夏變夷者，未聞變於夷者也。陳

10 "The imparting by a man to others of his wealth, is called 'a kindness.' The teaching others what is good is called 'the exercise of fidelity.' The finding a man who shall benefit the empire, is called 'benevolence.' Hence to give the empire to another man would be easy, to find a man who shall benefit the empire is difficult.

11 "Confucius said, 'Great indeed was Yaou as a sovereign. It is only heaven that is great, and only Yaou corresponded to it. How vast was his virtue.' The people could find no name for it. Princely indeed was Shun! How majestic was he, having possession of the empire, and yet seeming as if it were nothing to him! In their governing the empire, were there no subjects on which Yaou and Shun employed their minds? There were subjects, only they did not employ their minds on the cultivation of the ground.

12 "I have heard of men using the doctrines of our great land to change barbarians, but I have never yet heard of any being changed

10. 爲—low 3d tone, on behalf of—who shall benefit. 易—read as above, but meaning easy. The difficulty spoken of arises from this, that to find the man in question requires the finder to go out of himself, is beyond what is in his own power. The reader must bear in mind that 仁 is the name for the highest

virtue, the combination of all possible virtues. Comp. Ana. VI. xxviii. 11 See Con. Ana. VIII. xviii. and xix., which two chapters Mencius blends together with omissions and alterations. Observe the force of 亦 in the last clause. There were subjects, on which they employed their minds, but still, &c.

12. 夏 and 夷—used as in Con. Ana. III.

耜。曰：晉國亦仕國也。太嘗聞  
 仕如此其急，仕如此其急也。君  
 子之難仕何也？曰：丈夫生而願  
 爲之有家，女子生而願爲之有  
 家，父母之心，人皆有之，不待父  
 母之命，媒妁之言，鑽穴隙相窺，  
 踰牆相從，則父母國人皆賤之。  
 古之人，未嘗不欲仕也，又惡不  
 由其道，不由其道而往者，與鑽  
 穴隙之類也。

6 *Seau* pursued, "The kingdom of Tsin is one, as well as others, of official employments, but I have not heard of any being thus earnest about being in office. If there should be this urgency about being in office, why does a superior man make any difficulty about the taking it?" *Mencius* answered, "When a son is born, what is desired for him is that he may have a wife, when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all men. If the young people, without waiting for the orders of their parents, and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them. The ancients did indeed always desire to be in office, but they also hated being so by any improper way. To go to get office by an improper way is of a class with young people's boring holes."

kingdom of Tsin,—see I Pt I v 1 君了之  
 難仕,—by the 君了 *Seau* evidently in-  
 tends *Mencius* himself, who, however, does not  
 notice the insinuation 丈夫 and 女了,—  
 here simply 'a son,' 'a daughter' 爲, low 3d  
 tone. A man marrying is said 有家, 'to have  
 an apartment,' and a woman marrying, 有家,

'to have a family,' or 'home' 媒妁之言,  
 —see the *Chow Le*, XIV vii, the *She-king*, I  
 viii Ode VI st 6. The law of marriage here  
 referred to by *Mencius* still obtains, and seems  
 to have been the rule of the Chinese race from  
 time immemorial 相從,—從=就 忘,  
 —up 3d tone, the verb 而往,—往=往  
 見諸侯

所事孔子事之，疆曾子、曾子、  
不可，江漢以濯之，秋陽以暴之，  
皜皜乎，不可尚口。今也，南蠻、  
貊之人，非先王之道，倍之之  
師而學之，亦異於曾子矣。吾聞  
出於幽谷，遷于喬木者，未聞不  
喬木而入於幽谷者。魯頌曰：戎  
狄是膺，荆舒是懲。周公方且膺  
之，子是之學，亦爲不善變矣。從

the same observances which they had rendered to Confucius. They tried to force the disciple Tsang to join with them, but he said, 'This may not be done. What has been washed in the waters of the Keang and Han, and bleached in the autumn sun — how glistening is it! Nothing can be added to it.

14 "Now here is this shrike-tongued barbarian of the south, whose doctrines are not those of the ancient kings. You turn away from your master and become his disciple. Your conduct is different indeed from that of the philosopher Tsang.

15 "I have heard of birds leaving dark valleys to remove to lofty trees, but I have not heard of their descending from lofty trees to enter into dark valleys.

16 "In the Praise-songs of Loo it is said,  
'He smote the barbarians of the west and the north,  
He punished King and Sen  
Thus Chow kung would be sure to smite them, and you become  
their disciple again, it appears that your change is not good."

tone. 暴 — low 4th tone, *pek*. 皜 — read *kwow*,  
low 2d tone, or *kwow*, up 2d. 尚 — 加 Comp.  
無以尚之 Ana. IV vii. 1 14. 鵙 —  
the shrike or butcher bird, a strong epithet of  
contempt or dislike as applied to Hsü Hing

倍 — as above. 15 下 — used as a verb, low  
3d tone. 18. See the Book of Poetry IV II.  
Ode IV st. 8. The two clauses quoted refer to the  
achievements of the duke Hsü. Mencius uses  
them as if they expressed the approbation of his  
ancestor Chow kung 17 賈 — read *lea*,

得食於子，於此有人焉，入  
則孝，出則弟，守先王之道，  
以待後之學者，而不得食  
於子，子何尊梓匠輪輿而  
輕爲仁義者哉？四節梓匠輪  
輿，其志將以求食也；君子  
之爲道也，其志亦將以求  
食與？曰：子何以其志爲哉？  
其有功於子，可食而食之  
矣。且子食志乎？食功乎？曰：

women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here now is a man, who, at home, is filial, and abroad, respectful to his elders, who watches over the principles of the ancient kings, awaiting *the rise of* future learners and yet you will refuse to support him. How is it that you give honour to the carpenter and carriage-wright, and slight him who practises benevolence and righteousness?"

4 *Pang Käng* said, "The aim of the carpenter and carriage-wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?" "What have you to do," returned *Mencius*, "with his purpose? He is of service to you. He deserves to be supported, and should be supported. And *let me ask*, Do you remunerate a man's intention, or do you remunerate his service?" *To this Käng* replied, "I remunerate his intention."

eousness transmitted by the ancient kings, so that they do not get obscured or obstructed by perverse discourses, but hereby await future learners, and secure their having matter of instruction and models of imitation, whereby they may enter into truth and right. Thus he continues the past and opens the way for the future, and does service to the world' 以待, then, = 'for the benefit of'. The 梓 and 匠 are both workers in wood, the 梓人's work being in smaller things, such as vessels,

and articles of furniture, and the 匠人's in large, such as building houses, &c. The 輪人 made the wheels and also the cover of a carriage, the 輿人 the other parts. 4 Observe how appropriately 將, expressive of futurity or object, follows 志. 可食而食之, here 食 and the three that follow, are read as in 簞食, but with a different meaning being = to feed (active or passive), 'to give

國家。墨者夷之，因徐辟而求見孟子。孟子曰：「吾固願見，今吾尚病。」病愈，我日往見，夷之不來。他日又求見，孟子曰：「吾今則可以見矣。」孟子曰：「則道不見我，且自矣。」不直，則道不見我，且自之。吾聞夷之墨者，墨之治喪也，以薄爲其道也。夷之思以易卜，豈以爲非是。

CHAPTER V 1 The Mihist, E Che, sought, through Sen Peih, to see Mencius. Mencius said: 'I indeed wish to see him, but at present I am still unwell. When I am better, I will myself go and see him. E need not come here again.'

2 Next day, E Che again sought to see Mencius. Mencius said, 'To day I am able to see him. But if I do not correct his errors, the true principles will not be fully evident. Let me first correct him. I have heard that E is a Mihist. Now Mih considers that in the regulation of funeral matters a spare simplicity should be the rule. E thinks with *Mih's* doctrines to change the customs of the empire,—how does he regard them as if they were wrong, and not

than their quality and exposing more easily the absurdity of *Hsu's* proposition.

CH. 5 HOW MENCIUS CONVICTED A MINISTER OF HIS ERROR, THAT ALL MEN WERE TO BE LOVED EQUALLY WITHOUT DIFFERENCE OF DEGREE.

1 Mih, by name 瞿 (read *Tsü*), was a heresiarch between the times of Con and Men. His distinguishing principle was that of universal and equal love which he contended would remedy all the evils of society. See next part, *ch. ix et al.* (It has been contended lately however by the Rev. Joseph Edkins, that Mencius' account of Mih's views is unfair. See *Journal of the North-China Branch of the Royal Asiatic Society* No. II. Some of Mih's writings remain, and I hope to be able to procure a copy in time to give some notice of them in the *prolegomena*.)

徐辟 (read *Pei* or *Pei*) was a disciple of Mencius. The philosopher acc. to the opinion of Choo He was well enough, but feigned sick.

ness, and told E Che that he need not come again to see him to try his sincerity. It is to be understood that Che had intimated that he was dissatisfied with his Mihism, and Mencius would be gulled in his judgment of his really being so, by testing his desire to get an interview with him. It is difficult to express the force of the particle 且. Myself comes near it.

夷之不來 is Mencius' remark, and Chao He's is wrong when he carries it on to the next par. and construes—E in consequence did not then come, but another day &c. 2

他日 another day probably next day. The repetition of the application satisfied Mencius that Che was really anxious to be instructed. 直 Choo He says,—盡言以相正 to expound the truth fully to correct him. 不

之、又、不、以、祀、湯、又、使、人、問、  
 之、曰、何、爲、不、祀、曰、無、以、供、  
 粢、盛、也、湯、使、亭、衆、往、爲、之、  
 耕、若、弱、饋、食、葛、伯、率、其、民、  
 要、其、有、酒、食、黍、稻、者、奪、之、  
 不、授、者、殺、之、有、童子、以、黍、  
 肉、餉、殺、而、奪、之、昔、曰、葛、伯、  
 仇、餉、此、之、謂、也、<sup>〇三節</sup>爲、其、殺、是、  
 童子、而、征、之、四、海、之、內、皆、  
 曰、非、富、天、下、也、爲、匹、大、匹、

T'ang again sent messengers to ask him the same question as before, when he replied, 'I have no means of obtaining the *necessary* millet.' On this, T'ang sent the mass of the people of Pō to go and till the ground for him, while the old and feeble carried their food to them. The chief of Kō led his people to intercept those who were thus charged with wine, cooked rice, millet, and paddy, and took their stores from them, while they killed those who refused to give them up. There was a boy who had some millet and flesh for the labourers, who was thus slain and robbed. What is said in the Book of History, 'The chief of Kō behaved as an enemy to the provision-carriers,' has reference to this.

3 "Because of his murder of this boy, T'ang proceeded to punish him. All within the four seas said, 'It is not because he desires the riches of the empire, but to avenge a common man and woman.'

nan as the country of Kō, 117, that of Kwei-tih. Its site is said to have been distant from the site of the supposed capital of Kō only about 100 *le*, so that T'ang might easily render the services here mentioned to the 伯, chief or baron, of Kō. 無以供, —'no means of supplying,' i.e., of obtaining. 遺, low 3d tone, =饋. 粢盛, (low 1st tone),—see last ch. 爲之, —爲, low 3d tone. 饋食, —食, 1st tone, low 3d tone. 要, up 1st tone. We find it defined in the diet, by 'to meet with,' 'to extort,' which approximate to the meaning here.

酒食, —食, 1st tone above, low 3d tone. 書, —see the Shoo-king, IV 11 6.—In the 四書撫餘說 *in loc.*, 上厚齊 is quoted, to the effect that if Mencius had not been thus particular in explaining what is alluded to in the words of the Shoo-king, the interpretations of them would have been endless. But that in his time there were ancient books which could be appealed to. 3 爲, —low 3d tone. 匹, 大凡婦, —'common men and women,' see Ana XIV 11 3. The phrases are understood here, however, with a special application to the father and mother of the murdered boy. 4.

非亦了之罪也。目人  
之牛物也。使之  
而夷了。人故也。蓋  
上世嘗有不葬其親  
者。其親死。則舉而委  
之於壑。他日過之。狐  
狸食之。蠅蚋姑嘬之。  
其類有泚。晚而不視。  
人泚也。非爲人泚。  
心達於面目。蓋歸反

it is no crime in the infant. Moreover, Heaven gives birth to creatures in such a way that they have one root, and L makes them to have two roots. This is the cause of his error.

4 "And, in the most ancient times, there were some who did not inter their parents. When their parents died, they took them up and threw them into some water-channel. Afterwards, when passing by them, they saw foxes and wild-cats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions of

people, liable to offend in ignorance, are to be dealt with in the same way;—to be instructed and watched over. This is all that we can find in the words which he quotes. Chao Hsue makes 彼 refer to F Che:—he only takes a part of the meaning. He loses the scope of the whole, and clings to the word infant. This is ingenious, but does not seem sound. The one root is the parents (and the seed in reference to inanimate things, but the subject is all about men, and hence the 備旨 says that 物 is to be taken as—人), to whom therefore should be given a peculiar affection. With saying that other men should be loved as much, and in the same way as parents, made two roots. The 故 is quite enigm. but it is explained as I have done.

4 蓋 not exactly for but as a more general continuative. Julien translates the first clause:—*Porro in superiorem aetatem nonnulli erant qui sepelirent suos parentes*, and he blames Noel for rendering—*quidam filii parentes suos tantum non sepeliebant*. Mencius, he says, is treating of all men, and not of some only. I cannot, however, get over the 者 which would seem to require the rendering

given by Noel. Reference is made indeed to the highest antiquity (上世), when the sages had not yet delivered their rules of ceremonies, but from the clause 非爲人泚, we may infer that even then all were not equally unservant of what was proper. 過—up, lat. too. The passing by is not to be taken as fortuitous. Their natural sollicitudo brought them to see how it was with the bodies. The 狐 is the fox. 狸 or 狸 is a name given to diff. animals. We have the 貓狸 or 'wild cat'; the 風狸 which appears to be the 'raccoon'; and others. 姑 says Choo He has no meaning, but is a drawl between the words before and after it. Some would take it for 蜩 a kind of cricket. 非爲人泚—comp. 非所以要譽云云 II. Pt. I. vi. 3. 中心—their middle heart, the very centre of their being. 蓋歸, —蓋= and forthwith,



焉。欲以爲君，齊楚雖大，何畏  
 四海之內，皆舉首而望之。  
 不行王政，<sup>七節</sup>爾苟行王政，  
 殘殺伐用張，<sup>六節</sup>湯有光。  
 我武惟揚，<sup>六節</sup>侵之，<sup>六節</sup>則取  
 中，取其殘而<sup>六節</sup>矣。太誓曰，  
 迎其小人，救民於水火之  
 君了，實玄黃，<sup>六節</sup>匪以迎其  
 君了，其小人簞食壺漿，以

their black and yellow silks, saying 'From henceforth we shall serve the sovereign of *our dynasty of Chow*, that we may be made happy by him' So they joined themselves, as subjects, to the great city of Chow. Thus, the men of station of *Shang* took baskets full of black and yellow silks to meet the men of station of *Chow*, and the lower classes of the one met those of the other, with baskets of rice and vessels of congee. *Woo* saved the people from the midst of fire and water, seizing only their oppressors, and destroying them."

6. "In the Great Declaration it is said, 'My power shall be put forth, and invading the territories of *Shang*, I will seize the oppressor. I will put him to death to punish him—so shall the greatness of my work appear, more glorious than that of T'ang.'

7. "*Sung* is not, as you say, practising *true* royal government, and so forth. If it were practising royal government, all within the four seas would be lifting up their heads, and looking for *its prince*, wishing to have him for their sovereign. Great as Ts'e and Ts'oo are, what would there be to fear from them?"

compared to Heaven and Earth, overshadowing and sustaining all things in order to nourish men' 紹 (we have 紹 in the Shoo-king),—'to continue' We must understand a 'saying,' and bring out the meaning of 紹 thus—'Formerly we served Shang, and now we continue to serve, but our service is to Chow' 人，邑，周，—lit, 'great city (or citied) Chow, is an irregular phrase From

其君了 to the end, Mencius explains the meaning of the Shoo-king. 6 This quotation from the Shoo-king, V 1 Sect II 8, is to illustrate the last clause of the preceding par 7 六爾—see Confucius Ana VII xviii 六, however, does not here simply act as a particle closing the sentence, but also refers to the whole of Wan Chang's statement at the commencement of the conversation.

## BOOK III

## T'ING W'AN KUNG PART II

滕文公章句卜  
陳代曰不見諸  
侯宜若小然今  
見之大則以干小  
則以霸目心曰枉  
尺而直尋宜若可  
爲也孟子曰昔齊  
景公田招虞人以  
旌不至將殺之心  
不忘在溝壑勇

CHAPTER I 1 Ch'in Tse said to Mencius, "In not going to wait upon any of the princes, you seem to me to be standing on a small point. If now you were once to wait upon them, the result might be so great that you would make one of them emperor, or, if smaller, that you would make one of them chief of all the other princes. Moreover the History says 'By banding *only* one enbit, you make eight enbits straight. It appears to me like a thing which might be done."

2 Mencius said "Formerly, the duke king of Ts'e, once when he was hunting, called his forester to him by a flag. The forester would not come, and the duke was going to kill him. With

CIL 1 How Mencius DEFENDED THE DIG-  
NITY OF REARER BY WHICH HE REGULATE HIS  
INTERCOURSE WITH THE PRINCES OF HIS TIME.  
T understand the chapter it must I come in  
mind, that there were many wandering scholars  
in the days of Mencius, men who went from  
court to court, recommending themselves to the  
various princes, and trying to influence the  
course of events by their counsels. They would  
stoop for place and employment. Not so with  
our philosopher. He required that there should  
be shown to himself a portion of the respect  
which was due to the principles of which he  
was the expounder. 1 Ch'in Tse was one  
of Mencius disciples. 不見-不往見

宜若小然 = in reason is as if it were  
small like 大 is said to be 大用 If you

were greatly employed, and 小-小用 It  
is better to take these terms as in the transla-  
tion. The clauses must be expanded—大則  
以其君工 小則以其君霸  
王—how sd t me 莽—see Pt. I ll. 3. The  
thing it at might be done is Mencius going to  
wait on the princes. 2. The 虞人 was an

officer as old as the time of Shun, who appoints  
111 (狩), Shoo-king II l 22, saying that he  
could rightly superintend th birds and beasts  
of the fields and trees on his hills, and in his  
forests. In the Chow Le XVII xl, we have  
an account of the office where it appears, that,  
on occasion of a great hunting the forester had  
to clear the paths, and set up flags for the hunt.

於上所著長幼卑尊皆  
薛居州也。王誰與爲不  
善。在王所者長幼卑尊  
皆非薛居州也。王誰與  
爲善。薛居州獨如宋  
上何。  
公孫止問曰不見諸  
侯何義。孟子曰古者不  
爲臣不見。段干木踰垣  
而辟之。泄柳閉門而不

low, were Seē Keu-chows, whom would the king have to do evil with? And suppose that all in attendance on the king, old and young, high and low, are not Seē Keu-chows, whom will the king have to do good with? What can one Seē Keu-chow do alone for the king of Sung?"

CHAPTER VII 1 Kung-sun Chow asked Mencius, saying, "What is the point of righteousness involved in your not going to see the princes?" Mencius replied, "Among the ancients, if one had not been a minister in a State, he did not go to see the sovereign."

2 "Twan Kan-muh leaped over his wall to avoid the prince. Seē Lew shut his door, and would not admit the prince. These two, however, carried their scrupulosity to excess. When a prince is urgent, it is not improper to see him.

minister of Sung, a descendant of one of the princes of Seē, whose family had adopted the name of their original State as their surname. In the 萬姓通譜 we read — 'The Puh-shung said to Seē Keu-chow, *It is only the virtuous scholar (善士) who can set forth what is virtuous, and shut up the way of what is corrupt. You are a scholar of virtue, cannot you make the king virtuous?*' But this and what follows was probably constructed from Mencius' remark, and so I prefer to take 謂 as 'supposed,' 'believed,' not 'said.' 長, — up 2d tone 居於王所, — 'to dwell in the king's place,' i.e., to be about him.

CH 7 MENCIUS DEFENDS HIS NOT GOING TO SEE THE PRINCES BY THE EXAMPLE AND MAXIMS OF THE ANCIENTS 2 何義 is not simply — 'what is the meaning?' but 'what is the

rightness?' Mencius, however, does not state distinctly the principle of the thing, but appeals to prescription and precedent.

不爲臣 = 不爲臣, or 不仕於其國. In the Con Ana XIV 卷四, we have an example of how Confucius, not then actually in office, but having been so, went to see the duke of Loo.

2 Twan Kan-muh was a scholar of Wei (魏), who refused to see the prince Wān (文). Wān was the posthumous title of 斯, BC 426—386. In the 'Historical Records,' it is mentioned that he received the writings of Tsze-hea, and never drove past Kan-muh's house, without bowing forward to the front-bar of his carriage. 辟 = 避, low 3d tone. 之 refers to the prince Wān. Seē Lew was a scholar of Loo, who refused to admit (內 = 納) the

禽、嬖奚反、命曰、人下之。  
 賤一也、或以告一良、良曰、  
 請復之、疆而後可、朝而  
 獲一禽、嬖奚反、命曰、人下  
 之良一也、簡了曰、我使掌  
 與女乘、謂一良、良不可、曰、  
 吾爲之範、我馳驅、終日不  
 獲、爲之詭遇、朝而獲  
 一詩、六、不失其馳、舍欠如  
 破、我不贊與小人乘、請辭。

they did not get a single bird. The favourite He reported this result, saying, 'He is the poorest charioteer in the world.' Some one told this to Wang Leang, who said, 'I beg leave to try again.' By dint of pressing, this was accorded to him, when in one morning they got ten birds. The favourite, reporting this result, said, 'He is the best charioteer in the world.' Heên said, 'I will make him always drive your carriage for you. When he told Wang Leang so, however, Leang refused, saying, 'I drove for him, strictly observing the proper rules for driving, and in the whole day he did not get one bird. I drove for him so as deceitfully to intercept the birds, and in one morning he got ten. It is said in the Book of Poetry,

*There is no failure in the management of their horses,*

*The arrows are discharged surely, like the blows of an axe.*

I am not accustomed to drive for a mean man. I beg leave to decline the office.'

appears in the histories of the time—the 左  
 傳 and 國語 by diff. names. He is called  
 郵無恤 郵無正 郵良 as well as  
 王良. See the 四書 樞餘說 in loc.  
 與—爲, for and 乘 (low 3d tone), a car-  
 riage, is used as a verb, 'to drive a carriage. 反  
 命—See Pt I. li. 3. It is a phrase of form 工  
 —a mechanic, an artist; here—a charioteer.  
 請復 (low 3d tone) 之—I beg to again it.  
 疆—low 3d tone. 筆與女 (—汝) 乘

—to manage the chariot-driving for you. It is  
 not common in Chinese to separate, as here,  
 the verb and its object. 良不可 Leang  
 might not, i.e., might not be induced to take  
 the office. 吾爲 (low 3d tone) 之範我  
 馳驅 I for him *kn-ed* my racing my horses  
 and whipping them. 詩云—see the She  
 king II. III. Ode V at 6. Literally the two lines  
 are 'They err not in the galloping; they let go  
 the arrows, as if rending. 舍—upper 3d tone,  
 貫—used for 慣 5 比—low 3d tone, in

之所養，可知已矣。  
一節 戴盈之曰：什一，去關市  
 之征，今茲未能，請輕之，以  
 待來年，然後已。何如？  
二節 孟子曰：今有人，曰：攘其鄰之雞，  
 者，或告之曰：是非君子之  
 道，曰：請損之。月攘一雞，以  
 待來年，然後已。如知其非  
 義，速已，久，何待來年？  
一節 公都子曰：外人皆稱大

CHAPTER VIII 1 Tae Ying-che said to Mencius, "I am not able at present and immediately to do with the levying of a tithe *only*, and abolishing the duties charged at the passes and in the markets. With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?"

2 Mencius said, "Here is a man, who every day appropriates some of his neighbour's strayed fowls. Some one says to him, 'Such is not the way of a good man,' and he replies, 'With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice.'"

3 "If you know that the thing is unrighteous, then use all dispatch in putting an end to it. why wait till next year?"

CHAPTER IX 1 The disciple Kung-too said to Mencius, "Master, the people beyond *our school* all speak of you as being fond of

CH 8 WHAT IS WRONG SHOULD BE PUT AN END TO AT ONCE, WITHOUT RESERVE AND WITHOUT DELAY

1 Tae Ying-che was a great officer of Sung, supposed by some to be the same with Tae Puh-shung, ch. VI. Mencius had no doubt been talking with him on the points indicated, see I Pt II v 3, II Pt I v 3, III Pt I iii. 請, here and below, is simply the speaker's polite way of indicating his resolution.

2 攘, —here as in Con. Ana. XIII xviii 君了, —here, = 'a good man' 損之, 'diminish it,' i.e., the amount of his captures

3 斯 is used adverbially, = 'at once'

已, in all the paragraphs is the verb = 'have done with it,' 'put an end to it'

CH 9 MENCIUS DEFENDS HIMSELF AGAINST THE CHARGE OF BEING FOND OF DISPUTING. WHAT LED TO HIS APPEARING TO BE SO WAS THE NECESSITY OF THE TIME. Comp II Pt I ii. Mencius would appear from this chapter to have believed that the mantle of Confucius had fallen upon him, and that his position was that of a sage, on whom it devolved to live and labour for the world.

1 外人, —'outside men,' i.e., people in general, all beyond his school, as the representative of orthodoxy in the empire

命之女子之嫁也，可命之往送之門，戒之曰：往之女家，必敬必戒，無違人之命。順爲止者，婦之道也。居人卜之，廣居；人卜之，止位；行人卜之，人道；得志，與民由之，不得志，獨行其道。富貴不能淫，貧賤不能移，威武不能屈，此之謂人也。

father admonishes him. At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words, *You are going to your home. You must be respectful, you must be careful. Do not disobey your husband. Thus, to look upon compliance as their correct course is the rule for women.*

3 "To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world when he obtains his desire *for office*, to practise his principles for the good of the people, and when that desire is disappointed, to practise them alone, to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend —these characteristics constitute the great man."

In the *Le E*, not only does her mother admonish the bride, but her father also, and his counsellors, and all to the effect that she is to be obedient, though the husband (here called 夫子) is not expressly mentioned. See the 儀禮註疏, Bk. 11, pp. 49-50. For the ceremonies of capping, see the same, Bk. I. In 送之門, and, more especially in 往之女家, the 之 joins the verbs and nouns, as if it were to, or the verb, —往. 妾婦 are to be taken together, — a concubine-woman. Mencius uses the term 妾

in his contempt for Yen and E, who, with all their bluster, only pondered to the passions of the princes. Obedience is the rule for all women, and specially so for secondary wives.

3. The wide house of the world is benevolence or love, the chief and home of all the virtues; the correct seat is propriety; and the great path is rightness. 與民由之 (the 之 refers to the virtues so metaphorically indicated). — walks according to them, along with the people. The paraphrase in the 日講 says — Getting his desire, and being employed in the world, he comes forth, and carries out these principles of benevolence, up to lety and righteousness, towards the peo-

又人亂六節周六節公相武王誅紂  
 而禽獸亡及紂之身天下  
 行又作園囿計池澤多  
 園使民不得衣食邪說暴  
 民無所安息棄田以爲園  
 君代作壞宮室以爲計池  
 宗舜既沒聖人之道衰暴  
 消然後人得平土而居之  
 險阻既遠鳥獸之害人者  
 山地中行江淮河漢是也

marshes On this, the waters pursued their course through the country, even the waters of the Keang, the Hwae, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people also disappeared, and after this men found the plains available for them, and occupied them.

5 'After the death of Yaou and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another, who pulled down houses to make ponds and lakes, so that the people *knew* not where they could rest in quiet, and threw fields out of cultivation to form gardens and parks, so that the people could not get clothes and food. Afterwards, corrupt speakings and oppressive deeds became more rife, gardens and parks, ponds and lakes, thickets and marshes, became more numerous, and birds and beasts swarmed. By the time of Chow, the empire was again in a state of great confusion.

6 "Chow-kung assisted king Woo, and destroyed Chow. He smote Yen, and after three years put its sovereign to death. He

text, it is read *tseay*. 水由地中行, — 'the waters travelled in the middle or bosom of the earth,' i.e., were no longer spread abroad over its surface. Choo He makes 地中 = 兩涯之間, 'between their banks,' but that is not so much the idea, as that the waters pursued a course to the sea, through the land, instead of being spread over its surface. 5 In describing this period of confusion, Mencius

seems to ignore the sageship of T'ang, and of the kings Wän and Woo; especially that of T'ang 行, — low 3d tone 沛, as associated with 澤, means thick marshy jungles, where beasts could find shelter. The 水 in its composition requires that we recognize the marshiness of the thickets or cover. But this account of the empire down to the rise of the Chow dynasty implies that it was thinly peopled. 6 The kingdom of Yen is referred to a portion of the

農人豈爲出疆舍具未  
 之仁也猶農人之耕也  
 出疆必載質何也  
 不敢以宴亦不足弔乎  
 衣服不備不敢以祭則  
 出則亦不祭牲殺器皿  
 不備不敢以祭惟一無  
 牲不成黍盛不潔衣服  
 人人蠶繅以爲衣服犧

the millet for sacrifice His wife keeps silk worms, and unwinds their cocoons, to make the garments for sacrifice If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. And the scholar who, out of office, has no holy field, in the same way, does not sacrifice. The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy. Is there not here sufficient ground also for condolence?

4 Seaou again asked, "What was the meaning of Confucius' always carrying his proper gift of introduction with him, when he passed over the boundaries of the State where he had been?"

5 "An officers being in office," was the reply, "is like the ploughing of a husbandman Does a husbandman part with his plough, because he goes from one State to another?"

Illustrate the text, gives another summary of the passages in the Le he, thus — It is said in the Book of Rites, The princes had their special field of 100 mu, in which, wearing their crown, with its blue flaps turned up, they held the plough to commence the ploughing, which was afterwards completed with the help of the common people. The produce of this field was resped and stored in the ducal granary to supply the vessels of millet in the ancestral temple. They also caused the family women (世婦) of their harem to attend to the silk.

In the silk house attached to the State mulberry trees, and to bring the cocoons to them. These were then presented to their wives, who received them in their sacrificial headdress and robe, soaked them, and thrice drew out a thread. They then distributed the cocoons among the ladies of the three palaces, to prepare the threads for the ornaments on the robes to be

worn in sacrificing to the former kings and dukes. 盛 — low 1st tone, the millet placed in the sacrificial vessel. 犧牲 — 牲 the victim, whatever it might be; 犧 the victim, as pure and perfect. The officer's field is the 圭 field, Pt. I. III. 10. 器皿 together — vessels. Choo He says the 皿 were the 皿 of the 器以宴 — to feast, — to feel happy — The argument is that it was not the mere loss of office which was a proper subject for grief and condolence, but the consequences of it, especially in not being able to continue his proper sacrifices, as here set forth.

5. 舍 — up. 2d tone 末耜 — so Pt. I. iv p. 3. 6. The



我者其惟春秋乎。罪我者其惟春秋乎。聖王不作，諸侯放恣，處士橫議，楊朱墨翟之言，益天下，天下之言不歸楊，則歸墨。楊氏爲我，是無君也；墨氏兼愛，是無父也。無父無君，是禽獸也。公明儀曰：庖有肥肉，廄有肥馬，民有饑色，野有餓殍，此率獸而食人也。楊墨之

and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me'

9 "Once more, sage emperors cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. If you listen to people's discourses throughout it, you will find that they have adopted the views either of Yang or of Mih. Now, Yang's principle is 'each one for himself,' which does not acknowledge the claims of the sovereign. Mih's principle is 'to love all equally,' which does not acknowledge the peculiar affection due to a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, 'In their kitchens, there is fat meat. In their stables, there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.'

are composed as an emperor would have composed them. As Confucius was a sage without the imperial throne, had one of the imperial sages written annals, he would have done so, as Confucius has done. Choo He quotes from the commen Hoo (胡安國) — 'Chung-ne made the *Spring and Autumn*, to lodge in it the true royal laws. There are the firm exhibition of the constant duties, the proper use of ceremonial distinctions, the assertion of *Heaven's* decree of favour to the virtuous, and the punishment of the guilty — all these things, of which it may be said in brief that they are the business of the emperor' (Comp. on Hoo's language the Shoo-king, II in 7). It was by the study of

this book, therefore that Confucius wished himself to be known, tho' he knew that he exposed himself to presumption on account of the imperial point of view from which he looked at every thing in it. This is the meaning of 罪我者其惟春秋乎, and not — 'Those who condemn me (i.e., bad ministers and prince) will do so on account of my condemnations of them in it,' which is the view of Chaou K'e. I have dropt the interrogations in the translation.

9 處, — up 2d tone, applied to a virgin dwelling in the seclusion of her apartments, and here to a scholar without public employment.

11 JUV  
2. 1030

了如通之，則梓匠輪輿皆足，則農有餘粟，女有餘布，  
了不通功易事，以<sub>レ</sub>溪補不  
否，一無事而食，不可也。<sub>（三）</sub>  
不以爲泰，了以爲泰乎。<sub>（三）</sub>  
如具道，則舜受堯之人下，  
道則簞食不可受於人，  
侯不以泰乎。<sub>（三）</sub>非具  
從者數百人，以傳食於諸  
彭更問曰：後申數一堯。

CHAPTER IV 1 P'ang K'ang asked Mencius, saying, "Is it not an extravagant procedure to go from one prince to another and live upon them, followed by several tens of carriages, and attended by several hundred men?" Mencius replied, "If there be not a proper ground for taking it, a single bamboo-cup of rice may not be received from a man. If there be such a proper ground, then Shun's receiving the empire from Yao is not to be considered excessive. Do you think it was excessive?"

2 K'ang said, "No. But for a scholar performing no service to receive his support notwithstanding, is improper."

3 Mencius answered, "If you do not have an intercommunication of the productions of labour, and an interchange of men's services, so that one from his overplus may supply the deficiency of another, then husbandmen will have a superfluity of grain, and

CH 4 THE LABOURER IS WORTHY OF HIS WIFE, AND THERE IS NO LABOURER SO WORTHY AS THE SCHOLAR WHO INFORMS MEN IN VIRTUE.

1 P'ang K'ang was a disciple of Mencius. His object in addressing him, as in this chapter seems to have been to stir him up to visit the princes, and go into office. 乘—low 3d tone,

following 車, as a numeral or classifier 從者—從 low 3d tone an attendant, a follower not in a moral sense. 傳—low 3d

tone, explained in the dict. by 續 to connect, succeed to. 以傳 by succession — The phrase is felt to be a difficult one. Sun Shih explains it thus:— Mencius got his sup-

port from the princes, and his chariots and disciples got their support from Mencius. It came to this that the support of all was from the contributions of the princes, and hence it is said that by their mutual connection they all lived on the princes. 簞食—食 low

3d tone, rice cooked. Comp. Ana. VI. ix. 堯之天下 Yaou's empire, i.e., the empire from Yao. 舜 may be construed very well as

the nominative to 以爲 3. 守先王之道以待後之學者—the paraphrase in the 合講 is — He firmly guards the principles of benevolence and right-

廉士哉。居於陵，日不食。  
 名聖人之徒也。  
 予不得已也。能距楊墨，  
 以承聖名，豈好辯哉？  
 人心息邪說，距詖行，放淫  
 是周公所膺也。我亦欲止  
 懲，則莫我敢承。無父無君，  
 懼討。戎狄是膺，荆舒是  
 孔子成春秋，而亂臣賊子

12. "It is said in the Book of Poetry,  
 'He smote the barbarians of the west and the north;  
 He punished King and Seu;  
 And no one dared to resist us'

These father-deniers and king-deniers would have been smitten by Chow-kung

13 "I also wish to rectify men's hearts, and to put an end to those perverse doctrines, to oppose their one-sided actions and banish away their licentious expressions, and thus to carry on the work of the three sages. Do I do so because I am fond of disputing? I am compelled to do it

14. "Whoever is able to oppose Yang and Mih is a disciple of the sages"

CHAPTER X 1 K'wang Chang said to Mencius, "Is not Ch'an Chung a man of true self-denying purity? He was living in Woo-ling, and for three days was without food, till he could neither hear

cides, mentioned in par 7

13 The remark in the note there is equally applicable to the quotation here

行, low 3d tone Comp II Pt I n 17

14 This concluding remark is of a piece with the hesitancy shown by Mencius in II Pt I n to claim boldly his place in the line of sages along with Confucius

CH 10 THE MAN WHO WILL AVOID ALL ASSOCIATION WITH, AND OBLIGATION TO, THOSE OF WHOM HE DOES NOT APPROVE, MUST NEEDS GO OUT OF THE WORLD 1 Kw ang Chung

and Ch'in Chung, called also Ch'in Tsze-chung (了終), were both men of Ts'e, the former high in the employment and confidence of the prince, the latter, as we learn from this chapter, belonging to an old and noble family of the State. His principles appear to have been those of Heu Hing (Pt I iv), or even more severe. We may compare him with the recluses of Confucius' time. Woo-ling (於 read woo) appears to have been a poor wild place, where Chung and his wife, like-minded with himself, lived retired. It is referred either

食<sup>五節</sup>心<sup>五節</sup>曰有人於此，毀圯<sup>五節</sup>畫墁<sup>五節</sup>，  
其志將以求食也，則<sup>五節</sup>食之<sup>五節</sup>。  
乎<sup>五節</sup>。曰否<sup>五節</sup>。曰然則<sup>五節</sup>了非食志也<sup>五節</sup>。  
食功也<sup>五節</sup>。  
萬章問曰宋小國也，今將  
行<sup>五節</sup>一政，齊楚患而伐之，則如  
之何<sup>五節</sup>。孟子曰湯居亳，與葛爲  
隣，葛伯放而不祀，湯使人問  
之曰何爲不祀<sup>五節</sup>。曰無以供犧  
牲也<sup>五節</sup>。湯使遺之牛羊，葛伯食

5 Mencius said, "There is a man here, who breaks your tiles, and draws *unightly* figures on your walls — his purpose may be thereby to seek for his living but will you indeed remunerate him?" "No," said Hsü, and Mencius then concluded, "That being the case, it is not the purpose which you remunerate, but the work done."

CHAPTER V 1 Wan Chang asked Mencius, saying "Sung is a small State. Its ruler is now setting about to practise the *true* royal government, and Ts'e and Ts'oo hate and attack him. What in this case is to be done?"

2 Mencius replied, "When T'ang dwelt in P'ö, he adjourned to the State of K'ö, the chief of which was living in a dissolute state and neglecting his proper sacrifices. T'ang sent messengers to inquire why he did not sacrifice. He replied, 'I have no means of supplying the necessary victims. On this, T'ang caused oxen and sheep to be sent to him, but he ate them, and still continued not to sacrifice

rice to. 5 畫 (low 3d tone.) 墁 — 墁 means ornaments on walls. He must therefore take 畫 in a bad sense, to correspond to the 毀. A man wishes to mend the roof but he only breaks it to ornament the wall, but he only disfigures it.

CH. 5 THE PRINCE WHO WILL SET HIMSELF TO PRACTICE A DISSENTIENT GOVERNMENT ON THE PRINCIPLES OF THE ANCIENT KINGS HAS MORE TO FEAR. 1 Wan Chang was a disciple of Mencius, the fifth book of whose Works

is named from him. What he says here may surprise us, because we know that the duke of Sung (its capital was in the pres. district of Shang-how [商邱], in the Kwei shi department of Ho-nan), or king as he styled himself was entirely worthless and oppressive. See the Historical Records, Book XXXV III, 宋微

子世家 towards the end. 2 Comp. I. Pt. II III. 1 and xi 2 P'ö, the capital of T'ang (though there were three places of the same name), 1 referred to the same department of Ho-

可知也。口<sup>四所</sup>是何傷哉。彼身織屨。  
 妻辟纻以易之也。口<sup>五所</sup>仲子齊之。  
 世家也。兄戴蓋祿萬鐘以兄之  
 祿爲不義之祿而不食也。以兄  
 之空爲不義之空而不居也。辟  
 兄離母處於於陸。他日歸則有  
 饋其兄生鵝者。已頻顙<sup>六節</sup>惡用  
 是鰼鰼者爲哉。他日其母殺是  
 鵝也與之食之。其兄自外至。口<sup>六節</sup>  
 是鰼鰼之肉也。出而哇之。以<sup>六節</sup>母

4 "But," said *Chang*, "what does that matter? He himself weaves sandals of hemp, and his wife twists hempen threads, to barter them."

5 Mencius rejoined, "Chung belongs to an ancient and noble family of Ts'e. His elder brother Tae received from Kō a revenue of 10,000 *chung*, but he considered his brother's emolument to be unrighteous, and would not eat of it, and in the same way he considered his brother's house to be unrighteous, and would not dwell in it. Avoiding his brother and leaving his mother, he went and dwelt in Woo-ling. One day afterwards, he returned to their house, when it happened that some one sent his brother a present of a live goose. He, knitting his eye-brows, said, 'What are you going to use that cackling thing for?' By-and-by his mother killed the goose, and gave him some of it to eat. Just then his brother came into the house, and said, 'It's the flesh of that cackling thing,' upon which he went out and vomited it."

be the result of the labour of a villain like Taou-chuh, or of a worthy like Pih-e, for anything he could tell

4 何傷,—see I 1

Pt I vi 8 織屨,—see Pt. I. iv 辟

read *peih*, = 績, 'to twist,' as threads of hemp on the knee. This meaning is not found in

the diet

5 祿萬鍾,—see II Pt II 3

辟,—the same as 避 頻顙, used for 擗

楚 鰼—read *neh*, the sound made by a

goose 是鰼鰼者,—'this cackler'

婦復讐也。湯始征，自葛載。征，而無敵於人。卜，東面而征，凶。夷怨。南面而征，北狄怨。西面而征，東夷怨。奚爲後我？民之望之，若大旱之望雨也。歸市者弗止，芸者不變。誅其君，弔其民，如時雨降，民人悅。書曰：『後我后，后來其無罰。』有攸不爲，中東征，緩厥土，女匪厥。黃，紹我周王，見休，惟中附，丁人邑周，其

4 "When T'ang began his work of executing justice, he commenced with Kō, and *though* he punished eleven *princes*, he had not an enemy in the empire. When he pursued his work in the east, the rude tribes in the west murmured. So did those on the north, when he was engaged in the south. Their cry was—'Why does he make us last.' Thus, the people's longing for him was like their longing for rain in a time of great drought. The frequenters of the markets stopped not. Those engaged in weeding in the fields made no change in their operations. While he punished their rulers, he consoled the people. His progress was like the falling of opportune rain, and the people were delighted. It is said in the Book of History, 'We have waited for our prince. When our prince comes, we may escape from the punishments under which we suffer.'

5 "There being some who would not become the subjects of Chow, king Woo proceeded to punish them on the east. He gave tranquillity to their people, who welcomed him with baskets full of

Compare I. Pt. II. xi. 2. There are, however, some variations in the phrases. 載—始

The quotation in the end is from a different part of the Shoo-king. See IV v Section II. 6. The eleven punitive expeditions of T'ang cannot all be determined. From the Shoo-king and Shoo-king six only are made out, while by some their number is given as 22, and 37. See the 集證 in loc. 5. Down to 大邑周

—the substance of this par is found in the Shoo-king. See V iii 7 but this book of the Shoo-king is confessed to require much emendation in its arrangement. 士女—男女

匪—used for 筐 匪厥玄黃—basketed their azure and yellow silks. It is said:—Heaven is azure and Earth is yellow. King Woo was able to put away the evils of the Yin rule and gave the people rest. He might be

## BOOK IV

## LE LOW. PART I.

下<sup>二節</sup>今有仁心仁  
 政不能平治天  
 舜之道不以仁  
 不能正五音堯  
 之聰不以六律  
 能成方員師曠  
 巧不以規矩不  
 之明矣輪了之  
 孟子曰離婁  
 離婁章句上

CHAPTER I. 1 Mencius said, "The power of vision of Le Low, and skill of hand of Kung-shoo, without the compass and square, could not form squares and circles. The acute ear of the music-master K'wang, without the pitch-tubes, could not determine correctly the five notes. The principles of Yaou and Shun, without a benevolent government, could not secure the tranquil order of the empire."

With this Book commences what is commonly called the second or lower part of the works of Mencius, but that division is not recognized in the critical editions. It is named Le Low, from its commencing with those two characters, and contains twenty-eight chapters, which are most of them shorter than those of the preceding Books.

CH 1 THERE IS AN ART OF GOVERNMENT, AS WELL AS A WISH TO GOVERN WELL, TO BE LEARNED FROM THE EXAMPLE AND PRINCIPLES OF THE ANCIENT KINGS, AND WHICH REQUIRES TO BE STUDIED AND PRACTISED BY RULERS AND THEIR MINISTERS. 1 Le Low, called also

Le Choo (朱), carries us back to the highest Chinese antiquity. He was, it is said, of the time of Hwang-te, and so acute of vision, that, at the distance of 100 paces, he could discern the smallest hair. The authority for this is the philosopher Chwang (莊). Some say that Le Low was a disciple of Mencius, but this is altogether unlikely. Kung-shoo, named Pan (written 班 and 般), was a celebrated mechanist of Loo, of the times of Confucius. He is fabled to have made birds of bamboo, that could continue flying for three days, and horses of wood, moved by springs, which could draw carriages.

He is now the god of carpenters, and is worshipped by them. See the Le-ke, III Pt II n 21. There are some, however, who make two men of the name, an earlier and a later.

K'wang, styled T'sze-yay (了野), was Music-master and a wise counsellor of Tsin, a little prior to the time of Confucius. See the

左傳襄公十四年 六律, 'six pitch-tubes,' put by *synecdoche* for 一十二律, or 'twelve tubes,' invented, it is said, in the earliest times, to determine by their various adjusted lengths the notes of the musical scale.

Six of them go by the name of *leu* (呂), which are to be understood as comprehended under the phrase in the text. The five notes are the five full notes of the octave, neglecting the semitones. They are called 宮, 商, 角, 徵, 羽.

See on the Shoo-king, II 1 24 克

舜之道, 一, is to be taken 'emptily,' meaning the benevolent wish to govern well, such as animated Yaou and Shun. 一政 is the same finding its embodiment, = the right art of government, having the same relation to it as the compass to circles &c. 2

孟子<sup>一</sup>謂戴不勝曰：「欲了之之苦與我明告了，有楚人人於此，欲貝了之齊語也。則使齊人傳諸，使楚人傳之。」齊人傳之，衆楚人咻之，雖日撻而求其齊也，不可得矣。引而置之莊嶽之間，數年，雖日撻而求其楚，亦不可得矣。了謂薛居州：「苦一也，使之居於一所在。」

CHAPTER VI 1 Mencius said to Tse Puh shung, "I see that you are desiring your king to be virtuous, and I will plainly tell you *how he may be made so*. Suppose that there is a great officer of Ts'oo here, who wishes his son to learn the speech of Ts'e. Will he in that case employ a man of Ts'e as his tutor, or a man of Ts'oo?" "He will employ a man of Ts'e to teach him," said *Puh shung*. Mencius went on, "If *but* one man of Ts'e be teaching him, and there be a multitude of men of Ts'oo continually shouting out about him, although *his father* beat him every day, wishing him to learn the speech of Ts'e, it will be impossible for him to do so. But in the same way, if he were to be taken and placed for several years in Chwang or Yoh, though *his father* should beat him, wishing him to speak the language of Ts'oo, it would be impossible for him to do so."

2 "You supposed that Sū K'eu-chow was a scholar of virtue, and you have got him placed in attendance on the king. Suppose that all in attendance on the king, old and young, high and

CH. 6 THE INFLUENCE OF EXAMPLE AND ASSOCIATION THE IMPORTANCE OF HAVING VIRTUOUS MEN ABOUT A SOVEREIGN & FELLOW

1 Tse Puh-shung was a minister of Sung, the descendant of one of its dukes who had received the posthumous epithet of Tse, which had been adopted as their surname by a branch of his posterity 子欲...與...與, low let some the interrog., implying an affirmative reply 欲其子之齊語 wishes the

Ts'e speech of his son, *ts'oo*, wishes his son to learn Ts'e 諸—interrog., as elsewhere in Mencius. 咻 read *ker*—譁, shouting, clamorous. Chwang and Yoh were two well known quarters in the capital of Ts'e, the former being the name of a street, and the latter the name of a neighbourhood; see the 四舊墟餘說; *ts'oo* 3 Sū K'eu-chow was also a



之以六律正五音不可  
 勝用也。既竭心思焉，繼  
 之以不忍人之政，而仁  
 覆天下矣。<sup>六節</sup>故曰：爲高必  
 因丘陵，爲下必因川澤，  
 爲政不因先王之道，可  
 謂智乎？是以惟仁者宜  
 在高位，不仁而在高位，  
 是播其惡於衆也。<sup>八節</sup>上無  
 道揆也，下無法守也，朝

of hearing to the utmost, they called in the pitch-tubes to their aid to determine the five notes:—the use of those *tubes* is inexhaustible. When they had exerted to the utmost the thoughts of their hearts, they called in to their aid a government that could not endure to witness the sufferings of men and their benevolence overspread the empire.

6 “Hence we have the saying ‘To raise a thing high, we must begin from *the top of a mound or a hill*, to dig to a *great depth*, we must commence in *the low ground of a stream or a marsh*’ Can he be pronounced wise, who, in the exercise of government, does not proceed according to the ways of the former kings?”

7 “Therefore only the benevolent ought to be in high stations. When a man destitute of benevolence is in a high station, he thereby disseminates his wickedness among all *below him*.”

8 “When the prince has no principles by which he examines *his administration*, and his ministers have no laws by which they keep themselves *in the discharge of their duties*, then in the court

original form in China. In the 前漢書, 小志, Bk I, we read —‘From the adjustment of weights and things sprang the *lever* (衡). The lever revolving produced the *circle*. The circle produced the *square*. The square produced the *line*. The line produced the *level*.’ On the last sentence 韋昭 says —‘They set up the level to look at the line, using water as the equalizer.’ 不可勝 (up 1st tone) 用, — see I Pt I iii 3. The nominative to 可 is

the whole of what precedes from 繼 不 忍人, see II Pt II. vi 1. 6 因= 依, ‘to conform to,’ i.e., here to take advantage of. The saying is found in the Le-ke, X. ii 10. 8 This par is an expansion of the last clause of the prec., illustrating how the wickedness flows downwards, with its consequences, 上, —‘the highest,’ i.e., the prince. 下, the next ‘below,’ his ministers. 朝, —*ch’au*, low 1st tone, ‘the court,’ and 朝, as opposed to it, the various officers as having their ‘work’ to do.

內是皆曰見迫斯可以見矣。陽貨欲見孔子而惡無禮。人有賜於孔子不得受於其家。則往拜其門。陽貨饋孔子小。也而饋孔子蒸豚。孔子亦。矚其亡也而往拜之。當是時。陽貨先豈得不見曾子。曾子。肩詔笑病。上夏畦了路口木。同而言觀其色赧赧然非山。之所知也。山是觀之則君了。

3 "Yang Ho wished to get Confucius to go to see him, but disliked doing so by any want of propriety. As it is the rule, therefore, that when a great officer sends a gift to a scholar, if the latter be not at home to receive it, he must go to the officer's to pay his respects, Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius, in his turn, watched when Ho was out, and went to pay his respects to him. At that time, Yang Ho had taken the initiative,—how could Confucius decline going to see him?"

4 "The philosopher Tsang said, 'They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer labourers in the fields.' Tszee-loo said, 'There are those who talk with people with whom they have no great community of feeling. If you look at their countenances, they are full of blushes. I do not desire to know such persons.' By considering these remarks, the spirit which the superior man nourishes may be known."

duke Muh (穆) see II. Pt. II. xi. 3. The incident referred to here must have been previous to the time spoken of there. 迫斯可以見矣—lit. being urgent, this (or, then) may be seen. 3. 欲見—

見 It is noted here, should be read low 3d tone, with a *kuai* sense. Comp. Con. Ana. XYII. l. 1. 見—the verb, up 3d tone. 大

夫有賜云云—see the Lo-ke, VIII. III. 20. Mencius, however, does not quote the exact words. 亡—無 and so read. 4. 脅肩 to rib, i.e., to shrug, the shoulders. 病 as in II. Pt. I. II. p. 16. 夏畦—夏月治畦之人. Choo He makes 君子 to mean those two superior men, referring to Tsang and Tszee loo, but this seems to be unnecessary.

敬其君者也。不以燕之所  
 以舜之所以事堯事君不  
 名。皆法堯舜而已矣。不  
 若盡君道欲爲臣盡臣道  
 也。聖人倫之至也。欲爲  
 之賊。孟子曰。規矩方員之  
 閉邪謂之敬。在君不能謂  
 以責難於君謂之恭。陳善  
 先王之道者。猶沓沓也。故

it without regard to propriety, and who in their words disown the ways of the ancient kings

13. "Therefore it is said, 'To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities, may be called showing reverence for him. *He who does not do these things, saying to himself,*

*My sovereign is incompetent to this, may be said to play the thief with him.*"

CHAPTER II. 1 Mencius said, "The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited

2 "He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate the one Yaou, and the other Shun. He who does not serve his sovereign as Shun served Yaou, does not respect his sovereign, and he who does not rule his people as Yaou ruled his, injures his people

slander,' or 'disown' 13 Comp II Pt II n 4 We are obliged to supply considerably in the translation, to bring out the meaning of the last sentence. 賊 may be taken as a verb — 'to injure,' or as I have taken it

CH 2 A CONTINUATION OF THE LAST CHAPTER, — THAT YAOU AND SHUN ARE THE PERFECT MODELS OF SOVEREIGNS AND MINISTERS, AND THE CONSEQUENCES OF NOT IMITATING THEM 1 'The compass and square are the perfection of squares and circles,' — but we must understand

the meaning as in the translation. So with the 2d clause 人倫, — see III Pt. II iv 9.

2 者 = 'these two' things, putting the above clauses abstractly, but we cannot do that so well in English. The force of 而已, acc. to the 備旨, is 'to show that there is no other way for the sovereign and minister to pursue' — Of 'the human relations' only that of sovereign and minister is here adduced, because

海、鯀蛇龍而放之、洧水  
禹治之、禹掘地而汴之  
警余、洧水者、洪水也、使  
卜者爲營窟、書曰、洧水  
之、民無所定、卜者爲巢、  
行、汜濫於中國、蛇龍居  
治、亂當克之時、水逆  
尸也、人卜之生久矣、  
曰、予豈好辯哉、予不得  
了好辯、敢問何也、孟子

disputing. I venture to ask whether it be so." Mencius replied, "Indeed, I am not fond of disputing, but I am compelled to do it."

2 "A long time has elapsed since this world of men received its being, and there has been *along its history*, now a period of good order, and now a period of confusion.

8 "In the time of Yao, the waters, flowing out of their channels, inundated the Middle kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves, and in the high grounds they made caves. It is said in the Book of History 'The waters in their wild course warned me.' Those 'waters in their wild course' were the waters of the great inundation.

4 "Shun employed Yu to reduce the waters to order. Yu dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy

敢問何 acc. to the gloss in the 備旨 =

I venture to ask why you are so fond of disputing as if Kung too admitted the charge of the outside people. But it is better to interpret as in the translation. The spirit of 予豈好辯哉 seems to be better given in English by dropping the interrogation.

2. Commentators are unanimous in understanding 天下之生 not of the material world, and taking 生 as = 生民.

It is remarkable, then, that Mencius, in his review of the history of mankind, does not go beyond the time of Yao (comp. Pt. I. lv.), and that at its commencement he places a period not of good order

(治 low 3d tone), but of confusion.

3. Mark the variations of phraseology here from Pt. I. lv. 7 昔曰 — see the Shoo-king

II. iii. 14 where for 營 we have 做. The nests were huts on high raised platforms. In the Le-ke, 17. i. par. 8, these are said to have been the summer habitations of the earliest men, and 營窟 the winter 營窟 = artificial caves, i.e., caves hollowed out from heaps of earth raised upon the ground. 洧水

is the same as the 水逆水 above. Choo Ho explains it by deep and shoreless.

4. 掘地 — dug the earth, but with the meaning in the translation. 范 is read by Choo Ho *see* but wrongly. With the meaning in the

仁國之所以廢興存亡者亦然。天子不仁，不保四海；諸侯不仁，不保社稷；卿大夫不仁，不保宗廟；士庶人不仁，不保四體。今惡死亡而樂不仁，是猶見獄吏則頭搶地視徒隸則心高視，何者？積威約之勢也。及已至是言不辱者，所強顏耳，曷足貴乎？且西伯伯也，自下及上，莫不宗之；天下歸仁焉，王也。桀也，自下及上，莫不非之；天下歸怨焉，亡也。一節  
 反其仁，治人不治，反其不仁，愛人不親，惡人死，無所容。二節  
 見獄吏則頭搶地視徒隸則心高視。三節  
 積威約之勢也。四節  
 及已至是言不辱者。五節  
 所強顏耳。六節  
 曷足貴乎。七節  
 西伯伯也。八節  
 自下及上。九節  
 莫不宗之。十節  
 天下歸仁焉。十一節  
 王也。十二節  
 桀也。十三節  
 自下及上。十四節  
 莫不非之。十五節  
 天下歸怨焉。十六節  
 亡也。十七節

2 "It is by the same means that the decaying and flourishing, the preservation and perishing, of States are determined"

3 "If the emperor be not benevolent, he cannot preserve the empire *from passing from him*. If the sovereign of a State be not benevolent, he cannot preserve his kingdom. If a high noble or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs."

4 "Now they hate death and ruin, and yet delight in being not benevolent, this is like hating to be drunk, and yet being strong to drink wine."

CHAPTER IV 1 Mencius said, "If a man love others, and no responsive attachment is shown to him, let him turn inwards and examine his own benevolence. If he is trying to rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his

it as old and ready to vanish away. He has a reference, acc. to Choo He, to the emperors Le and Yew, mentioned in the last ch.

海, — 'the four seas,' i.e., all with them, as subject to the emperor's jurisdiction. There is a special reference, however, to the emperor's right to offer all sacrifices — those peculiar to himself, and those open to others. 社稷, — 'the spirits of the land and the grain,' i.e., the spirits securing the stability and prosperity of a particular State, which it was the prerogative of the ruler to sacrifice to. Hence the expression is here used figuratively. See the Le-ke, Pt II.

in 6 3 忠, — the verb, up 3d tone, 'to hate, dislike' 强 (up 2d tone) 酒, — like the Hebrew idiom Is r 22. This is spoken with reference to the princes of Mencius' time.

CH 4 WITH WHAT MEASURE A MAN METES IT WILL BE MEASURED TO HIM AGAIN, AND CONSEQUENTLY BEFORE A MAN DEALS WITH OTHERS, EXPECTING THEM TO BE AFFECTED BY HIM, HE SHOULD FIRST DEAL WITH HIMSELF. The sentiment is expressed quite generally, but a particular reference is to be understood to the princes of Mencius' time.

1 反 is used in a manner common in Mencius, = 'to turn back from the course being pursued, and then to turn inwards to the work of examination and correction.' In the next par, we have it followed by another verb, 求. In 治人, 治 is low 1st tone, 'to regulate,' 'to try to rule,' in 不治, 治 is low 3d tone, 'to be regulated, the government being effective. The clauses — 愛人不親 &c., are very concise.

伐奄，年討其君，驅飛廉  
 於海隅而戮之，滅國者力  
 驅虎豹犀象而遠之，人  
 卜人悅，吉口不顯哉！文王  
 謨不承哉！武王烈，佑啟我  
 後人，咸以亡無缺也。哀道  
 微邪？說暴行有作，臣弑其  
 君者有之，弑其父者有  
 之。孔子懼，作春秋。春秋，人  
 了之事也，是故孔子口知

drove Fei leen to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants,—and the empire was greatly delighted. It is said in the Book of History, 'Great and splendid were the plans of king Wán! Greatly were they carried out by the energy of king Wú! They are for the assistance and instruction of us who are of us after day. They are all in principle correct, and deficient in nothing.'

7 "Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

8 "Confucius was afraid, and made the 'Spring and Autumn.' What the 'Spring and Autumn' contains are matters proper to the emperor. On this account Confucius said, 'Yes! It is the Spring

in that district of K'uei-fow (曲阜) in Yen-chow in Shan-tung. Chou K'ò connects 三年討其君 with 誅紂 but it seems to belong more naturally to 伐奄. Fei-leen was a favourite minister of Chou who added him in his enormities. In the Historical Records, Book IV., 蔡本記, at the beginning he appears as 蜚廉 but without mention of his banishment and death. The place called a corner by the sea cannot be determined. And it would be vain to try to enumer-

ate the fifty kingdoms, which Chou kung extinguished. The 夷狄 in par 11 must be supposed to have been among them. The tigers, leopards, &c., are the animals kept by Chou, not those infesting the country as in the more ancient periods. 書曰—see the Shoo-king, V xlv 6. 7 行 low 3d tone

有作—有 read as, and=又. 8. Spring and Autumn,—annals of Lo for 242 years (B.C. 722-479), with Confucius annotations, or rather all adapted by him to express a correct judgment on every event and actor. They

得罪於一室，一室之所  
慕，國慕之，國之所  
慕，天下慕之，故沛然德  
教溢乎四海。孟子曰：天下有道，小  
德役人，德小，賢役人，賢  
天下無道，小役人，弱役  
強，斯一者，大由順，大者  
存，逆天者亡。齊景公曰：  
既不能令，又不受命，是

whom the great families affect, will be affected by the whole State, and he whom *any* one State affects, will be affected by the whole empire. When this is the case, such an one's virtue and teachings will spread over all within the four seas like the rush of water."

CHAPTER VII 1. Mencius said, "When right government prevails in the empire, *princes of* little virtue are submissive to *those of* great, and *those of* little worth, to those of great. When bad government prevails in the empire, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with Heaven are preserved, and they who rebel against Heaven perish.

2. "The duke King of Ts'e said, 'Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's-self off from all intercourse with others.' His tears

man of 83, the duke sought his blessing that he might attain a like longevity. The old man then prayed, 'May my sovereign enjoy great longevity, despising gems and gold, and making men his jewels.' At the duke's request he prayed a second time, that he might not be ashamed to learn even from his inferiors, and a third time, 'May my sovereign not offend against his ministers and the people!' This answer offended the duke. 'A son,' he said, 'may offend against his father, and a minister against his sovereign. But how can a sovereign offend against his ministers?' The old man replied, 'An offending son may get forgiveness thro' the intercessions of aunts and uncles. An offending minister may be forgiven by the intercession of the sovereign's favourites and attendants. But when Keß offended against T'ang, and Chow offended against Woo,—those were cases in point. There was no forgiveness for them.' 所慕，一

'whom they affect,' not what. Observe the force of 故

CH. 7 HOW THE SUBJECTION OF ONE STATE TO ANOTHER IS DETERMINED AT DIFFERENT TIMES. A PRINCE'S ONLY SECURITY FOR SAFETY AND PROSPERITY IS IN BEING BENEVOLENT

1 Many comment say that by 人德 and 人賢 reference is made to the emperor, but the declarations may as well be taken generally. 斯一者人也,—'Heaven,' it is said, 'embraces here the ideas of what must be in reason, and the different powers of the contrasted States (兼理勢言) This is true, but why sink the idea of a Providential government which is implied in 'Heaven?' 2. 景公,—see Con. Ana XII. 11. 絕物，一

道不息，孔子之道不著，是  
邪說誣民，充塞仁義也。  
義充塞，則率獸食人，人將  
相食。吾為此懼，閑先聖之  
道，距楊墨，放淫辭，邪說者  
不得作，作於其心，害於其  
事，作於其事，害於其政，聖  
人復起，不易吾言矣。昔者  
禹抑洪水，而人卜，周公  
兼夷狄，驅猛獸，而百姓寧。

If the principles of Yang and Mih are not stopped, and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up the path of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

10 "I am alarmed by these things, and address myself to the defence of the doctrines of the former sages, and to oppose Yang and Mih. I drive away their licentious expressions, so that such perverse speakers may not be able to show themselves. Their delusions spring up in men's minds, and do injury to their practice of affairs. Shown in their practice of affairs, they are pernicious to their government. When sages shall rise up again, they will not change my words.

11 "In former times, Yu repressed the vast waters of the inundation, and the empire was reduced to order. Chow kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confucius completed the 'Spring and Autumn,' and rebellious ministers and villainous sons were struck with terror.

Yang Choo, called also Yang Shoo (成), and Yang Tze-ken (子居) was an herclarch of the times of Confucius and Laoutze, of which last he is said to have been a disciple. In the days of Mencius, his principles appear to have been very ripe. We may call his school the selfish school of China (爲我一爲 low

3d tone), as Mih was the 6th tone. 庖有肥肉云云—see I. Pt. I. iv. 4.

10. 爲—low 3d tone 作於其心云云—see II. Pt. I. H. 17.

11. 兼—embraced, comprehended i.e., among the 50 States referred to above. 賊子—the parri-



周大命靡常。殷士虜虜敏。裸將  
 丁京。孔子曰：仁不可爲衆也。  
 夫國君好仁，天下無敵六節人也。  
 欲無敵於天下，而不以仁，是  
 猶執熱而不以濯也。詩云：誰  
 能執熱，逝不以濯。  
 孟子曰：不仁者，可與言哉。  
 安其危，而利其菑，樂其所以  
 亡者，不仁。而可與言，則何亡

Confucius said, 'As against so benevolent a sovereign, they could not be deemed a multitude' Thus, if the prince of a State love benevolence, he will have no opponent in all the empire

6 "Now they wish to have no opponent in all the empire, but they *do not seek to attain this* by being benevolent. This is like a man laying hold of a heated substance, and not having *first* wetted *his hands*. It is said in the Book of Poetry,

'Who can take up a heated substance,  
 Without wetting *his hands*?'"

CHAPTER VIII 1. Mencius said, "How is it possible to speak with those *princes* who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish. If it were possible to talk with them who so violate benevolence, how could we have such destruction of kingdoms and ruin of families?"

introduc. particle, = 惟 仁 不可爲衆, is to be understood as a remark of Confucius on reading the portion of the She-king just quoted, —against a benevolent prince, like king Wán, the myriads of the adherents of Shang ceased to be myriads. They would not act against him' 6 See the She-king, III in Ode III st 5. The ode is referred to the time of the emperor Le, when the empire was hastening to ruin, and in the lines quoted, the

author deplures that there was no resort to proper measures 逝 is taken as a mere particle of transition

CH 8 THAT A PRINCE IS THE AGENT OF HIS OWN RUIN BY HIS VICIOUS WAYS AND REFUSING TO BE COUNSELLED 1 Stress must be laid always on the 不 仁 不 仁 The expression does not denote the want of benevolence, but the opposite of it 仁 = 忠 仁, 'to give

耳無聞，目無見也。且上有今，蟠  
 食實者，過半矣。匍匐往，將食之。  
 一咽，然後目有聞，目有見。孟子  
 曰：於齊國之上，古必以仲子爲  
 巨擘焉。雖然，仲子豈能廉，允仲  
 子之操，則蚓而後可者也。人蚓  
 卜食槁壤，卜飲黃泉，仲子所居  
 之宰，伯夷之所築與，抑亦盜跖  
 之所築與？所食之粟，伯夷之所  
 樹與，抑亦盜跖之所樹與？是未

nor see. Over a well there grew a plum tree, the fruit of which had been more than half eaten by worms. He crawled to it, and tried to eat *some of the fruit*, when, after swallowing three mouthfuls, he recovered his sight and hearing."

2 Mencius replied, "Among the scholars of Ts'e, I must regard Chung as the thumb *among the fingers*. But still, where is the self-denying purity *he pretends to*? To carry out the principles which he holds, one must become an earth worm, for so only can it be done."

3 "Now, an earthworm eats the dry mould above, and drinks the yellow spring below. Was the house in which Chung dwells built by a Pih-e? or was it built by a robber like Chih? Was the millet which he eats planted by a Pih-e? or was it planted by a robber like Chih? These are things which cannot be known."

to the district of Ch'ang-shan or that of Tse-ch'uan in the department of Ts'au nan. The 蟠 is a worm proper to excruciating matter. The term here is used, I suppose, to heighten our sense of the straits to which Chung was reduced by his self-denial. 咽 read yea,

up 3d tone, 吞, to swallow

一推而滿之 to carry out fully

Pih-e, see Conf. Ana. V xxi, et al.

2. 充

3.

Chih

was a famous robber chief of Confucius time, a younger brother of Hsiang of Lu. There was, however, it is said, in high antiquity in the times of Hsiang to, a noted robber of the same name, which was given to Hsiang's brother because of the similarity of his course. Ts'au Chih (the robber Chih) has come to be like a proper name.—As Chung withdrew from human society lest he should be defiled by it, Mencius shows that, unless he were a worm, he could not be independent of other men. Even the house he lived in, and the millet he ate, might

失其民也。失其民者，失其心也。得天下有道，得其民，斯得天下矣。得其民有道，得其心，斯得民矣。得其心有道，所欲與之聚之，所惡勿施爾也。民之歸仁也，猶水之就下，獸之走壙也。故為淵，鰈魚者，獺也。為叢，鰈爵者，鷩也。為湯武，鰈民者，桀與紂也。今天下之君，有好仁名，則諸侯皆為之鰈。

to lose their hearts. There is a way to get the empire. get the people, and the empire is got. There is a way to get the people. get their hearts, and the people are got. There is a way to get their hearts. it is simply to collect for them what they like, and not to lay on them what they dislike.

2 "The people turn to a benevolent rule as water flows downwards, and as wild beasts fly to the wilderness.

3 "Accordingly, as the otter aids the deep waters, driving the fish into them, and the hawk aids the thickets, driving the little birds to them, so K'ee and Chow aided T'ang and Woo, driving the people to them.

4 "If among the present sovereigns of the empire, there were one who loved benevolence, all the *other* princes would aid him, by

其所欲而與之, taking 與 in the sense of 'to give,' but this does not appear to be admissible here. To collect for the people what they like, is to govern in such a way that they shall enjoy their lives. Choo He illustrates the meaning from 鰈 (Ch'au) 鰈, of the Han dynasty, who did service in the recovery of the ancient books, thus — 'Men like long life, and the founders of the three dynasties cherished men's lives and kept them from harm. Men love wealth, and those Kings enriched them, and kept them from straits, &c, &c.'

It is best to take 走 here in the concrete. 走, it is marked, is in the up 2d tone. The dict. gives it in the same in I Pt I m 2 3 為, low 3d tone 鰈=驅 為淵鰈魚者, — 'he or that which drives the fish for the deep waters' The 獺 is the otter. For a curious particular about it, see the Le-ke, IV (月令) 1 8 爵 is given in the dictionary as 鳥名, 'the name of a bird' Choo He takes it, however, as=雀, a general name for small birds.

則不食以妻  
則食之以兄  
之宰則弗居  
以於陵則居  
之是尙爲能  
允其類也乎  
若仲子者蚓  
而後允其操  
者也。

6 "Thus, what his mother gave him he would not eat, but what his wife gives him he eats. He will not dwell in his brother's house, but he dwells in Woo-ling. How can he in such circumstances complete the style of life which he professes? With such principles as Chung holds, a man must be an earth worm, and then he can carry them out."

6. 以母則不食 is expanded by Choo | not to be righteous, and would not eat it.  
He—以母之食爲不義而不食 | Similarly he brings out the force of the 以 in  
he considered what his mother gave him to eat | the other clauses. The glossarist of Chaoou h't  
treats it more loosely as in the translation

也。吾身不能居仁由義，謂  
 之自棄也。仁人之安宅也。  
 義人之正路也。曠安宅而  
 弗居，舍正路而弗由，哀哉。  
 孟子曰：道在爾，而求諸  
 遠；事在易，而求諸難；人  
 親其親，長其長，而天下  
 歸之。孟子曰：居下位而不  
 獲，於上，民不可得而治也。  
 於上有道，不信於友，弗獲

volence or pursue the path of righteousness,' is what we mean by throwing one's-self away

2 "Benevolence is the tranquil habitation of man, and righteousness is his straight path

3 "Alas for them, who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path and do not pursue it!"

CHAPTER XI Mencius said, "The path of duty lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show the due respect to his elders, the whole empire would enjoy tranquillity."

CHAPTER XII 1 Mencius said, "When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign: if one is not trusted by his friends,

to have action (doing) with them."

3 舍 —for 捨, up 2d tone. The lamentation is to be understood as for the 自暴者 and the 自棄者 —It is observed that 'this chapter shows that what is right and true (道) do really belong to man, but he extirpates them himself. Profound is the admonition, and learners should give most earnest heed to it.'

CH 11 THE TRANQUIL PROSPERITY OF THE EMPIRE DEPENDS ON THE DISCHARGE OF THE

COMMON RELATIONS OF LIFE 爾=邇, with which it was anciently interchanged 長, —up 2d tone. It comprehends elders and superiors 道, —as in the Chung Yung, 11

CH 12 THE GREAT WORK OF MEN SHOULD BE TO STRIVE TO ATTAIN PERFECT SINCERITY. See the Chung Yung, 22, 17, 18, which are here substantially quoted. As the 20th chapter of the Chung Yung, however, is found also in the 'Family Sayings, Mencius may have had

聞而民不被其澤，不可  
 法於後世者，不行先王  
 之道也。故曰：徒善不足  
 以為政，徒法不能以自  
 行。<sup>四</sup>詩云：不愆不忘，率由  
 舊章。遵先王之法而過  
 者，未之有也。<sup>五</sup>聖人既竭  
 目力焉，繼之以規矩準  
 繩，以為方員平直，不可  
 勝用也。既竭目力焉，繼

2 "There are now *princes* who have benevolent hearts and a reputation for benevolence, while yet the people do not receive any benefits from them, nor will they leave any example to future ages, —all because they do not put into practice the ways of the ancient kings.

3 "Hence we have the saying — 'Virtue alone is not sufficient for the exercise of government, laws alone cannot carry themselves into practice.

4 "It is said in the Book of Poetry,

'Without transgression, without forgetfulness,  
 Following the ancient canons'

Never has any one fallen into error, who followed the laws of the ancient kings.

5 "When the sages had used the vigour of their eyes, they called on to their aid the compass, the square, the level, and the line, to make things square, round, level, and straight —the use of the *instruments* is inexhaustible. When they had used their power

聞 —low 3d tone. Observe the correlation of  
 者 and 也 the last clause assigning the rea-  
 son of what is said in the preceding ones. 先  
 王之道 —here, and below the 道 must be  
 taken differently from its applica. in the last  
 par and — the 仁政 of that. The common  
 范 refers to king Seuen of T'ao (see I Pt. I.  
 vii.) as an instance of the princes who have a  
 benevolent heart, and to the first emperor of  
 the Leang dynasty (A.D. 509—537), whose Hindu  
 istic scrupulosity about filial life made him

have a benevolent reputation. Yet the heart  
 of the one did not advantage the state, nor  
 the reputation of the other the empire. 3.

徒善 —here simply being good, i.e., virtue  
 without laws, and 徒法 —laws without  
 virtue, the virtue, how ever being understood of  
 the benevolent heart. 4. See the She-  
 king, Pt. III. II. Ode v st. 2. 繼之以—

lit., continued it with. The line must be un-  
 derstood of the plumb-line, as well as of the  
 marking line. 準 is rightly translated,— the  
 level, but I have not been able to ascertain its

辟糾居東海之濱聞文王  
作興曰盍歸乎來吾聞西  
伯善養老者二節名者天下  
之人者也而歸之是天下  
之父歸之也天下之父歸  
之其子焉往諸侯有行文  
王政者七年之內必爲  
政於天下矣。  
孟子曰求也爲李氏宰  
無能改於其德而賦粟倍

avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of king Wăn, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.'

2 "Those two old men were the greatest old men of the empire. When they came to follow king Wăn, it was the fathers of the empire coming to follow him. When the fathers of the empire joined him, how could the sons go to any others?"

3. "Were any of the princes to practise the government of king Wăn, within seven years, he would be sure to be giving laws to the empire."

CHAPTER XIV 1 Mencius said, "K'ew acted as chief officer to the head of the Ke family, whose evil ways he was unable to change,

ther Hope.' See the 'Historical Records,' Bk XXXII, 齊人公世家, at the beginning. Tho' Pih-e and T'ae-kung were led in the same way to follow king Wăn, their subsequent courses were very different. 辟=避

Wăn was appointed by Chow chief or baron (伯), his viceroy in the West, to be leader of all the princes in that part of the empire. The comm. say this is referred to in 文王作

I should rather interpret 作 of Wăn's 'movements,' style of administration. With 善養老者, comp. the account of king Wăn's govt in I. Pt II v 3. 命歸乎來=命歸

來乎. Still the 來 is somewhat embarrassing. 2 I like the expansion of this

par in the 曰. Moreover, these two old men were not ordinary men. Distinguished alike by age and virtue, they were the greatest old men of the empire. Fit to be so named, the hopes of all looked to them, and the hearts of all were bound to them. All in the empire looked up to them as fathers, and felt as their children, so that when they were moved by the govt of king Wăn, and came from the coasts of the sea to him, how could the children leave their fathers and go to any others?"

3 爲政,—as in ch vii 4. Comp Analects, XIII v—vii. Confucius thought he could have accomplished a similar result in shorter time.

CH 14 AGAINST THE MINISTERS OF HIS TIME WHO PURSUED THEIR WARLIKE AND OTHER

不信道，一不信度，君子  
犯義，小人犯罪，國之所  
存者幸也。故曰：城郭不  
完，兵甲不多，非國之災  
也。田野不辟，貨財不聚，  
非國之害也。上無禮，下  
無學，賊民興，喪無日矣。  
詩曰：人之方蹶，無然泄  
泄。泄泄，猶沓沓也。事君  
無<sup>十二</sup>我，進退無禮，曰則非

obedience is not paid to principle, and in the office obedience is not paid to rule. Superiors violate the laws of righteousness, and inferiors violate the penal laws. It is only by a fortunate chance that a kingdom in such a case is preserved.

9 "Therefore it is said, 'It is not the exterior and interior walls being incomplete, and the supply of weapons offensive and defensive not being large, which constitutes the calamity of a kingdom. It is not the cultivable area not being extended, and stores and wealth not being accumulated, which occasions the ruin of a kingdom. When superiors do not observe the rules of propriety, and inferiors do not learn, then seditious people spring up, and *that kingdom will perish in no time*'

10 "It is said in the Book of Poetry

'When such an overthrow of *Chow* is being produced by Heaven,

Be not ye so much at your ease'

11 'At your ease, —that is, dilatory

12 "And so dilatory may *those officers* be deemed, who serve their prince without righteousness, who take office and retire from

君子 and 小人 —with reference to station. The 也 at the end of the two clauses shows that they are both equally assertive, though the prince, governed and governing by principles of righteousness, will be a law to his ministers.

9 城郭 —see II Pt. II. 1. 2. 辟 —闢 as in I. Pt. II. vii. 10. 田野 —fields and wilds 喪 —up. 3d tone. 10 See the

Sho-king, III. II. Ode 7. 蹶 —real knee, up. 3d tone. 泄 —, low 3d tone. —From this par. it is the ministers of a prince who are contemplated by Mencius. They have their duty to perform, in order that the benevolent govt. may be realized. 11 猶沓沓 —we are to understand that this phrase was commonly used in Mencius' time with this acceptance. 1 非, —used as a verb, to



子欲上援天下。公孫止曰：「君子之不  
 教子，何也？」孟子曰：「勢不  
 行也。教者必以正，以正  
 不行，繼之以怒。繼之以  
 怒，則反矣。夫子教我  
 以正，夫子未出於正也。  
 則是父子相夷也。父子  
 相夷，則惡矣。」  
 〇四節 〇三節

AFTER XVIII 1 Kung-sun Ch'ow said, "Why is it that the  
 ior man does not *himself* teach his son?"

Mencius replied, "The circumstances of the case forbid its  
 done. The teacher must inculcate what is correct. When  
 culcates what is correct, and his lessons are not practised he  
 ws them up with being angry. When he follows them up with  
 g angry, then, contrary to what should be, he is offended with  
 on. At the same time, the pupil says, 'My master inculcates on  
 what is correct, and he himself does not proceed in a correct  
 ' The result of this is, that father and son are offended with  
 other. When father and son come to be offended with each  
 r, the case is evil.

"The ancients exchanged sons, and one taught the son of  
 her

Do you wish to make me save the empire  
 my hand?' I do not see the point of the  
 question

18 HOW A FATHER MAY NOT HIMSELF  
 H HIS SON But this proposition is not to  
 ken in all its generality. Confucius taught  
 son, and so did other famous men their

We are to understand the first clause of  
 second par, — 勢不行也, as referring  
 ie case of a stupid or perverse child. As to  
 t is said in the 3d par. of the custom of the  
 ents, I have seen no other proof adduced of

2 反, — 'contrary,' i.e., to the affection  
 ch should rule between father and son. 夷,  
 i the sense of 傷, which, however, we must  
 3 passively, not 'to wound,' but 'to be

wounded,' that is, to be offended. We might take  
 it actively in the first instance, — 'contrary to  
 what should be, he wounds—he beats—his son.'

But below, in 父了相夷, we cannot give  
 it such an active signification as to suppose  
 that the son will proceed to beat his father.  
 傷 may well be taken passively, as in the comm.

saying—眼見心傷. 大了教我, 六  
 六, — thus is to be understood as the resentful  
 murmuring of the son, whose feeling is strongly  
 indicated by the use of 大了, 'my master,'  
 as applied to his father.

3. The comm. all  
 say, that this only means that the ancients sent  
 out their sons to be taught away from home by  
 masters. But this is explaining away the

以治民治民賊其民者也。  
 孔子曰道一與不仁而  
 已矣暴其民甚則身弑國  
 亡不見則身危國削名之  
 曰幽厲雖孝子慈孫白世  
 不能改也。詩云殷鑒不遠  
 在夏后之世此之謂也。  
 孟子曰一代之得人卜  
 也以仁其失人卜也以不

3 "Confucius said, 'There are but two courses, which can be pursued, that of virtue and its opposite.'

4 "A sovereign who carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stop short of the highest pitch, his life will notwithstanding be in danger, and his kingdom will be weakened. He will be styled 'The dark, or 'The cruel, and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change the designation.

5 "This is what is intended in the words of the Book of Poetry, 'The beacon of Yin was not remote,

It was in the time of the sovereign of Hen.

CHAPTER III. 1 Mencius said, "It was by benevolence that the three dynasties gained the empire, and by not being benevolent that they lost it.

Mencius was speaking with reference to the rulers of his time.

2. If the remark were Mencius' own, we should translate 仁 by benevolence. The term in Confucius rather denotes perfect virtue. By the course of virtue is intended the imitation of Yao and Shun; by its opposite the neglect of them as models.

3. By sovereigns, who carry their oppression to the highest pitch, Mencius intends, as his examples, Kê and Chow the last emperors of the Hsia and Yin dynasties. By 'The dark and 'The cruel, he intends the 12th (B.C. 780) and 10th (B.C. 877) emperors of the Chow dynasty who received those posthumous indelible designations. I take 削 in the

sense of weakened (dict. 弱), which it elsewhere has in Mencius.

4. See the Shou-king, III. iii. Ode I. st. 8, an ode of the time of the emperor Le (厲), intended for his warning. The sovereign of Hen is the tyrant Kê, and by Yin is intended the tyrant Chow, by whose fate, neglecting the lesson furnished him by that of Kê, it is suggested that Le should be admonished.

ON 2. THE IMPORTANCE TO ALL, AND SPECIALLY TO RULERS, OF EXERCISING BENEFICENCE.

1. The three dynasties, are the Hsia, the Shang and the Chow. It is a bold utterance, seeing the Chow dynasty was still existing in the time of Mencius, tho he regarded

有曾皙死。曾元養曾子，  
 必有酒肉。將徹，不請所  
 與，問有餘，曰：「矣。」將以  
 復進也。此所謂養口體  
 者也。若曾子，則可謂養  
 志也。○四節事親若曾子，老可  
 也。  
 孟子曰：「人不足與適  
 也，政不足閒也。」惟大人  
 為能格君心之非，君仁，

being removed, he would ask respectfully to whom he should give *what was left*. If his father asked whether there was any thing left, he was sure to say, 'There is.' After the death of Ts'ang Seih, when Ts'ang Yuen came to nourish the philosopher Ts'ang, he was always sure to have wine and flesh provided. But when the things were being removed, he did not ask to whom he should give *what was left*, and if his father asked whether there was anything left, he would answer 'No', intending to bring them in again. This was what is called 'nourishing the mouth and body'. We may call the philosopher Ts'ang's practice 'nourishing the will'.

4 "To serve one's parents as the philosopher Ts'ang served his, may be accepted as *filial piety*."

CHAPTER XX Mencius said, "It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be

ing the will,' *ie*, gratifying and carrying out the father's wishes.

4 The 可也 at the end occasions some difficulty. Choo He quotes from one of the brothers Ch'ing these words — 'To serve one's parents as Ts'ang Sin did his, may be called the height of filial piety, and yet Mencius only says that it might be accepted as such—可也. did he really think that there was something supererogatory in Ts'ang's service?' Possibly, Mencius may have been referring to Ts'ang's disclaimer of being deemed a model of filial piety. See the Le-ke, XXI (祭義) 11 14 where he says — 'What the superior man calls filial piety is to anticipate the wishes, and carry out the mind of his parents,

always leading them on in what is right and true. I am only one who nourishes his parents. How can I be deemed filial?'

CH 20 A TRULY GREAT MINISTER WILL BE SEEN IN HIS DIRECTING HIS EFFORTS, NOT TO THE CORRECTION OF MATTERS IN DETAIL, BUT OF THE SOVEREIGN'S CHARACTER.

1 適,—read *chih*,=謫 'to reprehend'. 閒,—*lun*, up 3d tone. 人 and 政 are to be taken as in the objective governed by 適 and 閒, and 不足 as used impersonally. 與=與君, 'with the sovereign'. Chaou K'ie introduces 與

其智禮人不答反其敬。行有不得者皆反求諸己。其身止而人不歸之。詩云永日配命自求多福。

politeness, let him turn inwards and examine his own *feeling of respect*.

2 "When we do not, by what we do, realize *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole empire will turn to him *with recognition and submission*.

3 "It is said in the Book of Poetry,

'Be always studious to be in harmony with the ordinances of God,

And you will obtain much happiness.'

CHAPTER V Mencius said, "People have this common saying,— 'The empire, the State, the family The root of the empire is in the State. The root of the State is in the family The root of the family is in the person of its head' "

CHAPTER VI Mencius said, "The administration of government is not difficult,—it lies in not offending the great families. He

The paraphrase in the 備旨 thus expands;  
 一爲治者體仁以愛人宜乎人之我親矣而頗有不親焉則必反其仁恐我之愛人有未至也 二不得 不得其所欲 does not get what he wishes. 皆

—all, with reference to the general form of the preceding clause. 3. See II. Pt. I. iv. 6.

CH. 5. PERSONAL CHARACTER IS NECESSARY TO ALL GOOD DEEDS. Comp. The superior Learning text of Conf., par. 4. The common saying repeated by all probably means:—the empire is made up of its component States, and of their component families—the families of the great officers. But Mencius takes its meaning more generally and carries it out a step further.

CH. 6. THE IMPORTANCE TO A RULER OF SECURING THE ESTEEM AND SUBMISSION OF THE GREAT HOUSES. The not offending is to be taken in a moral sense,—the ruler's doing nothing but what will command the admiring approbation of the old and great families in the State. In illustration of the sentiment, Chow He refers to a story related of the duke Hwan of T'ou. Lighting one day in hunting, on an old

齊樂正子見孟子。孟子曰：「樂正子見孟子。」  
 亦來見我乎？曰：「先生何為出此言也？」曰：「子來幾日矣？」曰：「昔者。」曰：「昔者，則我出此言也，不亦宜乎？」曰：「舍館未定。」曰：「子聞之也。」舍館定，然後求見長者乎？曰：「克有罪。」  
 孟子謂樂正子曰：「子之從於子敖來，徒鋪啜也。我不意子學古之道，而以鋪啜也。」

2 He came to see Mencius, who said to him, "Are you also come to see me?" Yō-ching replied, 'Master, why do you speak such words?' "How many days have you been here?" asked Mencius "I came yesterday" "Yesterday! Is it not with reason then that I thus speak?" "My lodging-house was not arranged" "Have you heard that a scholar's lodging-house must be arranged before he visit his elder?"

3 Yō-chung said, "I have done wrong"

CHAPTER XXV Mencius, addressing the disciple Yō-ching, said to him, "Your coming here in the train of Tsze-gaou was only because of the food and the drink. I could not have thought that you, having learned the doctrine of the ancients, would have acted with a view to eating and drinking"

之，—the verb,=往  
 2 The name is repeated at the begin of this paragraph, the former being narrative, and introductory merely  
 亦來—the 亦, 'also' is directed against Tsze-gaou. Choo He explains 昔者 by 前日, which, in common parlance, means 'the day before yesterday,' But I do not see that it should have that meaning here 昔 properly means 'formerly,' and may extend to the remotest antiquity It is used also for yesterday,

the time separated from the present by one rest— 息, as if the same sound of the two characters (昔 息) determined the meaning 長 (up 2d tone) 者 is used by Mencius of himself before —II Pt II xi 4  
 CH 25 A FURTHER AND MORE DIRECT REPROOF OF YŌ-CHING 鋪啜 are both contemptuous terms,=our application of 'the loaves and fishes' 而以鋪啜=而以鋪啜為也.

命侯丁周服侯服丁  
了具麗不億上帝既  
人卜次討云尚之孫  
小國七年必爲政於  
一師文王人國九年  
也如<sup>四</sup>恥之莫若師文  
而恥受命於先師  
而恥受命焉是猶弟  
吳今也小國師人國  
絕物也涕出而女於

flowed forth while he gave his daughter to be married to the prince of Woo

3 "Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master

4 "For a prince who is ashamed of this, the best plan is to imitate king Wūn. Let one imitate king Wūn, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the empire.

5 "It is said in the Book of Poetry,  
The descendants of the emperors of the Shang dynasty,  
Are in number more than hundreds of thousands,  
But, God having passed His decree,  
They are all submissive to Chow  
They are submissive to Chow,  
Because the decree of Heaven is not unchanging  
The officers of Yin, admirable and alert,  
Pour out the libations, and assist in the capital of Chow'

物 is t'wen as used for 人, men, but the phrase is a contracted one, and—與人睽絕 separated from other men, or 絕 may be taken actively which I prefer and similarly supplemented. 女—lower 8d tone, to give a daughter in marriage. Woo, as responding to the northern part of the present Ché-keang, and the south of Keang-soo, was in Confucius' time still reckoned a barbarous territory and the princes of the Middle kingdom were ashamed to enter into relations with it. The duke King, however yielded to the force of circumstances and so saved himself. The daughter so married soon died. She pined away for her father and her native T'wé, and was followed to

the grave by her husband. The old king of Woo, barbarian as he was, showed much sympathy for his young daughter-in-law

3. 師—to imitate, to make a master of. Mencius meaning is that the smaller States followed the example of the larger ones in what was evil, and yet did not like to submit to them. 弟子—a youth, here, a pupil.

4 爲政—to be exercising a government, or giving law to.

5. See the Shu-king, III. I. Ode I. st. 4, 5. 不億—不止於億 not hundreds of thousands only 侯于周服 is an intertext for 侯服于周 侯 is here an

實知斯二者弗去是也。禮  
之實節文斯二者是也。樂  
之實樂斯二者樂則生矣。  
生則惡可已也。惡可已則  
不知足之蹈之。上之舞之。  
孟子曰：天下大悅而將  
歸己，視天下悅而歸己，猶  
草芥也。惟舜爲然，不得乎  
親，不可以爲人，不順乎親。

2. "The richest fruit of wisdom is this, the knowing those two things, and not departing from them. The richest fruit of propriety is this, the ordering and adorning those two things. The richest fruit of music is this, the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move."

CHAPTER XXVIII 1 Mencius said, "Suppose the case of the whole empire turning in great delight to an individual to submit to him. To regard the whole empire *thus* turning to him in great delight but as a bundle of grass; only Shun was capable of this. *He considered* that if one could not get *the hearts of* his parents he could not be considered *a man*, and that if he could not get to an entire accord with his parents, he could not be considered a son.

To have that meaning, it must have been in the up 2d tone, which it is not. The first 樂 is yǒ, 'music,' the other two are lǎh, 'to enjoy.' 不知 is used absolutely, = 'unconsciously,' though we might make 知 personal also, — 'we do not know.' 足之蹈之, — 'the feet's stamping it.' So the next clause

CH 28 HOW SHUN VALUED AND EXEMPLIFIED FILIAL PIETY 1 The first sentence is to be taken generally, and not with reference to Shun simply. It is incomplete. The con-

clusion would be something like—'this would be accounted the greatest happiness and glory.' 芥 is properly 'the mustard plant,' but it is sometimes, as here, only synonymous with 草. 不得, 不得乎, — all this is the reasoning of Shun's mind. 不得乎, — like 不獲於, in ch 16. 不順, 'not to obey,' 'not to accord with,' but Choo He and others labour hard to make it out to mean, — 'to bring the parents to accord with what is right, so as to be able then fully to accord with them.'

國敗家之有有孺子歌曰滄  
浪之水清兮可以濯我纓滄  
浪之水濁兮可以濯我足孔  
子小兒聽之清斯濯纓濁  
斯濯足矣自取之也大人必  
自侮然後人侮之家必自毀  
而後人毀之國必自伐而後  
人伐之太甲曰人作孽猶可  
違自作孽不可活此之謂也

- 2 "There was a boy singing,  
'When the water of the Ts'ang lang is clear,  
It does to wash the strings of my cap,  
When the water of the Ts'ang lang is muddy,  
It does to wash my feet.

3 "Confucius said, 'Hear what he sings, my children. When clear, then he will wash his cap strings, and when muddy, he will wash his feet with it. This *different application* is brought by the water on itself.

4. "A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. A kingdom must first smite itself, and then others will smite it.

5 "This is illustrated in the passage of the T'ue K'ü, 'When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.'

CHAPTER IX 1 Mencius said, "K'ü and Chow's losing the empire, arose from their losing the people, and to lose the people means

faithful advice to.

2. The name Ts'ang lang (lower 1st tone) is found applied to drift streams in diff. places. That in the text was probably in Shan-tung.

3. 聽之之斯 referring to the words of the song 斯之爲民

this, intensive, or we may take it adverbially:

—which clear then it serves to wash the cap strings, &c.

4. See II Pt. I. iv 6.

CH. 9 ONLY BY BEING BESEVOLENT CAN A PRINCE RAISE HIMSELF TO AN EMPEROR, OR EVEN AT HIS RUIN

1 與之聚之與聚

Chao h'e interprets it, —聚



LE LOW. PART II

離婁章句下

孟子一節曰舜生  
於諸馮，遷於負  
夏，卒於鳴條，東  
夷之人也。二節文王  
生於岐周，卒於  
畢郢，西夷之人  
也。地之相去也  
有餘里，世之  
相後也，有餘

3 "Those regions were distant from one another more than a thousand *le*, and the age of the one *sage* was posterior to that of the other more than a thousand years. But when they got their wish,

the translation So 山夷之人 Chow, the original seat of the house of Chow, was in the present department of Fung-ts'ang, in Shen-se Peih-ying is to be distinguished from Ying which was the capital of Ts'oo, and with which the paraphrast of Chaou K'e strangely confounds it Choo He says it was near to Fung (豐) and Kaou (鎬), the successive capitals of king Woo The former was in Lung-heen (鄆縣), and the latter in Heen-yang (咸陽), both in the dept of Se-ngan, Peih-ying was in the dist of Heen-ning (咸寧) of the same dep, and there the grave of king Woo, or the place of it, is still pointed out. 得志行乎中國 — 'when they got their wishes carried out in the Middle kingdom' We are to understand that their aim was to carry out their principles, not to get the empire. 符 should be called a tally or token perhaps, rather than 'a seal' Anciently, the emperor delivered, as the token of investiture, one half of a tally of wood or some precious stone, reserving the other half in his own keeping It was cut right through a line of characters, indicating the com-

欠雖欲無<sup>十</sup>不可得<sup>口</sup>今<sup>九</sup>  
 之欲<sup>十</sup>者猶七年之病求<sup>口</sup>  
 年之<sup>又</sup>也苟爲不畜終<sup>口</sup>  
 身不得苟不心於仁終身<sup>口</sup>  
 憂辱以陷於死亡<sup>六</sup>其<sup>口</sup>  
 何能淑載<sup>四</sup>肯及溺此之謂<sup>口</sup>  
 也<sup>一</sup>  
 自暴者不可與<sup>口</sup>  
 有言也自取者不可與有<sup>口</sup>  
 爲也言非禮義謂之自暴<sup>口</sup>

driving the people to him. Although he wished not to become emperor, he could not avoid becoming so

5 "The case of *one* of the present princes wishing to become emperor, is like the having to seek mugwort for three years old, to cure a seven years sickness. If it have not been kept in store, the patient may all his life not get it. If the princes do not set their wills on benevolence, all their days will be in sorrow and disgrace, and they will be involved in death and ruin

6 "This is illustrated by what is said in the Book of Poetry, 'How *otherwise* can you improve the empire?'

You will only with it go to ruin "

CHAPTER X. 1 Mencius said, "With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what we mean by doing violence to one's-self. To say—'I am not able to dwell in bene-

4. 王—low 3d tone, and in next par also.

5 苟爲不畜終身不得 is by most common. Interpreted.—If you now feeling its want, begin to collect it, it may be available for the cure. You can hold on till it is so. If you do not at once set about it, your case is hopeless. Perhaps the 爲 and 不 should deter mine in favour of this view. Chao K'ie interprets as in the translation. The down of the mugwort, burnt on the skin is used for pur-

poses of cantery. The older the plant, the better. 6. The quotation from the She-king is of the two lines immediately following the last quotation in ch. vii. 載—a particle, —則

CH. 10. A WARNING TO THE VIOLENTLY EVIL, AND THE WEAKLY EVIL. 1. 自暴者

Those who are cruel to themselves, i.e., those who deny and act contrary to their own nature. 非 a verb, to disown, to condemn. 與有言有爲—to have conversation (words)

政行辟人可也。焉得人人  
而濟之？故爲政者，每  
人而悅之，日亦不足矣。  
孟子告齊宣王曰：君之  
視臣如土芥，則臣視君如  
腹心；君之視臣如犬馬，則  
臣視君如國人；君之視臣  
如土芥，則臣視君如土芥。  
禮爲舊君有服，何如？  
斯可爲服矣！諫行，聽

4 “Let a governor conduct his rule on principles of equal justice, and when he goes abroad, he may cause people to be removed out of his path. But how can he convey everybody across the rivers?”

5 “It follows that if a governor will *try to* please everybody, he will find the days not sufficient *for his work*.”

CHAPTER III 1 Mencius said to the king Seuen of Ts'e, “When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart, when he regards them as his dogs and horses, they regard him as any other man, when he regards them as the ground or as grass, they regard him as a robber and an enemy.”

2 The king said, “According to the rules of propriety, a minister wears mourning when he has left the service of a prince. How must a prince behave that his old ministers may thus go into mourning?”


3 Mencius replied, “The admonitions of a minister having been

爲政者，‘a chief minister’ 辟 read as 闢, Removing people from the way, when the prince went forth was likewise a rule of the Chow dynasty, and not only did it extend to the prince, but to many officers and women. See the Chow-ic VII ix. 5 ‘The days not sufficient’—*i.e.*, he will not have time for all he has to do.

CH 3 WHAT TREATMENT SOVEREIGNS GIVE TO THEIR MINISTERS WILL BE RETURNED TO THEM BY A CORRESPONDING BEHAVIOUR 1 ‘As his hands and feet,’—*i.e.* with kindness and attention. As then belly and heart,’—*i.e.*, with

watchfulness and honour. ‘As his dogs and horses’—*i.e.*, without respect but feeding them. ‘As any other man’—*lit.*, ‘as a man of the kingdom,’ *i.e.*, without any distinction or reverence. ‘As ground or as grass,’—*i.e.* trampling on them, cutting them off. 2 The *Le* here referred to is mentioned in the ‘Ritual Usages.’ See Bk. XI, about the middle. The passage, however, is obscure. 爲舊君,—‘for an old prince,’ *i.e.*, a prince whose service he has left. The king falls back on this rule, thinking that Mencius had expressed himself too strongly.

3 膏澤—‘fat and moistening

於上矣。信於友有道，事親弗  
悅，弗信於友矣。悅親有道，反  
身不誠，不悅於親矣。誠身有  
道，不明乎善，不誠其身矣。是  
故誠者，人之道也。思誠者，人  
之道也。至誠而不動者，未之  
有也。不誠，未有能動者也。  
孟子曰：伯夷辟紂，居北海  
之濱，聞文王作興，歸之。  
來，吾聞西伯善養老者，人公

he will not obtain the confidence of his sovereign. There is a way of being trusted by ones friends —if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make ones parents pleased —if one, on turning his thoughts inwards finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's-self —if a man do not understand what is good, he will not attain sincerity in himself.

2 "Therefore, sincerity is the way of Heaven. To think *how* to be sincere is the way of man.

3 "Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others."

11 CHAPTER XIII. 1 Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea. When he heard of the rise of king Wán, he roused himself, and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old. T'ae-kung, that he might

that, or the fragmentary memorabilia of Confucius, from which it is compiled, before him, and not the *Chung yung*.

CH. 13. THE INFLUENCE OF GOVERNMENT — I LIKE THAT OF KING WÁN. I. Pih-e, —see CON. ANA. V. xxii, et al. T'ae-kung was *Leu Shang* (呂尙), a great counsellor of the

king, Wán and Woo. He was descended from one of Yu's assistants in the regulation of the waters, and on his first rencontre with king Wán, when he appeared to be only a fisherman, he said 吾太公望子久矣. My grandfather looked for you long ago. This led to his being styled 太公望 or Grandfa

賢父兄也。如中也。來不才也。養不才。故人不樂有也。孟子曰：中也。養不才。義之義。大人弗爲。井禮之禮。井君義莫不義。孟子曰：君仁莫不仁。戮民則上可以徙。則大人可以入。無罪而殺上。無罪而殺上。

CHAPTER IV. Mencius said, "When scholars are put to death without any crime, the great officers may leave *the country*. When the people are slaughtered without any crime, the scholars may remove."

CHAPTER V. Mencius said, "If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous."

CHAPTER VI. Mencius said, "Acts of propriety which are not *really* proper, and acts of righteousness, which are not *really* righteous, the great man does not do."

CHAPTER VII. Mencius said, "Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not, and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep

I n 1 We must understand 'wishes to,' or 'tries to,' before 搏執之, for if the minister were really imprisoned, he could not go to another kingdom.

CH 4 PROMPT ACTION IS NECESSARY AT THE RIGHT TIME 可以, 'may,'=it is time to. If the opportunity be not taken, while the injustice of the ruler is exercised on those below them, it will soon come to themselves, and it will be too late to escape. The

日 三 結 concludes its paraphrase thus — 'We may see how the ruler should prize virtue, and be slow to punish, and how he should be cautious in execution of the laws, ever trying to practise benevolence. If he can indeed embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule, then both officers and people will

be grateful to him as to Heaven, and long repose and protracted good order will be the result.'

CH 5 THE INFLUENCE ON THE RULER'S EXAMPLE. See Pt I 11, where the same words are found, but their application is to stimulate ministers to do their duty in advising, or remonstrating with, their sovereign.

CH 6 THE GREAT MAN MAKES NO MISTAKES IN MATTERS OF PROPRIETY AND RIGHTOUSNESS 非禮之禮, 非義之義, expressions in themselves contradictory, must be taken with some latitude. 'Respect,' it is said, 'belongs to propriety, but it may be carried so far as to degenerate into flattery,' &c, &c.

CH 7 WHAT DUTIES ARE DUE FROM, AND MUST BE RENDERED BY, THE VIRTUOUS AND TA- LENTED TO THE YOUNG AND IGNORANT 中也,

才也,='given the Mean,' 'given abilities'

他日孔了口求非我徒也。小了鳴鼓而攻之可也。山此觀之君不行仁政而富之皆求於孔了者也。況於爲之強戰爭地以戰殺人盈野爭城以戰殺人盈城此所謂率土地而食人肉罪不容於死故善戰者服上刑連諸侯者次之辟草

while he exacted from the people double the grain formerly paid. Confucius said, 'He is no disciple of mine. Little children, beat the drum and assail him.'

2 "Looking at the subject from this case, *we perceive that* when a prince was not practising benevolent government, all his ministers who enriched him were rejected by Confucius—how much more *would he have rejected* those who are vehement to fight for their prince! When contentions about territory are the ground on which they fight, they slaughter men, till the fields are filled with them. When some struggle for a city is the ground on which they fight, they slaughter men till the city is filled with them. Thus is what is called 'leading on the laud to devour human flesh' Death is not enough for such a crime.

3 "Therefore, those who are skilful to fight should suffer the highest punishment. Next to them *should be punished* those who unite the princes in leagues, and next to them, those who take in

SCHOLARS, REGARDLESS OF THE HAPPINESS OF THE PEOPLE. 1. See Conf. Ana. XI. xvi.

Here is a plain instance of 德 used in a bad sense.

2 爲之強戰—爲, low 3d tone. 強 I take as in the up. 2d tone, and the phrase 強戰 after the "logy of 強 (酒 ch. III. 3. Choo He and others take 強 in the low 1st tone, and make the phrase—who fight trusting in the powerfulness of weapons and strength (特兵力之強而戰). (The proposed interpretation seems much preferable. With the whole phrase comp.

爲之聚歛 Ana. XI. xvi. The force of

爲之 It seems to me, must be to make the whole equal to the rendering of Noel, which Julien condemns—*qui suum principem ad arma adjuvant*. To be strong to fight for his prince, is a minister's duty. But to encourage a warlike spirit in him, is injurious to the country. 罪不容於死—其罪大死刑不足以容之 his crime is so great that even capital punishment is not sufficient to contain it.

3. Here we have three classes of adventurers who were rife in Mencius' times and who recommended themselves to the princes in the ways described, pursuing their own ends, regardless

必信行不必果惟義  
所在。孟子曰大人名不  
失其赤子之心者也。不  
足以及當大事惟送死  
可以當大事。孟子曰  
君子深造之以道欲其  
自得之則居之安。

forehand of his words that they may be sincere, nor of his actions that they may be resolute, he simply *speaks and does* what is right”

CHAPTER XII Mencius said, “The great man is he who does not lose his child’s-heart”

CHAPTER XIII Mencius said, “The nourishment of *parents when living* is not sufficient to be accounted the great thing It is only in the performing their obsequies when dead, that we have what can be considered the great thing”

CHAPTER XIV Mencius said, “The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself Having got

only is his concern In fact he can hardly be said to be *concerned* about this It is natural to him to pursue the right

CH 12 A MAN IS GREAT BECAUSE HE IS CHILDLIKE Chaou K’e makes ‘the great man’ to be ‘a sovereign,’ and 其赤子, ‘his children,’ i.e., his people, and the sentiment is that the true sovereign is he who does not lose his people’s hearts I mention this interpretation, as showing how learned men have varied and may vary in fixing the meaning of these books It is sufficiently absurd, and has been entirely displaced by the interpretation which is given in the version The sentiment may suggest the Saviour’s words,—‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven’ But Christ speaks of the child’s-heart as a thing to be regained, Mencius speaks of it as a thing not to be lost With Christ, to become as children is to display certain characteristics of children With Mencius, ‘the child’s-heart’ is the ideal moral condition of humanity Choo He says —‘The mind of the great man comprehends all changes of phenomena, and the mind of the child is nothing but a pure simplicity, free from all hypocrisy Yet the great man is the great man, just as he is not led astray by external things, but keeps

his original simplicity and freedom from hypocrisy Carrying this out, he becomes omniscient and omnipotent, great to the extremest degree’ We need not suppose that Mencius would himself have expanded his thought in this way

CH 13 FILIAL PIETY SEEN IN THE OBSERVANCE OF PARENTS 食牛者一者字指食

牛之事,—‘the character 者 refers to the ways by which the living may be nourished’ It belongs to the phrase 食牛, and not to 牛 alone.

當=爲,—‘to be considered,’ ‘to constitute’ 送死,—lit, ‘to accompany the dead,’ but denoting all the last duties to them

It=慎終, Ana I ix The sentiment needs a good deal of explaining and guarding The obsequies are done, it is said, once for all If done wrong, the fault cannot be remedied

Probably the remark had a peculiar reference The 日誦 supposes it was spoken against the Mohist practice of burying parents with a spare simplicity See III Pt I

CH 14 THE VALUE OF LEARNING THOROUGHLY INWROUGHT INTO THE MIND 深造之

將徹必<sub>レ</sub>所與問有餘必<sub>レ</sub>口  
 木也。曾<sub>レ</sub>了養曾<sub>レ</sub>哲必有酒肉  
 之木也孰<sub>レ</sub>不爲<sub>レ</sub>守守身守之  
 木之聞也孰<sub>レ</sub>不爲<sub>レ</sub>事事親事  
 矣失其身而能事<sub>レ</sub>其親者吾  
 其身而能事<sub>レ</sub>其親者吾聞之  
 人守孰爲<sub>レ</sub>人守身爲<sub>レ</sub>人不失  
 人守孰爲<sub>レ</sub>人守身爲<sub>レ</sub>人不失  
 焉。善其善則離離則不祥莫人

4 "Between father and son, there should be no reproving admonitions to what is good. Such reproofs lead to alienation, and then alienation there is nothing more inauspicious."

CHAPTER XIX. 1. Mencius said, "Of services which is the greatest? The service of parents is the greatest. Of charges which is the greatest? The charge of one's-self is the greatest. That those who do not fail to keep themselves are able to serve their parents is what I have heard. But I have never heard of any, who, having failed to keep themselves, were able *notwithstanding* to serve their parents."

2 "There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's-self is the root of all others."

3 "The philosopher Ts'ing, in nourishing Ts'ing Seih, was always sure to have wine and flesh provided. And when they were

易 4 賁善—以善賁之使  
 行 laying what is good on them, and causing them to do it.

CH. 19. THE RIGHT MANNER OF SERVING PARENTS AND THE IMPORTANCE OF WATCHING OVER ONE'S SELF IN ORDER TO DO SO. 1 事

孰爲大—lit. of services—i.e. duties of service which a man has to pay to others—which is great? 守—charges, what a man has to

guard and keep. The keeping one's-self is from all that is contrary to righteousness.

孰不爲事—what is not a service? *ie.*

the services a man has to perform are many 本—in the sense of root, according to the Chinese way of developing all other services from filial piety; see the Heaven king (孝經), *proem.*

There is more truth in the 2d part of the par.

3. Seih was Ts'ing Sin a father; see Con. Anz. XI. xxv 養—low 3d tone Nourish



有本者如是是之取  
 科而後進放乎四海  
 泉混混不舍晝夜盈  
 取於水也孟子曰原  
 於水曰水哉水哉何  
 徐子曰仲尼亟稱  
 當之。  
 祥不祥之實蔽賢者  
 孟子曰言無實不  
 王者未之有也。

CHAPTER XVII Mencius said, "Words which are not true are inauspicious, and the words which are most truly obnoxious to the name of inauspicious, are those which throw into the shade men of talents and virtue."

CHAPTER XVIII. 1. The disciple Seu said, "Chung-ne often praised water, saying, 'O water! O water!' What did he find in water to praise?"

2. Mencius replied, "There is a spring of water, how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise."

Paul's sentiment,—'Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die,'—occurs to the mind on reading it, but this is clashed with by its being insisted on that 養人以善 has no reference to the nourishing men's bodies, but is the bringing them to the nourisher's own moral excellence. Chao K'e takes the first 善 as meaning 威力, 'majesty and strength.' But this is inadmissible. The point of the ch is evidently to be found in the contrast of 服 and 養.

CH 17 The translation takes 無實 as an adjective qualifying 言, and there is a play on the term in the use of 實 in the two parts. Choo He mentions another view making 無實 an adverb joined to 不祥, 'there are no words really inauspicious,' i.e., generally

speaking, 'only those are obnoxious to be regarded as really inauspicious which throw into,' &c. He says he is unable to decide between the two interpretations, and thinks the text may be mutilated. 者 has reference to 言, not to 人, to 'words,' not to 'men.'

CH 18 HOW MENCIUS EXPLAINED CONFUCIUS' PRAISE OF WATER 1 亟,—read k'e, up 3d tone, 'often' 解 (in the sense of 'to praise'), 於水,—於 marking the objective case, or=found something to praise in water.—See Con Ana IX xvi, tho' we have not there the exact words—水哉水哉. 2 科=坎, 'a pit,' i.e., every hollow in its course, 是之取爾,—'it was just the seizing of this.' One comment brings out the 是之 in this way—以是之故而取之爾.

莫不仁君我莫不我君  
止莫不止止君而國  
定矣。  
孟子曰有不虞之譽  
有求全之毀。  
孟子曰人之易其言  
也無真耳矣。  
孟子曰人之患在好  
爲人師。  
樂止了從於了敖之

benevolent, and all *his acts* will be benevolent. Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the prince, and the kingdom will be firmly settled.

CHAPTER XXII Mencius said, "There are cases of praise which could not be expected, and of reproach when the parties have been seeking to be perfect."

CHAPTER XXIII Mencius said, "Men's being ready with their tongues arises simply from their not having been reprov'd."

CHAPTER XXIV Mencius said, "The evil of men is that they like to be teachers of others."

CHAPTER XXV 1 The disciple Yō-ching went in the train of Tszé-gaou to Ts'ê.

before 聞 as well. He seems to int. not differ-  
ferently from the transl. 人 (—小  
人 little men,) the subject of 不足—  
'little men are not fit to remonstrate with their  
sovereign. This is plainly wrong, because we  
cannot carry it on to the next clause. 格—正  
to correct.—The sent. of the ch. is illustrated  
by an incident related of Mencius by the philo-  
sopher 荀 (B.C. 250)—As Mencius thrice visit-  
ed Ts'ê, without speaking to the king about the  
errors of his government, his disciples were  
surprised, but he simply said, *I must first cor-  
rect his evil heart.*

CH 21 PRAISE AND BLAME ARE NOT AL-  
WAYS ACCORDING TO DESERT 虞—in the sense  
of 度 to calculate to measure For 毀 in

the sense here, 謗 is often used in modern lan-  
guage.

CH 22 THE BENEFIT OF REPROOF 易—  
read 4, low 3d tone, easy Choo He supposed  
that this remark was spoken with some par-  
ticular reference. This would account for the  
耳矣 simply

CH 23 BE NOT MANY MASTERS. COMMENT.  
suppose that Mencius' lesson was that such a  
liking indicated a self-sufficiency which put an  
end to self-improvement.

CH 24 HOW MENCIUS REPROVED YŌ-CHING  
FOR ASSOCIATING WITH AN UNWORTHY PERSON  
AND BEING REMISS IN WAITING ON HIMSELF  
1 Yō-ching—see I. Pt. II xvi. 2 Tszé-gaou  
was the designation of Wang Hwan, mentioned  
II. Pt. II. vi. From that chapter we may under-  
stand that Mencius would not be pleased with one  
of his disciples associating with such a person.

行非行仁義也。  
 國孟子曰禹思有  
 而好善言湯執中正  
 賢無方文王視民如  
 傷望道而未之見武  
 王不泄邇不忘遠周  
 公思兼天下以施四  
 事其有不合者仰而  
 思之夜以繼日幸而

CHAPTER XX 1 Mencius said, "Yu hated the pleasant wine, and loved good words,

2 "T'ang held fast the Mean, and employed men of talents and virtue without regard to where they came from

3 "King Wǎn looked on the people as *he would on a man who was wounded*, and he looked towards the right path as if he could not see it

4 "King Woo did not slight the near, and did not forget the distant

5 "The duke of Chow desired to unite in himself *the virtues of those kings, those founders of the three dynasties*, that he might display in his practice the four things *which they did*. If he saw any thing in them not suited to *his time*, he looked up and thought about it, from day-time into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning"

refers to it all the governmental achievements of Shun related in the Shoo-king

CH 20 THE SAME SUBJECT,—ILLUSTRATED IN YU, T'ANG, WAN, WOO, AND CHOW-KUNG

1 In 'The Plans of the Warring States' (戰國策), a book continuing the Ch'un-Ts'ew on to the Han dynasty, it is said, 'E-teih made wine which Yu tasted and liked, but he said, *In after ages there will be those who through wine lose their kingdoms*,—so he degraded E-teih, and refused to drink pleasant wine'. From the Shoo-king, III in 6, we may infer that there was some foundation for this story 好 (up 3d tone), 善言,—see II

Pt I vii 2 2 無方, may be understood with reference to class or place Comp the Shoo-king, IV ii 8, 5 3 'As he would on one who was wounded,'—i.e., he regarded the people with compassionate ten-

derness 而 is to be read as 如, with which, according to Choo He it was anciently interchanged See the Shoo-king, V vii 9, 10, for illustrations of Wǎn's care of the people, and the She-king, III i Ode VI, for illustration of the other characteristic

4 泄, read se=滌, 'to slight' The adjectives are to be understood both of persons and things 5

1,—i.e., Yu, T'ang, and the kings Wǎn and Woo who are often classed together as the founders of the Chow dynasty 'The four things' are what have been stated in the prece parr 其 has 事 for its antecedent 得之,—'apprehended it,' i.e., understood the matter in its principles, so as to be able to bring into his own practice the spirit of those ancient sages.



而斬○二節予未得爲孔子徒也。予私淑諸人也。  
三孟子曰：可以取，可以無取，取傷廉；可以與，可以無與，與傷惠；可以死，可以無死，死傷勇。  
四逢蒙學射於羿，盡羿之道，思天下惟羿爲愈已，於是殺羿。孟子曰：是亦羿有罪焉。公明儀曰：

2 “Although I could not be a disciple of Confucius himself, I have endeavoured to cultivate my virtue by means of others *who were*”

CHAPTER XXIII Mencius said, “When it appears proper to take a thing, and *afterwards* not proper, to take it is contrary to moderation. When it appears proper to give a thing and *afterwards* not proper, to give it is contrary to kindness. When it appears proper to sacrifice one’s life, and *afterwards* not proper, to sacrifice it is contrary to bravery.”

CHAPTER XXIV 1 P’ang Mung learned archery of E. When he had acquired completely all the science of E, he thought that in all the empire only E was superior to himself, and so he slew him. Mencius said, “In this case E also was to blame. Kung-ming E *indeed* said, ‘It would appear as if he were not to be blamed,’ but he

From the death of Confucius to the birth of Mencius could hardly be 100 years, so that, tho’ Mencius could not learn his doctrines from the sage himself, he did so from his grandson Tsze-sze, or some of his disciples 私=竊, in last ch. 淑=善 taken actively 諸人=於人, the 人 referring to Tsze-sze and his school—This and the three preceding chapters should be considered as one, whose purpose is much the same as III Pt II, ix., showing us that Mencius considered himself the successor of Confucius in the line of sages.

CH 23 FIRST JUDGMENTS ARE NOT ALWAYS CORRECT. IMPULSES MUST BE WEIGHED IN THE BALANCE OF REASON, AND WHAT REASON DICTATES MUST BE FOLLOWED. Such is the meaning of this chapter, in translating the separate

clauses of which, we must supplement them by introducing ‘*afterwards*’

CH 24 THE IMPORTANCE OF BEING CAREFUL OF WHOM WE MAKE FRIENDS. The sentiment is good, but Mencius could surely have found better illustrations of it than the second one which he selected. 1 Of E, see Con

Ana XIV xiv 逢 (P’ang, as formed with 逢, not 逢) 蒙 is said both by Chaou Ke and Choo He to refer to E’s servants (蒙衆), but one man is evidently denoted by the name E’s servants did indeed make themselves parties to his murder but P’ang Mung is the same, I suppose, with Han Tsoh, the principal in it. 不爾,—see II. Pt II ii 4, and Con Ana. VII, xviii. 曰薄乎不爾,—‘saying,

人孝者定此之謂卜之爲父了瞽底豫而人卜化瞽豫瞽瞽底豫道而瞽瞽底舜盡事親之不可以爲了。

2 "By Shun's completely fulfilling everything by which a parent could be served, Koo-sow was brought to find delight in *what was good*. When Koo-sow was brought to find that delight, the whole empire was transformed. When Koo-sow was brought to find that delight, all fathers and sons in the empire were established in *their respective duties*. This is called great filial piety."

2. Shun's father is k'oo-sow by the name of Koo-sow but both the characters denote blind, and he was so styled, it is said, because of his mental blindness and opposition to all that was good. 瞽 in the sense of to be pleased, joyful, understood here with a moral application. All fathers and sons, &c.,—i.e., all sons were made to see that, whatever might be the characters of their parents, they had only to imitate Shun, and fathers, even though they might be like Koo-sow were bound to reformation.

今日我疾作，不可以執弓。小人學射於尹公之拙，尹公之拙，學射於夫子，我亦不忍以夫子之道反害夫子。雖然，今日之事，君事也。我不敢廢。抽矢扣輪，去其金，發棠矢而後反。

孟子曰：西子蒙不潔，則人皆掩鼻而過之。雖有惡人，齊戒沐浴，則可以祀上帝。

swered him, 'To-day I am feeling unwell, and cannot hold my bow' On this Sze said, 'I learned archery from Yin-kung T'o, who again learned it from you. I cannot bear to injure you with your own science. The business of to-day, however, is the prince's business, which I dare not neglect.' He then took his arrows, knocked off their steel-points against the carriage-wheel, discharged four of them, and returned."

CHAPTER XXV 1 Mencius said, "If the lady Se had been covered with a filthy *head-dress*, all people would have stopped their noses in passing her."

2 "Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God."

likeness to this account of Mencius, and in which 尹公佗 and 庾公良 figure as famous archers of Wei. It is hardly possible, however, to suppose that the two accounts are of the same thing. 乘, —low 3d tone, 'a team of four horses,' here used for a set of four arrows.

CH 25 IT IS ONLY MORAL BEAUTY THAT IS TRULY EXCELLENT AND ACCEPTABLE 1 Se-tsze, or 'Western lady,' was a poor girl of Yuě, named She E (施夷), of surpassing beauty, presented by the king of Yuě to his enemy the king of Woo, who became devotedly attached to her, and neglected all the duties of his government. She was contemporary with Confucius. The common account is that she was called 'The western lady,' because she lived

on the western bank of a certain stream. If we may receive the works of 管子, however, as having really proceeded from that scholar and statesman, there had been a celebrated beauty named Se-tsze, two hundred years before the one of Yuě. In translating 蒙不潔, I have followed Chaou K'e 2 忠, both by Chaou K'e and Choo He, is taken in the sense of 'ugly,' in opposition to the beauty of the lady Se. I cannot but think Mencius intended it in the sense of 'wicked,' and that his object was to encourage men to repentance and well-doing. 齊 —read *chae*. See Con Ana. VII vii et al. By the laws of China, it was competent for the emperor only to sacrifice to God. The language of Mencius, in connection with this fact, very strikingly shows the virtue he attached to penitent purification.

歲得志行乎中國若  
 合符節先聖後聖其  
 揆也。  
 以其乘輿濟人於溱  
 洧孟子曰患而不知  
 爲政歲一月徒杠  
 成一月與梁成民  
 木病涉也君子平其

and carried their principles into practice throughout the Middle kingdom, it was like uniting the two halves of a seal

4 "When we examine the sages,—both the earlier and the later,—their principles are found to be the same."

CHAPTER II 1 When Tsze-ch'an was chief minister of the State of Ch'ing, he would convey people across the Tsin and Wei in his own carriage.

2 Mencius said, "It was kind, but showed that he did not understand the practice of government

3 "When in the eleventh month of the year the foot bridges are completed, and the carriage-bridges in the twelfth month, the people have not the trouble of wading

mission, and their halves fitting each other when occasion required, was the test of truth and identity. Originally as we see from the formation of the character (符), the tally must have been of bamboo.

2. 先聖後聖 is to be understood generally and not of Shun and Wan merely. 其揆——揆 is taken as a verb—度 to reckon, to estimate, and is understood of the mental exercises of the sages. 其揆——their mindings, the principles which they cherished.

CH 2. GOOD GOVERNMENT LIES IN EQUAL MEASURES FOR THE GENERAL GOOD, NOT IN ACTS OF FAVOUR TO INDIVIDUALS. 1. Tsze-ch'an, —see CON. ANA. V XV The Tsin and Wei were two rivers of Ch'ing, said to have their rise in the Ma-ling (馬嶺) hills, and to meet at a certain point, after which the common stream seems to have borne the name of both the feeders. They are referred to the department of Ho-nan in Ho-nan province. 聽政—

was hearing the govt., i.e., was chief minister 乘—low 3d tone. Choo He explains 以其乘輿 by 以其所乘之輿 but 乘 so used is low 1st tone. He so expands, however, probably from remembering a conversation on Tsze-ch'an between Confucius and Tsze-wu related in the Ana. gr. Bk. IV. iv near the end, and to which Mencius has reference. The sage held that Tsze-ch'an was kind, but only as a mother loving but not teaching the people and, in illustration of his view says that Tsze-ch'an, 以所乘之車濟冬涉 used the carriage in which he rode to convey over those who were wading thro the water in the winter. The subject here is the action, not the man. The practice of govt. is to be seen not in acts of individual kindness and small favours, but in the administration of just and beneficent laws. 3. The 11th and 12th months here correspond to the 9th and 10th of the present calendar which follows the Hoa division of the year—see ANA. XV x Mencius refers to a rule for the repair of the bridges, on the termination of agricultural labours. 4. 君子—



其故。一歲之日至，可坐而  
致也。<sup>二節</sup>公行了有子之喪，有師  
往弔，入門，有進而與有師  
言者，有就右師之位而與  
右師言者。<sup>三節</sup>孟子不與有師  
言，有師不悅，曰：「諸君，子皆  
與驩言，孟子獨不與驩言，  
是簡驩也。」<sup>三節</sup>孟子問之曰：「禮，  
朝廷不歷位而相與言，不

we have investigated their phenomena, we may, while sitting *in our places*, go back to the solstice of a thousand years ago."

CHAPTER XXVII. 1 The officer Kung-hang having on hand the funeral of one of his sons, the Master of the Right went to condole with him. When *this noble* entered the door, some called him to them and spoke with him, and some went to his place and spoke with him.

2 Mencius did not speak with him, so that he was displeased, and said, "All the gentlemen have spoken with me. There is only Mencius who does not speak to me, thereby slighting me."

3 Mencius, having heard of this remark, said, "According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to

is supposed, the first calculation of time began, 一致是推致而得之, 'we may calculate up to and get it' Ch'ao K'e, however, makes the meaning to be simply — 'We may sit and determine on what day the solstice occurred a thousand years ago' See the 四書撫餘說, where this view is approved

Ch. 27. HOW MENCIUS WOULD NOT IMITATE OTHERS IN PAYING COURT TO A FAVOURITE

1 Kung-hang (low, 1st tone, 'a rank,' 'a row' Various accounts are given of the way in which the term passed along with 公 into a double surname) was an officer of Ts'e, who 'had the funeral of a son' Neither Ch'ao K'e nor Choo He offers any remark on the phrase, but some scholars of the Sung dynasty, subsequent to Choo He, explained it as meaning, 有人子

之喪, 'had the funeral duty that devolves on a son,' i.e., was occupied with the funeral of one of his parents, and nearly all commentators have since followed that view. The author of the 四書撫餘說, *in loc.*, shows clearly, however, that it is incorrect, and that the true interpretation is the more natural one given in the translation. The master of the Right here was Wang Hwan; see II Pt. II vi. At the Imperial court, there were the high nobles, called 人師 and 少師, 'Grand Master,' and 'Junior Master' In the courts of the Princes, the corresponding nobles were called 左師 and 右師, 'Master of the Left,' and 'Master of the Right' 進, — as in Con Ana VII. xxx 2. It is to be understood that all the condolers made their visit by

膏澤下於民，有故而人，則君使人導之出疆，又先於其所往，人二年不反，然後收其田里，此之謂一。有禮焉，如此，則爲之服矣。四今也爲臣，諫則不行，言則不聽，膏澤不下於民，有故而人，則君搏執之，又極之於其所往，人之日，遂收其田里，此之謂寇讐，寇讐何服之有。

followed, and his advice listened to, so that blessings have descended on the people, if for some cause he leaves the country, the prince sends an escort to conduct him beyond the boundaries. He also anticipates *with recommendatory intimation* his arrival in the country to which he is proceeding. When he has been gone three years and does not return, *only* then at length does he take back his fields and residence. This treatment is what is called 'a thrice-repeated display of consideration.' When a prince acts thus, mourning will be worn on leaving his service.

4 "Now a-days, the remonstrances of a minister are not followed, and his advice is not listened to, so that no blessings descend on the people. When for any cause he leaves the country, the prince tries to seize him and hold him a prisoner. He also pushes him to extremity in the country to which he has gone, and on the very day of his departure, he takes back his fields and residence. This treatment shows him to be what we call 'a robber and an enemy.' What mourning can be worn for a robber and an enemy?"

influences, = blessings. 先於其所往 must be supplemented by 稱道其賢 欲其收用之 mentions and commends his worth, wishing him to be received and used. 田 = fields, = emoluments. 里 =aved for an individual residence. We have

not had the character in this sense before. The thrice-repeated display of consideration, refers, 1st, to the escort as a protection from danger; 2d, to the anticipatory recommendations; and 3d, to the long continued emoluments, in expectation of the minister's return.

4 Here and above, 有故 is not to be taken as 大故 in III Pt.

自反而有禮矣。其橫逆由是也。  
 君子必自反也。我必不患。自反  
 而患矣。其橫逆由是也。君子曰  
 此亦妄人也已矣。如此則與禽  
 獸奚擇哉。於禽獸又何難焉。  
 故君子有終身之憂。無一朝之  
 患也。乃若所憂則有之。舜人也。  
 我亦人也。舜爲法於天下。可傳  
 於後世。我由木石。爲鄉人也。是  
 則可憂也。夢之如何。如舜而已。

round upon himself, and is *specially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself. 'I must have been failing to do my utmost.'

6 "He turns round upon himself, and proceeds to do his utmost, but still the perversity and unreasonableness of the other are repeated. *On this* the superior man says, 'This is a man utterly lost indeed! Since he conducts himself so, what is there to choose between him and a brute? Why should I go to contend with a brute?'

7 "Thus it is that the superior man has a life-long anxiety and not one morning's calamity. As to what is matter of anxiety to him, that he has. *He says*, 'Shun was a man, and I also am a man. But Shun became an example to the empire, and *his conduct* was worthy to be handed down to after ages, while I am nothing better than a villager.' This indeed is proper matter of anxiety to him. And in what way is he anxious about it? Just that he may be like

sense of 盡已, 'doing one's utmost' 難, low 3d tone, = 校, 'to compare with' It is explained in the dict., with reference to this passage, by 責, 'to charge,' 'to reprove.'

6 憂, —proceeding from within, 患, —coming

from without 朝之患 must be understood from the expressions below. There may be calamity, but the superior man is superior to it. 乃, 'but' We must supply —'He should be without anxiety, *but* he has anxiety.'

若大, —大, low 1st tone 亡 = 無

中才也。不才則賢不肖之相。人其閒不能以  
 爲。孟子曰。人有不爲也。  
 而後可以有爲。  
 孟子曰。言人之不苦。  
 當如後患何。  
 孟子曰。仲尼不爲已。  
 見者。  
 孟子曰。人人者。言不

the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch."

CHAPTER VIII. Mencius said, "Men must be decided on what they will not do, and then they are able to act with vigour in *what they ought to do*."

CHAPTER IX. Mencius said, "What future misery have they and ought they to endure, who talk of what is not good in others!"

CHAPTER X. Mencius said, "Chung ne did not do extraordinary things."

CHAPTER XI. Mencius said, "The great man does not think be-

中—the Mean, the rightly ordered course of conduct. Both it and 才 must be taken here

in the concrete. 兄—as in III. Pt. I. li. 3.

如中也 云云—by neglecting their duty the one class bring themselves to the level of the other

賢 embraces both the 中 and the 才 above 不肖—see the Doctrine of the Mean, iv 以寸—with an inch, i.e., be measured with an inch

CH. 8. CLEAR DISCRIMINATION OF WHAT IS WRONG AND RIGHT MUST PRECEDE VIGOROUS RIGHT DOING. Lit., men have the not-do, and afterwards they can have the do. 有爲 implies vigour in the action. Chou K'e's comm. is:—If a man will not descend to take in any irregular way he will be found able to yield a thousand chariots

CH. 9. EVIL SPEAKING IS SURE TO BRING WITH IT EVIL CONSEQUENCES. The 當 here

followed by 如何 creates a difficulty. Choo He supposes the remark was made with some peculiar reference. If we knew that, the difficulty would vanish. The original implies, I think, all that I have said used in the translation.

CH. 10. THAT CONFUCIUS KEPT THE MEAN 已甚者—i.e., excessive things, but extraordinary rather approaches the meaning. It may strike the student that the meaning is—Confucius' inaction, (=slowness to act) was excessive, but in that case we should have had 矣, and not 者 at the end. We may comp. with the sentiment the Doct. of the Mean, xi, xlii; Ana. VIII. xx; et al.

CH. 11. WHAT IS RIGHT IS THE SUPREME PURSUIT OF THE GREAT MAN. Comp. Conf. Ana. IV. x. 不必—does not want; he is beyond the necessity of caring for that. 惟義所在—only that in which righteousness is; that

遊又從而禮貌之敢問  
 皆稱不孝焉人子與之  
 公都子曰臣章通國  
 也雖閉戶可也  
 髮纓冠而往救之則惑  
 之可也鄉鄰有鬪名被  
 救之雖被髮纓冠而救  
 然今有同室之人鬪名  
 也鴻稷顏子易地則皆  
 飢之也足以如是其急

5. "If Yu and Tseih, and the philosopher Yen, had exchanged places, each would have done what the other did.

6 "Here now in the same apartment with you are people fighting *you ought to part them* Though you part them with your cap simply tied over your unbound hair, your conduct will be allowable

7. "If the fighting be *only* in the village or neighbourhood, if you go to put an end to it with your cap tied over your hair unbound, you will be in error Although you should shut your door *in such a case*, your conduct would be allowable "

CHAPTER XXX 1 The disciple Kung too said, "Throughout the whole kingdom every body pronounces K'wang unfilial But you, Master, keep company with him, and moreover treat him with politeness I venture to ask why you do so?"

principle.

4 山,—used for 猶

5

則皆然, lit, 'then all so,' the meaning being as in the translation Yen Hwuy, in the circumstances of Yu and Tseih, would have been found labouring with as much energy and self-denial for the public good as they showed, and Yu and Tseih, in the circumstances of Hwuy, would have lived in obscurity contented as he was, and happy in the pursuit of the truth and in cultivation of themselves

6

被,—read p'e, low 1st tone The rules anciently prescribed for dressing were very minute Much had to be done with the hair before the final act of putting on the cap, with its strings (纓) tied under the chun, could be performed In the case in the text, all this is neglected The urgency of the case, and the intimacy of the individual with the parties quarrelling,

justify such neglect 救之,—lit, 'to save them,' i.e., to part them This was the case of Yu and Tseih, in their relation to their times, while that in the next par is supposed to illustrate the case of Yen Hwuy in relation to his But Mencius' illustrations are generally happier than these

CH 30 HOW MENCIUS EXPLAINED HIS FRIENDLY INTERCOURSE WITH A MAN CHARGED WITH BEING UNFILIAL

1 K'wang Chang was an officer of Ts'e His name, acc to 顧麟士, was Chang, and designation Chang-tze, so that Kung-too calls him by his name, and Mencius by his desig In opp to this, 蔡虛齋 says that Kung-too merely drops a part of the designation, just as when Yen Hwuy is called Yen Yuen, instead of Yen Tsze-yuen But both these explanations are

居之安，則資之深，資之深，則取之左右逢其原，故君子欲其自得之也。曰：博學而詳說之，將以反說約也。曰：善服人者，未有能服人者也。以善養人，然後能服人。曰：天下不心服而

hold of it in himself he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting every where with it as a fountain from which things flow. It is on this account that the superior man wishes to get hold of what he is learning as in himself."

CHAPTER XV Mencius said, "In learning extensively and discussing minutely what is learned, the object of the superior man is that he may be able to go back and set forth in brief what is essential."

CHAPTER XVI Mencius said, "Never has he who would by his excellence subdue men been able to subdue them. Let a prince seek by his excellence to nourish men, and he will be able to subdue the whole empire. It is impossible that any one should become ruler of the empire to whom it has not yielded the subjection of the heart."

一造 read *ts'ao*, up 34 too, to arrive at. 之 must refer to the 理 or principles of the subject which is being learnt. 以道 is understood of the 1 per *tsao* or order the successive steps of study—依着次序. 其自得 gives the key to the chapter:—his self-getting, i.e., his getting hold of the subject so that his knowledge of it becomes a kind of intuition. 資—藉 to rely on. The subject so apprehended in its principles is capable of indefinite application. He seizes it on the right and left, i.e., he no longer needs his early efforts to apprehend it. It underlies numberless phenomena, in all which he at once detects it, just as water below the earth is found easily and any where, on digging the surface.—One may read scores of pages in the Chinese commentators, and yet not get a clear idea in his own mind of the teaching of Mencius in this ch.

Chao K'o gives 道 a more substantive meaning than in the translation; thus:—The reason why the superior man pursues with earnestness to arrive at the depth and mystery of 道 is from a wish to get hold for himself of its source and root as something belonging to his own nature. Most common. Understand the subject studied to be man's own self, not things external to him. We must leave the subject in its own mist.

Ch 15 Choo He says, apparently with reason, that this is a continuation of the last chapter showing that the object of the superior man in the extensive studies which he pursues, is not vain glory but to get to the substance and essence of things. 約 conveys the two ideas of condensation and importance.

Ch 16. The object of this chapter say commentators, is to stimulate rulers to do good in sincerity with a view that is, to the good of others. I confess it is to me very enigmatical.

父子責善，賊恩之人者，大章五節。  
 子思不欲有人，妻子，母之屬。  
 或爲得罪於父，不得近，出妻  
 屏子，終身不養焉。其設心以  
 爲不若是，是則罪之人者，是  
 則章子也矣。  
 曾子居武城，有越寇，或曰，  
 寇至，盍去諸。曰，無寓人於我  
 室，毀傷其薪木。寇退，則曰，脩  
 我牆屋，我將反。寇退，曾子反。

5 "Moreover, did not Chang wish to have *in his family* the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes. Such and nothing more is the case of Chang."

CHAPTER XXXI 1 When the philosopher Tsäng dwelt in Woo-shing, there came a band from Yuě to plunder it. Some one said to him, "The plunderers are coming—why not leave this?" Tsäng *on this left the city*, saying to the man in charge of the house, "Do not lodge any persons in my house, lest they break and injure the plants and trees." When the plunderers withdrew, he sent word to him, saying, "Repair the walls of my house. I am about to return."

that K'wang Chang had been the aggressor

5 屏,—upper 2d tone. Readers not Chinese will think that Chang's treatment of his wife and son was more criminal than his conduct to his father. 是則罪之人

者，一是，'this,' embracing the two things, his giving offence to his father, and still continuing to enjoy the comforts of wife and son.

CH 31 HOW MENCIUS EXPLAINED THE DIFFERENT CONDUCT OF THE PHILOSOPHER TSANG AND OF TSZE-SZE IN SIMILAR CIRCUMSTANCES

1 Woo-shing,—see Con. Analects, VI. XII. It appears below that Tsäng had opened a school

or lecture-room in the place. Many understand that he had been invited to do so,—to be a 賓師, 'guest and teacher,'—by the commandant. Woo-shing is probably to be referred to a place in the dis, of 嘉祥 in the dep of Yen-chow. It was thus in the south of Shantung. South from it, and covering the present Keang-soo and part of Chê-keang, were the possessions of Woo (吳) and Yuě, all in Tsäng-tsze's time subject to Yuě. See in the 集證, *in loc*, a somewhat similar incident in Tsäng's life (probably a different version of the same),

爾苟爲無木，七八月之閒，雨集，溝澮皆盈，其涸也可立而待也。故聲聞過情，君子恥之。豈孟子以異於禽獸者，幾希，庶民去之，君子存之。舜明於庶物，察於人倫，由仁義

3 "But suppose that the water has no spring—In the seventh and eight months when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits."

CHAPTER XIX. 1 Mencius said, "That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it."

2 "Shun clearly understood the multitude of things, and closely observed the relations of humanity. He walked along the path of benevolence and righteousness, he did not need to pursue benevolence and righteousness."

3. Here, again, the months are those of Chow corresponding to the present 3d and 6th. 雨集—the rains are collected. 溝澮 were channels belonging to the irrigation of the lands divided on the nine-squares system. 可立而待—we might translate as—one may stand and wait till they are dry but 立 is often used—quickly. 情—實 as in the Great Learning, Comm. ch. iv.

CH. 10. WHEREBY MEN ARE DISTINGUISHED FROM OTHER MEN.—ILLUSTRATED IN SHUN. It is to be wished that Mencius had said distinctly what the small (幾 up. 1st tone 希) point distinguishing men from birds and beasts was. According to Choo He, men and creatures have the 理 (Intellectual and moral principle) of Heaven and Earth to form their nature, and the 氣 (matter) of Heaven and Earth to form their bodies only men's 氣 is more correct than that of beasts, so that they are able to fill up the capacity of their nature. This denies any essential difference between men and animals, and what difference it allows is corporeal or

material. Chao K'e says—幾希無幾也，知幾與不知幾之閒耳。

幾希 means not much. It is simply the interval between the knowledge of righteousness, and the want of that knowledge. This is so far correct, but the difference which it indicates cannot be said to be not great.—But is it not the object of Mencius to indicate the character of that which differences men and animals, and not its amount? 幾希—

is something minute. A common Chin (陳) refers us to an expression in the Shoo-king—人心爲危—as forming a key to the passage. In that, 人心 is the mind prone to err in distinction from the 道心, the mind of reason, which it is said is minute.

2. Shun preserving and cultivating this distinctive endowment was led to the character and achievements which are here briefly described. The phrase 凡物 it is said, 該得廣凡天地間事物皆是 'covers a wide extent of meaning, embracing all matters and things between heaven and earth. The 日講



了思也。微也。會了了思。易  
地則皆然。闔諸了了。使人瞞大了。果  
有以異於人乎。孟子何以  
異於人哉。堯舜與人同耳。  
闔齊人有女。妾。妾而處空  
者。其良人出。則必饜酒肉而  
後反。其妾問所與飲食者。則  
盡富貴也。其妻告其妾曰。良  
人出。則必饜酒肉而後反。問

the principle of their conduct Tsāng was a teacher, in the place of a father or elder brother Tsze-sze was a minister, in a meaner place If the philosophers Tsāng and Tsze-sze had exchanged places, the one would have done what the other did "

CHAPTER XXXII The officer Ch'oo said to Mencius, "Master, the king sent persons to spy out whether you were really different from other men" Mencius said, "How should I be different from other men! Yaou and Shun were just the same as other men "

CHAPTER XXXIII 1 A man of Ts'e had a wife and a concubine, and lived together with them in his house When their husband went out, he would get himself well filled with wine and flesh, and then return, and, on his wife's asking him with whom he ate and drank, they were sure to be all wealthy and honourable people The wife informed the concubine, saying, "When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honourable people And yet no people

reader can judge how far the defence of Tsūng's conduct is satisfactory

CH 32 SAGES ARE JUST LIKE OTHER MEN This Ch'oo was a minister of Ts'e We must suppose that it was the private manners and way of living of Mencius, which the king wanted to spy out, unless the thing occurred on Mencius' first arrival in Ts'e, and before he had any interview with the king.

CH 33 THE DISGRACEFUL MEANS WHICH MEN TAKE TO SEEK FOR WEALTH AND HONOURS

1 As Choo He observes, there ought to be, at the beginning of the chapter, 孟子曰, 'Mencius said' The phrase 而處 (up 2d tone) 宰者 is not easily managed in translating The subject of it is the 'man of Ts'e,'

得之乎以待日。  
 孟子曰：王者之迹熄  
 而詩亡，詩亡然後春秋  
 作。昔之聖楚之禱，杞魯  
 之春秋也。其事則齊  
 桓晉文，其文則史。孔子  
 曰：其義則丘竊取之矣。  
 孟子曰：君子之澤，  
 世而斬；小人之澤，  
 力而

CHAPTER XXI 1 Mencius said, "The traces of imperial rule were extinguished, and the imperial odes ceased to be made. When those odes ceased to be made, then the Ch'un Ts'ew was produced.

2 "The Shing of Tsin, the Taou wuh of Ts'oo, and the Ch'un Ts'ew of Loo, were books of the same character

3 "The subject of the Ch'un wuh was the affairs of Hwan of Ts'e and Wan of Tsin, and its style was the historical. Confucius said, 'Its righteous decisions I ventured to make.'

CHAPTER XXII 1 Mencius said, "The influence of a sovereign sage terminates in the fifth generation. The influence of a mere sage does the same

CH. 21. THE SAME SUBJECT;—ILLUSTRATED IN CH. 21. 1. The extinction of the

true imperial rule of Chow dates from the transference of the capital from Fung kaou to Loh, by the emperor Ping, B.C. 709. From that time, the sovereigns of Chow had the name without the rule. By the 詩 is intended not

the Book of Poems, but the Nga (雅) portion of them, descriptive of the Imperial rule of Chow and to be used on Imperial occasions. 亡

does not mean that the Nga were lost, but that no additions were made to them, and they degenerated into mere records of the past and were no longer descriptions of the present. Confucius edited the annals of Loo to supply the place of the Nga. See III. Pt. II. ix 7. 2.

Each state had its annals. Those of Tsin were compiled under the name of Shing (low 3d tone). The Carriage; those of Ts'oo under that of Tsou-wuk, which is explained as the name of a ferocious nimble, and more anciently as the denomination of a vile and lawless man. The name of Loo had the name of Spring and

Autumn, two seasons for the whole. 2.

其 refers only to the annals of Loo. They did not contain only the affairs of Hwan and Wan, but these occupied an early and prominent place in them. 竊—see II. Pt. I. B. 20.

取 in kw the expression still more humble, as if Confucius had taken the judgments from the historians, and not made them himself.

CH. 22 THE SAME SUBJECT;—ILLUSTRATED IN MEMORIS HIMSELF 1 Here 君子

—聖賢有位者 the sage and worthy who has position, i.e. who occupies the throne, and 小人—聖賢無立者 the sage

and worthy who has no position. We might suppose that the influence of the former would be more permanent, but Mencius is pleased to say their influence lasts the same time. 澤 is to be taken as influence, it being understood to be of a beneficial character 2



宜若無罪焉。曰：薄乎六爾，惡得無罪。鄭人使子濯孺子侵衛，衛使庾公之斯追之。子濯孺子曰：「今日我疾作，不可以執弓，吾死矣。」人問其僕曰：「追我者誰也？」其僕曰：「庾公之斯也。」曰：「吾牛矣。」其僕曰：「庾公之斯，衛之善射者也。」人曰：「吾牛，何謂也？」曰：「庾公之斯，學射於尹公之鉶，尹公之鉶，學射於我，人尹公之鉶，端人也，其取友必端矣。」庾公之斯至，曰：「人，子何爲不執弓？」曰：

thereby only meant that his blame was slight. How can he be held without *any* blame?"

2 "The people of Ch'ing sent Taze-chō Yu to make a stealthy attack on Wei, which sent Yu kung Sze to pursue him. Taze-chō Yu said, 'To-day I feel unwell, so that I cannot hold my bow. I am a dead man!' At the same time he asked his driver, 'Who is it that is pursuing me?' The driver said, 'It is Yu kung Sze,' on which he exclaimed, 'I shall live.' The driver said, 'Yu kung Sze is the best archer of Wei, what do you mean by saying—I shall live?' Yu replied, 'Yu kung Sze learned archery from Yin kung T'ō, who again learned it from me. Now, Yin kung T'ō is an upright man, and the friends of his selection must be upright also. When Yu kung Sze came up, he said, 'Master, why are you not holding your bow?' Yu an

(meaning to say), It was slighter than simply

2 侵—to attack stealthily. An incursion made with music, and the pomp of war is called 伐 and one without these, 侵. The 之 in the phrase—庾公之斯 and 尹

公之佗 are mere vocal particles. 他一 read rō. The name is elsewhere found 尹公 佗. In the 左傳, under the 14th year of duke 襄, we have a narrative bearing some

以事舜於畎畝之中，天下之  
 上多就之者，帝將胥天下而  
 遷之焉。爲不順於父母，如窮  
 人無所歸。天下之士悅之，人  
 之所欲也。而不足以解憂，好  
 色人之所欲，是帝之女而  
 不足以解憂，富人之所欲，富  
 有天下而不足以解憂，貴人  
 之所欲，貴爲天子而不足以  
 解憂，人悅之，好色，富貴，無足

granaries, all to be prepared, to serve Shun amid the channeled fields. Of the scholars of the empire there were multitudes who flocked to him. The emperor designed that *Shun* should superintend the empire along with him, and then to transfer it to him entirely. But because his parents were not in accord with him, he felt like a poor man who has nowhere to turn to.

4 "To be delighted in by the scholars of the empire, is what men desire, but it was not sufficient to remove the sorrow of *Shun*. The possession of beauty is what men desire, and *Shun* had for his wives the two daughters of the emperor, but this was not sufficient to remove his sorrow. Riches are what men desire, and the empire was the rich property of *Shun*, but this was not sufficient to remove his sorrow. Honours are what men desire, and *Shun* had the dignity of being emperor, but this was not sufficient to remove his sorrow. The reason why the being the object of men's delight, the possession

on Shun, and his influence, are to be collected from the general history of him and Yaou. There is, however, an important discrepancy between Mencius' account of Shun, and that in the Shoo-king. There, when he is first recommended to Yaou by the high officers, they base their recommendation on the fact of his having overcome the evil that was in his parents and brother, and brought them to self-government. The Shoo-king, moreover, mentions only one son of Yaou, Tsin Choo (月朱), and says nothing of the nine who are here said to

have been put under the command of Yaou. They are mentioned however in the 'Historical Records,' 虞史記 帝將胥人卜 = 將與之胥 (= 相) 視人卜 而遷之 = 自移以與之 不順於父母, —see IV Pt I xxviii 1 4 色, —色 is here = our 'a beauty,' 'beauties' 妻, —up 2d tone, here as a verb, 'to wife,' 'to have for wife' Observe the force of 者, leading

帝。  
 孟子曰：人之性  
 也。則故而已矣。故者以  
 利爲小。所惡於智者，爲  
 其鑿也。如智者，若禹之  
 行水也，則無惡於智矣。  
 禹之行水也，行其所無  
 事也。如智者，亦行其所  
 無事，則智亦人矣。人之  
 高也，星辰之遠也，苟求

CHAPTER XXVI 1 Mencius said, "All who speak about the natures of things, have in fact only their phenomena to reason from, and the value of a phenomenon is in its being natural

2 "What I dislike in your wise men is their horing out their conclusions. If those wise men would only act as Yu did when he conveyed away the waters, there would be nothing to dislike in their wisdom. The manner in which Yu conveyed away the waters was by doing what gave him no trouble. If your wise men would also do that which gave them no trouble, their knowledge would also be great.

3 "There is heaven so high, there are the stars so distant. If

CH. 26. HOW KNOWLEDGE OUGHT TO BE PURSUED BY THE CAREFUL STUDY OF PHENOMENA. Mencius here points out correctly the path to knowledge. The rule which he lays down is quite in harmony with that of Bacon. It is to be regretted that in China, more perhaps than in any other part of the world, has it been disregarded.

1. 性 is here to be taken quite generally. Julien finds fault with Noel for translating it by *verus natura*, which appears to be quite correct. Choo He makes it—人物所以生之理, than which nothing could be more general. Possibly Mencius may have had in view the disputes about the nature of man which were rife in his time, but the references to Yu's labours with the waters, and to the studies of astronomers, show that the term is used in its signification. 故 as phenomenon, the nature in its development. The character is often used as synonymous with 事, facts. 則 is more than a simple conjunction, and is to be

taken in close connection with the 而已. Chao K'e explains—則以故而已, can only do so by the 故. And phenomena, to be valuable, must be natural. 利—順 following easily unconstrained.

2. 智者 is the would be wise—your wise men. 其鑿, their chiseling, or boring, i.e., their forcing things, instead of waiting for them, which is a 行其所事, doing that in which they have many affairs, or much to do. Yu is said 行水, rather than, according to the common phraseology about his labours, 治水, because 行 more appropriately represents the mode of his dealing with the waters, according to their nature, and not by a system of force, 8 千歲之

日至 acc. to modern comm., refers to the winter solstice, from the mid light of which it

何也。孟子曰：告則不得娶，男  
女居室，人之大倫也。如告則  
廢人之大倫，以黜父母，是以  
不告也。禹章曰：舜之不告而  
娶，則吾既得聞命矣。帝之妻  
舜而不告何也。禹章曰：帝亦知  
告則不得娶也。禹章曰：父母  
使舜完廩，捐階，瞽瞍焚廩，使  
浚井，出從面拊之。象曰：謏蓋  
都君威我績，牛羊父母，倉廩

male and female should dwell together, is the greatest of human relations. If *Shun* had informed his parents, he must have made void this greatest of human relations, thereby incurring their resentment. On this account, he did not inform them."

2 Wan Chang said, "As to *Shun's* marrying without informing his parents, I have heard your instructions, but how was it that the emperor gave him his daughters as wives without informing *Shun's* parents?" *Mencius* said, "The emperor also knew that if he informed them, he could not marry his daughters to him."

3 Wan Chang said, "His parents set *Shun* to repair a granary, to which, the ladder having been removed, *Koo-sow* set fire. They also made him dig a well. He got out, but they, not knowing that, proceeded to cover him up. Seang said, 'Of the scheme to cover up the city-forming prince the merit is all mine. Let my parents have his oxen and sheep. Let them have his storehouses and granaries

父母,—if he had not married, then his parents would have had cause to be angry with him, for allowing the line of the family to terminate. This seems to be the meaning of the phrase. 聞命,—as in the last chap. 帝

而不告, here is understood as 'requiring *Shun* to inform his parents'. 3 *Shun's* half brother is understood to have been the instigator in the attempts on his life here mentioned. The incidents, however, are taken from

tradition, and not from the *Shoo-king*. *Shun* covered himself with two bamboo screens, and made his way through the fire. In the second case, he found a hole or passage in the side of the wall, and got away by means of it. 都君,—it is mentioned in the last chapter, how the scholars of the empire flocked to *Shun*. They say that if he lived in one place for a year, he formed a 聚, or 'assemblage'. In two years, he formed a 邑, or 'town,' and in three, a 都,

踰階而相揖也。我欲行禮，  
 敖以我爲簡，不亦異乎。  
 孟子曰：「君子所以異於人  
 者，以其存心也。君子以仁存  
 心，以禮存心。仁者愛人，有禮  
 者敬人。愛人者，人恆愛之；敬  
 人者，人恆敬之。有人於此，其  
 待我以橫逆，則君子必自反  
 也。我必不仁由，必無禮也。此  
 物奚宜爭哉？」<sup>五</sup>其自反而  
 矣，

bow to one another. I was wishing to observe this rule, and Taze-naou understands it that I was slighting him—is not this strange?"

CHAPTER XXVIII. 1 Mencius said, "That whereby the superior man is distinguished from other men is what he preserves in his heart,—namely, benevolence and propriety."

2 "The benevolent man loves others. The man of propriety shows respect to others."

3 "He who loves others is constantly loved by them. He who respects others is constantly respected by them."

4 "Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—'I must have been wanting in benevolence, I must have been wanting in propriety—how should this have happened to me?'"

5 "He examines himself, and is *specially* benevolent. He turns

the prince's order and were consequently to observe the court rules. This is the explanation of Mencius' conduct.

8. 階 refers to the established usages of the court; see the Chow Le, XXII. III. 1, *et al*. 階—steps, or stairs, but here for the ranks of the officers arranged with reference to the steps leading up to the hall.

CH. 28. HOW THE SUPERIOR MAN IS DISTINGUISHED BY THE CULTIVATION OF MORAL EXCELLENCE, AND IS IT FOR THE FIRST BLIND THE

TEACH OF CALAMITY

1. 存心 must not be understood—he *preserves* his heart. The first definition of 存 in K'ang he's dictionary is 在 to be in. It is not so much an active verb, to preserve as to *present* in.

4. 橫 (low 3d tone) 逆 presuppose the exercise of love and respect, which are done despite to. 此物—此事

used for 猶 as often elsewhere. 5. 由 is 忠 in the



產曰，得其所哉，得其所哉。  
 校人出，曰：「孰謂子產智？」  
 既烹而食之，曰：「得其所哉，  
 得其所哉。」故君子可欺以  
 其方，難罔以非其道。彼以  
 愛兄之道來，故誠信而喜  
 之，奚僞焉。  
 萬章問曰：「象日以殺舜  
 爲事，立爲天子，則放之，何  
 也？」孟子曰：「封之也，或曰放

I first let it go, it appeared embarrassed. In a little, it seemed to be somewhat at ease, and then it swam away joyfully.' Tsz-ch'an observed, 'It had got into its element! It had got into its element!' The pond-keeper then went out and said, 'Who calls Tsz-ch'an a wise man? After I had cooked and eaten the fish, he says, "It had got into its element! it had got into its element!" Thus a superior man may be imposed on by what seems to be as it ought to be, but he cannot be entrapped by what is contrary to right principle. Seang came in the way in which the love of his elder brother would have made him come, therefore Shun sincerely believed him, and rejoiced. What hypocrisy was there?'

CHAPTER III Wan Chang said, "Seang made it his daily business to slay Shun. When Shun was made emperor, how was it that he *only* banished him?" Mencius said, "He raised him to be a prince. Some supposed that it was banishing him."

as 子池沼小史, 'a small officer over the ponds,' but I do not know that this meaning of the phrase is found elsewhere. 反命,

—as in III Pt I n 3 故君子可欺,

二二, —compare Con Ana VI xxiv 以

其方, '—by its class,' the meaning being as in the translation —Choo He says —'Mencius says that Shun knew well that Seang wished to kill him, but when he saw him sorrowful, he was sorrowful, and when he saw him joyful, he was joyful. The case was that his brotherly feeling could not be repressed. Whether the

things mentioned by Wan Chang really occurred or not, we do not know. But Mencius was able to know and describe the mind of Shun, and that is the only thing here worth discussing about.'

CH 3 EXPLANATION AND DEFENCE OF SHUN'S CONDUCT IN THE CASE OF HIS WICKED BROTHER SEANG, —HOW HE BOTH DISTINGUISHED HIM, AND KEPT HIM UNDER RESTRAINT 1.

放=置, 'to place,' with the idea of keeping in the place, = 'to banish.' Chang's thought was that Seang should have been put to death, and not merely banished. 或曰, —it seems

best to understand 巳 as meaning 'supposed,'

矣。若人君了所患，則止矣。非  
 一無爲也。非禮無行也。如有  
 朝之患，則君了不患矣。  
 禹稷當个世，過其門而  
 不入。孔了賢之。顏了當亂世，  
 居於陋巷，簞食瓢飲，人  
 不堪其憂。顏了不改其樂。孔  
 了賢之。禹稷同  
 道，禹思天下有溺者，山已溺  
 之也。稷思天下有飢者，山已

Shun —then only will he stop. As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befall him one morning's calamity, the superior man does not account it a calamity."

CHAPTER XXIX. 1 Yu and Tseih, in an age of tranquillizing government, thrice passed their doors without entering them. Confucius praised them.

2 The disciple Yen, in an age of confusion, dwelt in a mean narrow lane, having his single bamboo-cup of rice, and his single gourd-dish of water, other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

3 Mencius said, "Yu, Tseih, and Yen Hwuy agreed in the principle of their conduct."

4. "Yu thought that if any one in the empire were drowned, it was as if he drowned him. Tseih thought that if any one in the empire suffered hunger, it was as if he famished him. It was on this account that they were so earnest."

CH. 29. A RECONCILING PRINCIPLE WILL BE FOUND TO UNDERLIE THE OUTWARDLY DIFFERENT CONDUCT OF GREAT AND GOOD MEN;—IN HONOUR OF YEN HWUY WITH A REFERENCE TO MENCIUS HIMSELF. 1 See III. Pt. I. iv 6, 7 8. The thrice passing his door without entering it was proper to Yu, though it is here attributed also to Tseih. 賢—used as a verb,

to pronounce a worthy —'to praise. 2. See Conf. Ana. VI. ix. 平世 and 亂世 are contrasted, but a tranquil age was not a characteristic of Yu and Tseih's time. It was an age of tranquillization. 3. 同道—道—理之當然, what was proper in

之也。身爲天子，弟爲匹夫，  
可謂親愛之乎。<sup>三節</sup>敢問或曰：  
放者，何謂也？曰：象不得有  
爲於其國，天子使吏治其  
國，而納其貢稅焉，故謂之  
放。豈得暴彼民哉？雖然，欲  
常常而見之，故源源而來，  
不及貢，以政接於有庠，此  
之謂也。<sup>一節</sup>

咸丘蒙問曰：語大，盛德

brother had been a common man, could he have been said to regard him with affection and love?"

3 Wan Chang said, "I venture to ask what you mean by saying that some supposed that it was a banishing of Seang?" Mencius replied, "Seang could do nothing in his State. The emperor appointed an officer to administer its government, and to pay over its revenues to him. This treatment of him led to its being said that he was banished. How indeed could he be allowed the means of oppressing the people? Nevertheless, Shun wished to be continually seeing him, and, by this arrangement, he came incessantly to court, as is signified in that expression. 'He did not wait for the rendering of tribute, or affairs of government, to receive the prince of Yew-pe.'"

CHAPTER IV 1 Heen-k'ew Mung asked Mencius, saying, "There is the saying, 'A scholar of complete virtue may not be employed

of 永州, in Hoo-nan 殛 is said by Choo He to=誅, 'to cut off,' but that is too strong 四罪=治此四凶之罪, taking 罪 as meaning 'crimes' 服, 'submitted,' i.e., acknowledged the justice of the punishments inflicted 在他人誅之, appears to be incomplete, as if Mencius had not permitted his disciple to finish what he had to say 宿怨, 'to lodge, as if for a night, resentment,' comp 宿諾 Ana XII. xii. 2

3 不得有爲, 'did not get to have do-

ing,' i.e., was not allowed to act independently 其貢稅=其國所賦 (taking 貢 as a verb) 之稅 源源, 'the uninterrupted flowing of a stream' 不及貢 有庠, is a quotation by Mencius from some book that is now lost. There were regular seasons for the princes in general to repair to court, and emergencies of government which required their presence, but Shun did not wish his brother to wait for such occasions, but to be often with him. The 不 extends over the two clauses, which=不及貢期而見, 不以政事而見

何也。<sup>〇二</sup>孟子曰：世俗所謂不孝者，惰其四支，不顧父母之養，不孝也；博奕好飲酒，不顧父母之養，不孝也；好貨財，私妻子，不顧父母之養，不孝也；從耳目之欲，以為父母戮，四不孝也；好勇鬪狠，以危父母，力不孝也。<sup>〇三</sup>章子有於是乎？<sup>〇四</sup>大章子曰：父真善，而不相遇也，真善朋友之道也。

2 Mencius replied, "There are five things which are said in the common practice of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is Chang guilty of any one of these things?"

3 "Now between Chang and his father there arose disagreement, he, the son, reproving his father, to urge him to what was good.

4 "To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness, *which should prevail between them.*

to be rejected. Chang was the name, and the 子 in 章子 is simply equivalent to our Mr. 與之遊—ramble with him, i.e., as commonly understood, allow him to come about your gate, your school. 又從— and more-over from that, i.e., in addition to that. 2. 博奕 may be taken together simply—chess-playing or separately as in the translation

see Conf. Analects, A.VII. xxii. 私妻子—selfishly—i.e., partially putting them out of their due place, above his parents,—loving wife and children. I cannot see why some should give a sensual meaning to 私 here. The advances of meaning from 戮 to 危 shows that the former is to be taken in the lighter sense of disgrace. 3, 4. Comp Pt I. xviii. 子父責善 子 precedes 父 here to show

二十有八載，放勳乃祖，落  
 百姓如喪考妣，三年四海  
 遏密八音，孔子曰：『大無  
 二民無二王。』舜既爲天子，  
 又帥天下諸侯以爲堯  
 三年喪，是天子矣。三節咸丘  
 蒙曰：『舜之不臣堯，則存既  
 得聞命矣。』詩云：『普天之下，  
 莫非王土。』率上之濱，莫非  
 王臣。而舜既爲天子矣，敢

they were mourning for a father or mother for three years, and up to the borders of the four seas every sound of music was hushed' Confucius said, 'There are not two suns in the sky, nor two sovereigns over the people.' Shun having been emperor, and, moreover, leading on all the princes to observe the three years' mourning for Yaou, there would have been in this case two emperors"

2 Heen-k'ew Mung said, "On the point of Shun's not treating Yaou as a minister, I have received your instructions. But it is said in the Book of Poetry,

'Under the whole heaven,  
 Every spot is the sovereign's ground;  
 To the borders of the land,  
 Every individual is the sovereign's minister,'

and Shun had become emperor I venture to ask how it was that Koo-sow was not one of his ministers" Mencius answered,

殂=升, 'to ascend' The *animus* ascends at death, and the *anima* 落, 'descends,'—hence the combination='dissolution,' 'decease' The dict, however, makes 殂 simply=往, and the phrase='vanish away' 百姓 is the people within the imperial domain, the 四海 denotes the rest of the empire, beyond that Some, however, approved by the 日講, make 百姓=百官, 'the officers,' and 四海='all the people' 考妣—the terms for

a deceased father and mother 年,一  
 for 年 the classic has 載 The 八音,一  
 'eight sounds,'—are all instruments of music, formed of metal, stone, cord, bamboo, calabash, earthenware, leather, or wood—The meaning is that up to the time of Yaou's decease, Shun was only vice-emperor, and, therefore, Yaou never could have appeared before him in the position of a subject 2 舜之  
 不臣堯 is not to be taken with reference to the phrase 君不得而臣, but to the

左右曰待先生如此其忠  
 日敬也寇至則先人以爲  
 民望寇退則反殆於不可  
 沈猶行曰是非汝所知也  
 呂沈猶有負芻之禍從先  
 生者七一人未有與焉  
 思居於衛有齊寇或曰寇  
 至盍入諸了思曰如彼人  
 君誰與守孟子曰曾了了  
 思同道曾了師也父兄也

When the plunderers retired, the philosopher Ts'ang returned *accord-  
 ingly*. His disciples said, "Since our master was treated with so  
 much sincerity and respect, for him to be the first to go away on the  
 arrival of the plunderers, so as to be observed by the people, and then  
 to return on their retiring, appears to us to be improper." Shin  
 yew Hing said, "You do not understand this matter. Formerly,  
 when Shin yew was exposed to the outbreak of the grass-carriers,  
 there were seventy disciples in our master's following, and none of  
 them took part in the matter."

2 When Tsze-sze was living in Wei, there came a band from Ts'e  
 to plunder. Some one said to him, "The plunderers are coming,—  
 why not leave this?" Tsze-sze said, "If I go away, whom will the  
 prince have to guard the State with?"

3 Mencius said, "The philosopher Ts'ang and Tsze-sze agreed in

in which the plunderers are from Lo. 曰  
 無寓云云—the translation needs to be  
 supplemented here considerably to bring out the  
 meaning. 薪 is explained in K'ang he's Dic-  
 tionary with reference to this passage, by 草  
 grass, or small plants generally. 寇退則  
 曰—this 曰 must—sent word to. 牆屋  
 —we should rather expect 屋牆. If 待 be  
 translated actively we must supply as a nom-  
 inative—the governor of the city. Shin (沈  
 is pronounced as 審. So, commonly. But

the point is doubtful. See the 集證 in  
 loc.)-yew Hing is supposed to have been a  
 disciple of Ts'ang's, a native of Woo-shing.  
 The Shin-yew whom he mentions below was  
 another person of the same surname with whom  
 Ts'ang and his disciples (從者—左右  
 above) were living. 與—low 3d tone. Shin-  
 yew Hing adduces this other case, as analogous  
 to Ts'ang's leaving Woo-shing, intimating that he  
 acted on a certain principle which justified his  
 conduct. 2. 伋 was Tsze-sze's name. Was  
 living in Wei,—i.e. was living and sustaining  
 office. 3. Comp. ch. xxviii, 3, 5. The

爲天子父尊之至也。以天  
 下養之至也。詩曰：水  
 孝思孝思維則。此之謂也。  
 占曰：祗載見瞽瞍，夔夔齊  
 栗，瞽瞍亦允若。是爲父不  
 得而子也。  
 萬章曰：堯以天下與舜，  
 有諸？孟子曰：否。天子不能  
 以天下與人，然則舜有大  
 下也，孰與之？曰：天與之。  
 人

in the honouring one's parents, there is nothing greater than the nourishing them with the whole empire Koo-sow was the father of the emperor, this was the height of honour Shun nourished him with the whole empire, this was the height of nourishing In this was verified the sentiment in the Book of Poetry,

'Ever cherishing filial thoughts,

Those filial thoughts became an example to after ages'

4 "It is said in the Book of History, "Reverently performing his duties, he waited on Koo-sow, and was full of veneration and awe Koo-sow also believed him and conformed to virtue' This is the *true* case of the scholar of complete virtue not being treated as a son by his father "

CHAPTER V 1 Wan Chang said, "Was it the case that Yaou gave the empire to Shun?" Mencius said, "No The emperor cannot give the empire to another "

2 "Yes, but Shun had the empire Who gave it to him?" "Heaven gave it to him," was the answer

praises of king Woo—This par shows that Shun, by his exaltation, honoured his father only the more exceedingly He was the more 'a son' to Koo-sow

4 書曰,—see the Shoo-king, II n. 15 齊 (read *chae*) 栗 (the classic has 慄),—this seems to be a supplement by Mencius, as if he said, 'There is indeed a meaning in that saying that a scholar of complete virtue cannot be treated as a son by his father, for in the case of Shun and

Koo-sow we see that the father was affected by the son, and not the son by the father'

CH 5 HOW SHUN GOT THE EMPIRE BY THE GIFT OF HEAVEN VOX POPULI VOX DEI

1 有諸,—see I Pt II n., = 有之乎 2 人與之,—is it not plain that by 'Heaven' in this chapter we are to understand God? Many commentators understand by it 理, 'reason,' or 'the truth and fitness of things,' saving in the expression—姑曰人 in par 7, where

其與飲食者，盡富貴也，而太嘗有  
 顯者來，吾將矚良人之所之也。蚤  
 起，施從良人之所之，徧國中，無與  
 立談者。卒之東郭墦間之祭者，乞  
 其餘不足，又顧而之他，此其爲饜  
 足之道也。其妻歸告其妾曰：「良人  
 者，所仰望而終身也，今若此。」與良  
 人，訕其良人，而相泣於中庭。而良  
 人未之知也。施施從外來，驕其妻  
 妾。山君了觀之，則人之所以求富

of distinction ever come here. I will spy out where our good man goes." Accordingly, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city, there was no one who stood or talked with him. At last, he came to those who were sacrificing among the tombs beyond the outer wall on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party—and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, "It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life,—and now these are his ways!" On this, along with the concubine she reviled their husband, and they wept together in the middle hall. In the mean time the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

and not the wife and concubine. It is descriptive of him as living with them, and being the head of a family—有刑家之責 as is said in the 備旨 having the duty of setting an example to its members. 良人—corre-

sponding to the Scottish term of goodman for husband. 所與飲食者—not who gave him to drink and eat, as Julien makes it. 所之—之 the verb, as also below and in 之東之他 施從—施 read



民愛之故曰天不<sup>六節</sup>以行  
與事示之而已矣<sup>六節</sup>敢問  
薦之於天而人受之恭之  
於民而民受之如何曰使  
之上祭而百神享之是天  
受之使之主出而事治百  
姓安之是民受之也天與  
之人與之故曰天子不能  
以天下與人舜相<sup>七節</sup>堯  
有八載并人之所能爲也

speak It simply indicated its will by his personal conduct and his conduct of affairs ”

6 *Chang* said, “I presume to ask how it was that *Yaou* presented *Shun* to Heaven, and Heaven accepted him, and that he exhibited him to the people, and the people accepted him ” *Mencius* replied, “He caused him to preside over the sacrifices, and all the spirits were well pleased with them, thus Heaven accepted him He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him, thus the people accepted him Heaven gave the empire to him The people gave it to him Therefore I said, ‘The emperor cannot give the empire to another ’

7 “Shun assisted *Yaou* in the government for twenty and eight years, this was more than man could have done, and was from

spirits of heaven, earth, the mountains and the rivers, i.e., all spiritual beings, real or supposed In the *Shoo-king* II 1 6, a distinction is made between the 皇神, ‘host of spirits,’ and 上帝, 六宗, and 山川, but the phrase here is to be taken as inclusive of all The emperor

is 自神之, and Shun entered into all the duties of *Yaou*, even while *Yaou* was alive How the spirits signified their approbation of the sacrifices, we are not told —Modern comment take the 自神 here as exclusive of Heaven and subordinate to it, being equivalent to the 鬼神, ‘the energetic operations of Heaven ’

But such views were long subsequent to *Mencius*’ time 6 諸侯 is very plainly in

the singular notwithstanding the 諸, = ‘one of the princes’ I leave the 昔者, = ‘formerly,’ out of the translation 暴, —read *puh*, ‘to manifest,’ ‘to exhibit’ 7 相, —

up 3d tone 載, —up 2d tone 有, —low 3d tone In 人地, 人, it is

said, 以氣數言, ‘Heaven means destiny’ But why suppose a different meaning of the term? 28 years were, indeed, a long time,

於公明高曰舜往丁出  
則吾既得聞命矣號泣  
丁人丁父母則吾不  
知也公明高曰是非爾  
所知也人公明高以孝  
了之心爲不若是恕我  
竭力耕田只爲了職而  
丁矣父母之不我愛於  
我何哉帝使具了九男  
女白官牛羊倉廩備

against his parents?" Mencius answered, "Ch'ang Seih asked Kung ming kaou, saying, 'As to Shun's going into the fields, I have received your instructions but I do not know about his weeping and crying out to the pitying heavens and to his parents.' Kung ming kaou answered him, 'You do not understand that matter. Now, Kung ming kaou supposed that the heart of the filial son could not be so free of sorrow. Shun would say, 'I exert my strength to cultivate the fields, but I am there by only discharging my office as a son. What can there be in me that my parents do not love me?'"

8 "The emperor caused his own children, nine sons and two daughters, the various officers, oxen and sheep, storehouses and

we learn that such behaviour was a characteristic of his earlier life, when he was ploughing at the foot of the Leth hill. 旻天—the name given to the autumnal sky or heavens. Two meanings have been assigned to 旻, the variegated, with reference to the beautiful tints (文章) of matured nature; and the compassionate, as if it were 歷 with reference to the decay of nature. This latter is generally acquiesced in. I have translated 于 by towards, but the paraph. in the 日講 is—He cried out and called upon pitying Heaven, that lovingly overshadows and compassionates this lower world, weeping at the same time. 怨慕—simply he was murmuring and desiring. The murmuring was at himself, but this is purposely kept in the back ground, and Chung supposed that he was murmuring at his parents. 2. 父母不怨—see Con.

Ana. IV xviii. Kung ming Kaou is generally understood to have been a disciple of Tsing Shu, and Ch'ang Seih again to have been a disciple of Kaou. 吾既得聞命 I have received your command; — commands, said deferentially for instructions, as in III Pt. I v 5 于父母 is also from the Shoo-king though omitted above in par 1. In translating we must be so the order of 號泣 he wept and cried out,—to heaven, to his parents. 是非爾所知也—see IV Pt. II. xxxi. 1. 不若是恕—not so without sorrow i.e. not so, as common people would have it, and as Ch'ang Seih thought would have been right, that he could refrain from weeping and crying out. 我竭云云 are the thoughts supposed to pass through Shun's mind. 共—拱 up. 1st tone. 3. See the Shoo-king I. par 1., but the various incidents of the particular honours conferred

萬章問曰：人有言，至於禹而  
 德衰，不傳於賢，而傳於子，有諸？  
 孟子曰：否，不然也。大與賢，則與  
 賢；大與子，則與子。昔者，舜薦禹  
 於天，十有七年，舜崩，三年之喪，  
 畢，禹避舜之子，於陽城。天下之  
 民從之，若堯崩之後，不從堯之  
 子，而從舜也。禹薦益於天，七年，  
 禹崩，三年之喪，益避禹之子，  
 於箕山之陰。胡覲訟獄者，不之

CHAPTER VI 1. Wan Chang asked Mencius saying, "People say, 'When the disposal of the empire came to Yu, his virtue was inferior to that of Yaou and Shun, and he transmitted it not to the worthiest but to his son.' Was it so?" Mencius replied, "No, it was not so. When Heaven gave the empire to the worthiest, it was given to the worthiest. When Heaven gave it to the son of the preceding emperor, it was given to him. Shun presented Yu to Heaven. Seventeen years elapsed, and Shun died. When the three years' mourning was expired, Yu withdrew from the son of Shun to Yang-shung. The people of the empire followed him just as after the death of Yaou, instead of following his son, they had followed Shun. Yu presented Yih to Heaven. Seven years elapsed, and Yu died. When the three years' mourning was expired, Yih withdrew from the son of Yu to the north of mount Ke. The princes, repairing to court,

CH 6 HOW THE THRONE DESCENDED FROM YU TO HIS SON, AND NOT TO HIS MINISTER YIH, THAT YU WAS NOT TO BE CONSIDERED ON THAT ACCOUNT AS INFERIOR IN VIRTUE TO YAOU AND SHUN

1 全於，—'coming to,' we must understand, 'From Yaou and Shun,' or translate somehow as I have done. Some say that 與賢，與子， are not to be taken with special reference to Shun and Yu, and to K'è, but it seems best to do so. A general in-

ference may be drawn as well from the special cases 有諸，—'was it so?' i.e., was his virtue inferior, and his transmitting the throne to his son a proof that it was so? 昔者，—omitted in translating, as before. Choo He says, 'Yang-shung and the north of mount Ke were both at the foot of the Sung mountains, places fit for retirement, within deep valleys.' By many they are held to have been the same place, and

以解憂者，惟順於父可。  
 以解憂人少，則慕父，知  
 好色，則慕少，有妻了，則  
 慕妻了，仁則慕君，不得於  
 君，則熱中，人孝終身慕父  
 可，力一而慕者，予於人舜  
 見之矣。  
 萬章問曰，詩云，娶妻如  
 之何，必告父母，信斯言也，  
 官莫如舜，舜之不出而娶，

of beauty, riches, and honours, were not sufficient to remove his sorrow, was that it could be removed only by his getting his parents to be in accord with him

5 "The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign—if he cannot get the regard of his sovereign, he burns within. But the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them."

CHAPTER II 1 Wan Chang asked Mencius, saying, "It is said in the Book of Poetry,

'In marrying a wife, how ought a man to proceed?

He must inform his parents

If the rule be indeed as here expressed, no man ought to have illustrated it so well as Shun. How was it that Shun's marriage took place without his informing his parents? Mencius replied, "If he had informed them, he would not have been able to marry. That

on to what follows as the explanation of the preceding circumstances.

5 少—up. 3d tone, young, little. 好色—the term has a different acceptation from that in the prec. par., tho I have translated it in the same way. 艾—in the sense of 美 beautiful.

CH 2. DEFENCE OF SHUN AGAINST THE CHARGES OF VIOLATING THE PROPER RULE IN THE WAY OF HIS MARRYING AND OF HYPOCRISY IN HIS CONDUCT TO HIS BROTHER. 1 2.

Comp. Pt. I. xxvi. 詩云—see the She-king I viii. Ode VI. st. 3. 告—low 3d tone, as in Ana. III. xvii. 信—誠 if indeed. 以慰

有天下者，德必若舜禹，而  
又有人子薦之者，故仲尼  
不有天下。繼世以有天下，  
天之所廢，必若桀紂者也。  
故益伊尹、周公不有天下。  
伊尹相湯，以王於天下，湯  
崩，太丁未立，外丙二年，仲  
壬四年，太甲顛覆湯之典，  
刑伊尹，放之於桐。三年，太  
甲悔過，自怨自艾，於桐處

3 "In the case of a private individual obtaining the empire, there must be in him virtue equal to that of Shun or Yu, and moreover there must be the presenting of him to *Heaven* by the *preceding* emperor. It was on this account that Confucius did not obtain the empire.

4 "When the empire is possessed by *natural* succession, the emperor who is displaced by Heaven must be like Keē or Chow. It was on this account that Yih, E Yin, and Chow-kung did not obtain the empire.

5 "E Yin assisted T'ang so that he became sovereign over the empire. After the demise of T'ang, Tae-ping having died before he could be appointed emperor, Wae-ping reigned two years, and Chung-jin four. T'ae-keā was then turning upside down the statutes of T'ang, when E Yin placed him in T'ung, for three years. There T'ae-keā repented of his errors, was contrite, and reformed himself.

apposition with one another — 'Tan Choo's not being like his father, Shun's son's not being like him,' &c. 相去久遠 = 相去久遠之相去莫之爲而爲 = 人莫 (=不) 爲之而爲, the first 爲 is active, implying the purpose of man, the second is passive, so, as is indicated by the terms, with 致 and 个 in the next sentence. 4 E

Yin was the chief minister of T'ang, (see Con Ana XII xxi 6), and Chow-kung or the duke of Chow, the well known assistant of his brother, King Woo. 5 相, —up 3d tone 1, —low

3d tone. 人丁 四年, —I have translated here according to Chaou K'e. One of the Ch'ings gives a different view — 'On the death of T'ang, Wae-ping was only two years old, and Chung-jin was but four. T'ae-keā was somewhat older, and therefore was put on the throne;' and between this view and the other, Choo He professes himself unable to decide. The first view appears to me much the more natural, and is founded moreover on the account in the 'Historical Records,' though the histories have been arranged according to the other, and T'ae-keā appears as the successor of T'ang. This arrangement of the chronology seems indeed required by the statements in the Shoo king,

父曰：「朕朕，岑朕，張朕，嫂使  
治朕棲，象往入舜宮，舜在牀，琴  
象曰：「鬱陶思君爾，爾爾，惟  
詣片庶汝，其其予治，不識舜不  
知象之將殺己與？」奚而不知  
也？象憂亦憂，象喜亦喜。然則  
舜偽偽宮者與？曰：「否。昔者，有饋牛  
魚於鄭子產，子產使校人畜之。  
池校人烹之，反命曰：「始舍之，圉  
圉焉。少則洋洋焉，攸然而逝。」

His shield and spear shall be mine. His lute shall be mine. His bow shall be mine. His two wives I shall make attend for me to my bed. Seang then went away into Shun's palace, and there was Shun on his couch playing on his lute. Seang said, 'I am come simply because I was thinking anxiously about you. At the same time, he blushed deeply. Shun said to him, 'There are all my officers—do you undertake the government of them for me.' I do not know whether Shun was ignorant of Seang's wishing to kill him." Mencius answered, "How could he be ignorant of that? But when Seang was sorrowful, he was also sorrowful, when Seang was joyful, he was also joyful.

4. Chang said, "In that case, then, did not Shun rejoice hypocritically?" Mencius replied, "No. Formerly, some one sent a present of a live fish to Tsze-ch'an of Ch'ing. Tsze-ch'an ordered his pond keeper to keep it in the pond, but that officer cooked it, and reported the execution of his commission, saying, 'When

or capital. With reference to this, Seang calls him 都君 朕 now confined to the emperor was, was anciently used by high and low 張—a carved bow said to have been given to Shun by Yao, as a token of his asso-

lit, the two sisters-in-law 棲—牀 a bed, or couch. 鬱陶思君爾—爾—耳, as a final particle, only. The expression literally is,— with suppressed anxiety thinking of you only. 4. 校 (read *keou*, low 3d tone) 人 is taken by all the commentators,

湯有諸<sup>○三節</sup>孟子曰不然伊尹  
 耕於有莘之野而樂堯舜之  
 道焉非其義也非其道也祿  
 之以天下弗顧也繫馬<sup>○四節</sup>馴  
 弗視也非其義也非其道也  
 介不以與人介不以取  
 諸人湯使人以幣聘之<sup>○三節</sup>器  
 然曰我何以湯之聘幣爲哉  
 我豈若處畎畝之中<sup>○四節</sup>是以  
 樂堯舜之道哉湯使往聘

2 Mencius replied, "No, it was not so. E Yin was a farmer in the lands of the prince of Sin, delighting in the principles of Yaou and Shun. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, though he had been offered the empire, he would not have regarded it, though there had been yoked for him a thousand teams of horses, he would not have looked at them. In any matter contrary to the righteousness which they prescribed, or contrary to their principles, he would neither have given nor taken a single straw."

3 "T'ang sent persons with presents of silk to intreat him to enter his service. With an air of indifference and self-satisfaction he said, 'What can I do with those silks with which T'ang invites me? Is it not best for me to abide in the channeled fields, and so delight myself with the principles of Yaou and Shun?'

4 "T'ang thrice sent messengers to invite him. After this, with

Mencius was, that E Yin came to Pö, in the train of a daughter of the prince of Sin, whom T'ang was marrying, carrying his cooking instruments with him, that by 割烹, 'cutting and boiling,' he might recommend himself to favour.

2 有莘之野, —E Yin was a native of Sin, the same territory which under the Chow dynasty was called Kih (虢), the present Shen-chow (陝州) of Ho-nan. It was not far distant from T'ang's original seat of Pö,

also in the present Ho-nan. 有莘 = 有旱氏, 'the surname, i.e., the prince, holding Sin'. 非其義也, 非其道也 are in apposition, the one explanatory of the other. 祿之, —lit., 'emolument him'. 馴, —'a team of four horses'. 介 = 芥, 3 聘, 'to ask', often used for 'to ask in marriage,' here, 'to ask to be minister'. 4 改 | | may be

焉。萬章曰：舜流共工於幽州，放驩兜於崇山，殺三苗於  
危殛，鯀於羽山，四罪而天下咸服，誅不仁也。象不仁，封之有庠，有庠之人奚罪焉？仁人固如是乎？在他人則誅之，在弟則封之。曰：仁人之於弟也，不藏怒焉，不宿怨焉，親愛之而已矣。親之，欲其貴也；愛之，欲其富也。封之有庠，富貴

2 Wan Chang said, "Shun banished the superintendent of works to Yew-chow, he sent away Hwan taon to the mountain Ts'ing, he slew the prince of San Meau in San wei and he imprisoned K'wän on the mountain Yu. When the crimes of those four were thus punished, the whole empire acquiesced—it was a cutting off of men who were destitute of benevolence. But Seang was of all men the most destitute of benevolence, and Shun raised him to be the prince of Yew pe,—of what crimes had the people of Yew pe been guilty? Does a benevolent man really act thus? In the case of other men, he cut them off, in the case of his brother, he raised him to be a prince." Mencius replied, "A benevolent man does not lay up anger, nor cherish resentment against his brother, but only regards him with affection and love. Regarding him with affection he wishes him to be honourable regarding him with love, he wishes him to be rich. The appointment of Seang to be the prince of Yew pe was to enrich and enoble him. If while Shun himself was emperor, his

and not said. The different individuals mentioned here are all spoken of in the Shoo-king Pt. II. L. I., which see. 井工 is a name of office. The surname or name of the holder of it is not found in the Shoo-king. Hwan taon was the name of the 司徒, minister of instruction. He appears in the Shoo-king, as the friend of the 井工 recommending him to Yao, hence Choo He says that

these two were confederate in evil. 三苗 is to be understood, in the text, as the prince of San meau, which was the name of a State near the Tung t'ing lake embracing the present dep. of 岳州 and extending towards Woo-ch'ang. K'wän was the name of the father of Yu. The places mentioned are difficult of identification. Yew pe is referred to the pre. 道州 and the dis. of Ling ling in the dep.



內之溝中其自任以天下之  
 重如此故就湯而說之以伐  
 夏救民○七節吾未聞枉己而正人  
 者也況辱己以正天下者乎  
 聖人之行不同也或遠或近  
 或大或小人歸潔其身而已  
○八節矣吾聞其以堯舜之道要湯  
○九節未聞以割烹也伊訓曰人誅  
 造攻自牧宮朕載自始

such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch. He took upon himself the heavy charge of the empire in this way, and therefore he went to T'ang, and pressed upon him the subject of attacking Hea and saving the people.

7 "I have not heard of one who bent himself, and at the same time made others straight, how much less could one disgrace himself, and thereby rectify the whole empire? The actions of the sages have been different. Some have kept remote *from court*, and some have drawn near *to them*; some have left their offices, and some have not done so—that to which those different courses all turn is simply the keeping of their persons pure.

8 "I have heard that E Yin sought an introduction to T'ang by the doctrines of Yaou and Shun. I have not heard that he did so by his knowledge of cookery.

9 "In the 'Instructions of E,' it is said, 'Heaven destroying Kēc' commenced attacking him in the palace of Mūh. I commenced in Pō.'"

tone, 'to advise,' 'to persuade' 說之以, 'advised him about,' 7 Comp III Pt II.  
 1 1, 5 歸=要 歸, 'if we seek where they came to, where they centered' 8 要, as in par 1 9 See the Shoo-king, IV iv 2, but the classic and this text are so different that many suppose Mencius to quote from

some form of the book referred to which Confucius disallowed. The meaning is that Kēc's atrocities in his palace in Mūh led Heaven to destroy him, while E Yin, in accordance with the will of Heaven, advised T'ang in Pō to take action against him 造 and 載, both=始, 'to begin'.

(H 4) EXPLANATION OF SHUN'S CONDUCT WITH REFERENCE TO THE EMPEROR YAO AND HIS FATHER KOO-KOW. I Hsien k'ew Hsueh k'ew was a disciple of Mencius. The surname Hsueh k'ew was derived from a place of that name where his progenitors had resided. The saying which Hsueh k'ew extends to 爰爰于 Two entirely contrary interpretations of it have been given. One is that given in the translation. It is the view of Chao Hsü, and is found in the modern Po-che (附行) or Complete Digest of Annotations on the Four Books. Most modern commentators, however, take an opposite view. — The scholar of complete virtue cannot exemplify his sovereignty as a minister or treat his father as a son. This view is preferred by Julien who styles the other very bad. I am satisfied that the other is the correct one. If it were not, why should Mencius condemn the sentiment as that of an uneducated man. 舜南面云云 follows as a direct exam-

ple of the principle announced. Shun was the scholar of complete virtue and therefore the emperor Yao, and his father Koo-kow both appeared before him as subjects. 舜見云云 and the remarks of Confucius are to be taken as a protest against the arrangements described in the preceding part. 南面北面—see Chou Lun VI 1. 野 is to be joined as an adverb with 人 and not as a noun with 東. The passage quoted from the Shuo-hing is now found in the canon of Shun, and not that of Yao—see II. 1, 18. 有—lower 3d tone. 載—upper 2d tone a year. 放 (upper 2d tone; see III Pt. I iv 8.) 動 is not in the classic. 徂 (—徂) 落—Choo He makes

人瘠環，是無義無命也。<sup>三節</sup>孔  
子不悅於魯衛，遭宋相司  
馬將嬰而殺之，微服而過  
宋。是時，孔子當阨。<sup>四節</sup>上可城  
貞子爲陳侯周臣，召閭觀  
近臣，以其所爲上，觀遠臣，  
以其所上，若孔子。上癰疽，  
與侍人瘠環，何以爲孔子。  
<sup>一節</sup>出章問曰：或曰：自里奚  
自衛於秦，養牝名五羊之

Tseih Hwan, that would neither have been according to righteousness, nor any ordering of *Heaven*

3 "When Confucius, being dissatisfied in Loo and Wei, *had left those States*, he met with the attempt of Hwan, the Master of the horse, of Sung, to intercept and kill him. At that time, though he was in circumstances of distress, he lodged with the city-master Ching, who was *then* a minister of Chow, the prince of Ch'in

4 "I have heard that *the characters of* ministers about court may be discerned from those whom they entertain, and those of stranger officers, from those with whom they lodge. If Confucius had lodged with the ulcer-doctor, and with the attendant Tseih Hwan, how could he have been Confucius?"

CHAPTER IX 1 Wan Chang asked *Mencius*, "Some say that Pih-le He sold himself to a cattle-keeper of Ts'in, for the skins of

name Hea, (瑕), was an unworthy favourite of the duke Ling

3 Comp Con Ana VII ㄣㄣ, Hwan is the Hwan T'uy there 要, upper 1st tone, = 攔截, 'to intercept' 微服, — 'small clothes,' i.e., the dress of a

common man 貞, 'the Pure,' is the honorary epithet of the officer who was Confucius' host, and 周 was the proper name of the prince of Ch'in, with whom indeed the independence of the State terminated. Ching, it is said, afterwards became 'city-master' in Sung, and was known as such, — hence he is so styled here at an earlier period of his life 4 近 and

遠 here have a different application from what belongs them in the last chapter, par 7

CH 9 VINDICATION OF PIH-LE HE FROM THE CHARGE OF SELLING HIMSELF AS A STEEL TO HIS ADVANCEMENT 1 Pih-le He was chief

minister to the duke Muh (穆 = 'the diffuser of virtue, and maintainer of integrity'), B.C. 659--620. His history will be found interestingly detailed in the 25th and some subsequent Books of the 'History of the Divided States,' (列國志), though the incidents there are, some of them, different from Mencius' statements about him. With regard to that in this par., it is not easy to understand the popular account referred to. The account in the 'Historical

之二，君不<sub>レ</sub>得<sub>レ</sub>面<sub>レ</sub>立<sub>レ</sub>，父入  
得<sub>レ</sub>面<sub>レ</sub>立<sub>レ</sub>，舜南面而<sub>レ</sub>立<sub>レ</sub>，堯  
和<sub>レ</sub>諸侯<sub>二</sub>面而<sub>レ</sub>和<sub>レ</sub>之，瞽瞍見  
瞽瞍<sub>二</sub>其容有<sub>レ</sub>憾<sub>一</sub>，子<sub>二</sub>曰<sub>一</sub>，  
於斯時<sub>一</sub>，天下<sub>一</sub>殆<sub>レ</sub>矣<sub>一</sub>，  
爰<sub>レ</sub>立<sub>レ</sub>，不<sub>レ</sub>識<sub>レ</sub>此<sub>レ</sub>語<sub>一</sub>，誠然立  
矣。孟子<sub>二</sub>曰<sub>一</sub>，否<sub>一</sub>，此<sub>レ</sub>君<sub>二</sub>之  
之言<sub>一</sub>，齊東<sub>レ</sub>野人之語<sub>一</sub>也，  
堯老<sub>レ</sub>而舜<sub>レ</sub>冠<sub>レ</sub>也。

as a minister by his sovereign, nor treated as a son by his father Shun stood with his face to the south, and Yao, at the head of all the princes, appeared before him at court with his face to the north Koo-soon, also did the same. When Shun saw Koo-soon, his countenance became discomposed. Confucius said, *At this time, in relief, a perilous condition was the empire! Its state was indeed unsettled!*—I do not know whether what is here said really took place Mencius replied, “No These are not the words of a superior man They are the sayings of an unenlightened person of the east of Tse When Yuon was old, Shun was associated with him in the government. It is said in the Canon of Yuon, ‘After twenty and eight years, the Highly Alertorious one deceased. The people acted as if

乎。知處公之將亡而  
先夫之不可謂不智  
也。時舉於秦。知穆公  
之可與有行也。而相  
之。可謂不智乎。相秦  
而顯其君於天下。可  
傳於後世。不賢而能  
之乎。自鬻以成其君  
鄉黨自好者不爲。而  
謂賢者爲之乎。

wise? Knowing that the duke of Yu would be ruined, and leaving him before that event, he cannot be said not to have been wise. Being then advanced in Ts'in, he knew that the duke Muh was one with whom he would enjoy a field for action, and became minister to him; could he, *acting thus*, be said not to be wise? Having become chief minister of Ts'in, he made his prince distinguished throughout the empire, and worthy of being handed down to future ages; could he have done this, if he had not been a man of talents and virtue? As to selling himself in order to accomplish all the aims of his prince, even a villager who had a regard for himself would not do such a thing, and shall we say that a man of talents and virtue did it?"

人之，—this may have been prudent, but was not honourable. It is contrary to other accounts of He's conduct. He is said to have urged Che-k'e to leave Yu after his remon-  
strance, while he remained himself to be with the duke in the evil day which he saw approaching.  
鄉黨 are to be taken together.

問瞽瞍之非<sub>也</sub>如何。曰是詩也。非是之謂也。勞於一事而不得養父母也。曰此莫非一事。我獨賢勞也。故說詩者不以文害辭。不以辭害心。以意逆志。是爲得之。如以辭而曰矣。雲漢之詩曰周餘黎民靡有子遺。信斯言也。是周無遺民也。孝子之至。莫人乎曾親。尊親之至。莫人乎以大卜養。

"That ode is not to be understood in that way—it speaks of being laboriously engaged in the sovereign's business, so as not to be able to nourish one's parents, as if the author said, 'This is all the sovereign's business, and how is it that I alone am supposed to have ability, and am made to toil in it?' Therefore, those who explain the odes, may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called 'The Milky Way,'—

'Of the black haired people of the remnant of Chow,  
There is not half a one left.'

If it had been really as thus expressed, then not an individual of the people of Chow was left.

3 "Of all which a filial son can attain to, there is nothing greater than his honouring his parents. And of what can be attained to

general scope of the *prec. par.* and especially to Mencius' explanation. The restricting it to the former, in opposition to the *in vim*—*不以辭害志* has led to the erroneous view of the whole passage *animadverted* on above. *Blang* is now convinced that it was only on Yao's death that Shun became full emperor but after that event there still remained the relation between him and Koo-sow and how could he be at once sovereign and son

to him? How was it that Koo-sow would be at once father and subject to him? 詩云—see the *She-king*, II. vi. Ode I. st. 2 雲漢之詩—see the *She-king* III. III. Ode IV. st. 3. 志—the scope, *i.e.*, the mind or aim of the writer 3. 詩曰—see the *She-king* III. I. Ode IX. st. 3 celebrating the

有立志○三節伊尹何事非在何使  
 井民治亦進亂亦進○三節天之生  
 斯民也使先知覺後知使先覺  
 覺後覺予人民之先覺者也予  
 將以此道覺此民也思天下之  
 民匹夫匹婦有不與被堯舜之  
 澤者若已推而內之溝中其自  
 任以天下之重也柳下惠不羞  
 汙君不辭小官進不隱賢必以  
 其道遺佚而不怨阨窮而不憫

2 "E Yin said, 'Whom may I not serve? My serving him makes him my sovereign. What people may I not command? My commanding them makes them my people.' In a time of good government he took office, and when confusion prevailed, he also took office. He said, 'Heaven's plan in the production of mankind is this: that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower in doing so. I am the one of Heaven's people who has first apprehended, I will take these principles and instruct the people in them.' He thought that among all the people of the empire, even the common men and women, if there were any who did not share in the enjoyment of such benefits as Yaou and Shun conferred, it was as if he himself pushed them into a ditch; for he took upon himself the heavy charge of the empire.

3 "Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to  
 頑人無知覺,必貪昧嗜利,故與庶反。 澤者, = 'if there were any who did not have part in the enjoyment,' &c. 故曰 of that place more plain 袒 is 'to have the

2 Comp II Pt I n 22, and

3 Com II Pt

V Pt I vii 5, 6

Obs that here instead of 有

I n. 2 The clause 與鄉人云云,

which is wanting there, makes the

袒 is 'to have the

不被 澤者, we have 有不與被

與之者，諄諄然命之乎。〇四  
 否，人不言，以行與事，示之  
 而足矣。〇五以行與事，示之  
 者，如之何。曰：人子能薦人  
 於人，不能使人與之人；卜  
 諸侯能薦人於人，不能  
 使人子與之；諸侯人人能  
 薦人於諸侯，不能使諸侯  
 與之人；人皆者，克薦舜於  
 人，而人受之，暴之於民，而

3 “‘Heaven gave it to him —did *Heaven* confer its appointment on him with specific injunctions?

4 *Mencius* replied, “No. *Heaven* does not speak. It simply showed its will by his personal conduct, and his conduct of affairs.”

5 “‘It showed its will by his personal conduct and his conduct of affairs —how was this?’ *Mencius* answer was, “The empire can present a man to *Heaven*, but he cannot make *Heaven* give that man the empire. A prince can present a man to the emperor, but he cannot cause the emperor to make that man a prince. A great officer can present a man to his prince, but he cannot cause the prince to make that man a great officer. *Yaou* presented *Shun* to *Heaven*, and the people accepted him. Therefore I say, ‘*Heaven* does not

they take it as—數 *fata*. On this the author

of the 四書諸儒輯要. A collection of the most important comments of the Learned on the Four Books, says—虛齋獨以此一天字指數言其餘天字指理言大謬此章天字以上帝之主宰言理與數皆在其中

*Hen-chao* supposes that in this one case (故曰天) the word *Heaven* means *fata*. But this is a great error. In this chapter *Heaven* signifies the government of God, within which are included both reason and *fata*. 3. 天

與之者—者—as to what you say 諄

(up. 2d tone) 諄然— with repetitions. —The paraphrase in the 日講 is:— As to what you say *Heaven* gave it to him, did *Heaven* indeed express its instructions, and commands to him again and again? If it did not do so, where is the ground for what you say?

4 行—low 2d tone conduct as opposed to 事, the conduct of affairs. 示之 showed it, i.e., its will to give him the empire. The char 示 takes here the place of 命 because to 命 would require the use of language, whereas 示 is the simple indication of the will.

5 百神 the hundred (=all the) spirits, is explained as 天地山川之神 the



下惠聖之和者也。孔子聖之  
六節時者也。孔子之謂集大成。集  
人成也。名金聲而玉振之也。  
金聲也者，始條理也。玉振之  
也者，終條理也。始條理者，智  
之事也。終條理者，聖之事也。  
七節智譬則巧也。聖譬則力也。由  
射於百步之外也。其至爾力  
也。其中非爾力也。

was the one most inclined to take office, Hwuy of Lew-hea was the accommodating one, and Confucius was the timeous one.

6 "In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

7 "As a comparison for wisdom, we may liken it to skill, and as a comparison for sageness, we may liken it to strength, as in the case of shooting at a mark a thousand paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength."

qualities of all other sages, and displaying them, at the proper time and place. 6 The illustration of Confucius here is from a grand performance of music, in which all the eight kinds of musical instruments are united. One instrument would make a 小成, 'small performance'. Joined, they make a 集人成, 'a collected great performance,' = 'a concert'. 聲, 始 and 終, are all used as verbs. 條理, 'discriminated rules,' indicates the separate

music of the various instruments blended together. 金聲 and 玉振之 are not parts of the concert, but the signals of its commencement and close, the 之 referring to 集人聲.

7 Observe the comma after 智 and 聖. 山=猶. 'The other three worthies,' it is observed, 'carried one point to an extreme, but Confucius was complete in every thing. We may compare each of them to one of the seasons, but Confucius was the grand harmonious, air of heaven, flowing through all the seasons.'

人也。堯崩，年之喪畢，舜避  
 堯之子，於南河之南。人卜諸  
 侯，朝覲者，不之堯之子，而之  
 舜。訟獄者，不之堯之子，而之  
 舜。謳歌者，不謳歌堯之子，而  
 謳歌舜。故曰：人也。人然後之  
 中國，踐天子之位，而居堯之  
 宮，逼堯之子，是篡也。非人與  
 也。泰誓曰：人視自我民視人  
 聽自我民聽。此之謂也。

Heaven. After the death of Yaou, when the three years' mourning was completed, Shun withdrew from the son of Yaou to the south of South river. The princes of the empire, however, repairing to court, went not to the son of Yaou, but they went to Shun. Litigants went not to the son of Yaou, but they went to Shun. Singers sang not the son of Yaou, but they sang Shun. Therefore I said, 'Heaven gave him the empire.' It was after these things that he went to the Middle kingdom, and occupied the emperor's seat. If he had, before these things, taken up his residence in the palace of Yaou, and had applied pressure to the son of Yaou, it would have been an act of usurpation, and not the gift of Heaven.

8 "This sentiment is expressed in the words of The great Declaration,—'Heaven sees according as my people see, Heaven hears according as my people hear.'"

for Shun to occupy the place of vice-emperor as he did, and showed wonderful gifts. I consider that this is an additional illustration of the 行 above by which Heaven estimated its will about Shun. The south of the South river (probably the most southern of the nine streams which Yu opened) would be in the present Ho-nan. Thither Shun retired from K'ê-chow the present Shan-se, where Yaou's capital was. For the difference between 朝 (ok now, low 1st tone) and 覲 see the Lo-ke I. Pt. II. II. 11, and notes thereon. 之堯之舜之中國—之—往 the verb.

訟獄—see Ana. XII. xlii, but Choo He makes no distinction between the terms here, and explains 訟獄謂獄不決而訟之謳歌—these two terms must be taken together. 歌 is the more general name of the two. The 說文 says that 謳 is 齊歌 the singing of many together. The 正字通 makes 謳 to be the vocal tunes of the singers. 而—若 or 使 8. 泰誓曰—see the Shoo-king, IV. I. Sect. II. 7

凡六等天子之制地  
 方千里公侯皆方百  
 里伯七十里子男五  
 十里不許於天子附  
 於諸侯曰附庸○五節  
 之卿受地視侯大人  
 受地視伯元士受地  
 視子男○六節國人  
 地方百  
 里君一卿祿卿祿四

4 "To the emperor there was allotted a territory of a thousand le square. A Kung and a How had each a hundred le square. A Pih had seventy le, and a Tsze and a Nan had each fifty le. The assignments altogether were of four amounts. Where the territory did not amount to fifty le, the chief could not have access himself to the emperor. His land was attached to some How-ship, and was called a Foo-YUNG.

5 "The chief ministers of the emperor received an amount of territory equal to that of a How, a great officer received as much as a Pih, and a scholar of the first class as much as a Tsze or a Nan.

6. In a great State, where the territory was a hundred le square, the sovereign had ten times as much income as the chief ministers;

adequate to office and labour.' The name of 君, 'ruler,' 'sovereign,' is applicable to all the dignities enumerated, and under each of them are the secondary or ministerial dignities. 卿

= 彰, 'one who can illustrate what is good and right' 大 = 扶, 'to support,' 'to sustain'

大人, — a great sustainer' 一, — 'a scholar,' 'an officer,' 任事之稱, 'the designation of one intrusted with business' 4 地

方千里, — this means, acc. to the comm. 彭絲橫千甲, 百千里, 只 百 萬甲也, '1,000 le in breadth, and 1,000 le

in length, making an area of 1,000,000 le' On this, however, the following judgment is given by the editors of the imperial edition of the five *king*, of the present dynasty — 'Where we find the word square (方), we are not to think of an exact square, but simply that, on a calculation, the amount of territory is equal to so many

square le. For instance, we are told by the minister Tsan that, at the western capital of Chow, the territory was 800 le square. The meaning is that there were so many squares of 100 le. At the eastern capital again, the territory was 600 le square, or so many squares of 100 le. Putting these two together, we get the total of a square of 1,000 le square. So in regard to the various States of the princes, we are to understand that, however their form might be varied by the hills and rivers, their area, in round numbers, amounted to so much.' See in the *Le-ke*, III 1 2, where the text, however, is not at all perspicuous. 附, — 'attached,' 庸, — 'meritoriousness' These states were too small to bear the expenses of appearing before the emperor, and therefore, the names and surnames of their chiefs were sent into court by the great princes to whom they were attached, or perhaps they appeared in their train. See on Ana XVI 1 1

5 元一, 'head scholar,' could only be applied to the scholars of the first class in the emperor's immediate government 6

庶民在官 would be runners, clerks, and

益而之啟曰吾君之子也謳歌  
 者不謳歌益而謳歌啟曰吾君  
 之子也也月朱之不肖舜之子亦  
 不肖舜之相克禹之相舜也歷  
 年多施澤於民久啟賢能敬承  
 繼禹之道益之相禹也歷年少  
 施澤於民未久舜禹益相人久  
 遠其子之賢不肖皆人也非人  
 之所能爲也莫之爲而爲者人  
 也莫之致而至者命也也凡人而

went not to Yih, but they went to K'e. Litigants did not go to Yih, but they went to K'e, saying, 'He is the son of our sovereign,' the singers did not sing Yih, but they sang K'e, saying, 'He is the son of our sovereign'

2 "That Tan-choo was not equal to his father, and Shun's son not equal to him, that Shun assisted Yaou, and Yu assisted Shun, for many years, conferring benefits on the people for a long time, that *thus* the length of time during which Shun, Yu, and Yih, assisted in the government was so different, and that the sons of the emperors were—the one a man of talents and virtue, and the other two inferior to their fathers—all this was from Heaven, and what could not be produced by man. That which is done without man's doing it is from Heaven. That which happens without man's causing it to happen is from the ordinance of Heaven.

that 陰 is a mistake for 陽. They were certainly near each other and are referred to the district of Tang fung (登封) in the department of Ho-nan, in Ho-nan. Yih was Yu a great minister raised to that dignity after the death of Kaou yaou. His merit is attributed to the instructions of his mother. See the Shoo-king II. iv. K'e was Yu's son, who succeeded him on the throne. 2. Tan Choo was the son of Yaou see the Shoo-king, I. 9

The son of Shun is not mentioned in the classic. His name was E-Kenn (義均), and often appears as Shang Keun, he having been appointed to the principality of Shang (商). In 之相 the 相 is up. 3d tone. In this par. we have a longer sentence than is commonly found in Chinese composition, the 皆 in 皆天也 resuming all the previous clauses, which are in

倍上上上上倍中上中上倍下  
 上上上與庶人在官者同祿祿  
 足以代其耕也。耕者之所獲，  
 大百畝，百畝之獲，上農人食九  
 人，上次食八人，中食七人，中次  
 食六人，下食五人。庶人在官者，  
 其祿以是爲差。  
 萬章問曰：敢問友。孟子曰：不  
 挾長，不挾貴，不挾兄弟而友，友  
 也。在友其德也，不可以有挾也。

middle class twice as much as one of the lowest; scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument, - as much, namely, as was equal to what they would have made by tilling the fields

9 "As to those who tilled the fields, each husbandman received a hundred mow. When those mow were manured, the best husbandmen of the highest class supported nine individuals, and those ranking next to them supported eight. The best husbandmen of the second class supported seven individuals, and those ranking next to them supported six, while husbandmen of the lowest class only supported five. The salaries of the common people who were employed about the government offices were regulated according to these differences.

CHAPTER III 1. Wan Chang asked *Mencius* saying, "I venture to ask *the principles of friendship*" *Mencius* replied, "Friendship should be maintained without any presumption on the ground of one's superior age, or station, or *the circumstances of his* relatives. Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority

land 9 食,—read tsze. 羊,—read ts'ze, 'uneven,' 'different'

CH 3 FRIENDSHIP MUST HAVE REFERENCE TO THE VIRTUE OF THE FRIEND THERE MAY BE NO ASSUMPTION ON THE GROUND OF ONE'S

OWN ADVANTAGES

1 問友=問交  
友之道 長,—up 2d tone, having refer-  
ence to age 兄弟,—'one's brethren,' in the  
widest acceptance of that term. Observe how

言伊尹以割烹要  
 也。萬章問曰人有  
 仁遷義一年以聽  
 伊尹之訓已也復  
 歸下亭周公之不  
 有人卜猶益之於  
 夏伊尹之於殷也  
 孔了曰唐虞禪夏  
 后殷周繼其我

In T'ang he came to dwell in benevolence and moved towards righteousness, during those three years, listening to the lessons given to him by E Yin. Then E Yin again returned with him to P'ö.

6 "Chow kung's not getting the empire was like the case of Yih and the throne of Hea, or like that of E Yin and the throne of Yin.

7 "Confucius said, 'T'ang and Yu resigned the throne to their worthy ministers. The sovereign of Hea and those of Yin and Chow transmitted it to their sons. The principle of righteousness was the same in all the cases.'

CHAPTER VII. 1 Wan Chang asked Mencius, saying, "People say that E Yin sought an introduction to T'ang by his knowledge of cookery. Was it so?"

IV iv., which do not admit of any reign or reigns being interposed between T'ang and T'ao-k'ü. The author of the 四書據餘說 proposes the following solution — Chao h'e's view is inadmissible, being inconsistent with the Shoo-king. The 4th. Ch'ing's view is also to be rejected. For how can we suppose that T'ang, dying over a hundred years old, would leave children of two and four years? And moreover on this view Chung yin was the elder brother and Mencius would have mentioned him first. But there is a solution which meets all the difficulties of the case. First, we assume, with the old explanation, that Wao-ping and Chung jin were both dead, when T'ao-k'ü succeeded to the throne. Then, with Ch'ing, we take 年 in the sense of 歲 years of life, and not of reign — and the meaning thus comes out, that T'ao-t'ing died before his father and his brothers Wao-ping and Chung yin died also, the one at the age of two, and the other of four years. 刑—in the sense of laws. T'ang was the place where T'ang had been buried, and P'ö the name of his capital. There is some controversy about the time of T'ao-k'ü's detention in T'ang, whether the three years are to be reckoned from his accession, or from the conclusion of the three years of mourning. The

Historical Records sanction the latter view but the former is generally received, as more in accordance with the Shoo-king.

7 We must understand Confucius' saying—the second clause of it,—as referring to the first sovereigns of the dynasties mentioned, and 繼 opposed to 禪—傳 to transmit to, i.e., their sons. 唐 and 虞 are Yao and Shun: see the Shoo-king, I, II. 夏后—see

Ana. III. xxxi. 1. Yu originally was the 伯 or Baron, of Hea, a district in the pres. dep. of Kao-fung. The one principle of righteousness was accordance with the will of Heaven, as expressed in par 1 天與賢則與賢 天與子則與子

CH. 7. INTRODUCTION OF E YIN FROM THE CHARGE OF INTRODUCING HIM FLATLY TO THE SERVICE OF T'ANG BY AN UNWORTHY ARTIFICE.

1 要, up. 1st tone, = 求 or 干 to seek, i.e., an introduction to, or the favour of. E (伊 is the surname) Yin (尹 the regulator is the designation) was the chief minister of T'ang. The popular account (found also in the Historical Records) in the times of

有之。昔平公之於亥唐也，入  
 六則入，坐六則坐，食六則食，  
 雖疏食菜羹，未嘗不飽。蓋不  
 敢不飽也。然終於此而已矣。  
 弗與其大位也。弗與治大職  
 也。弗與食大祿也。上之尊賢  
 者也。非王公之尊賢也。○五節  
 見帝，帝館甥于武室，亦饗舜，  
 迭爲賓主，是天子而友匹人

There was the duke P'ing of Tsin with Hae T'ang when T'ang told him to come into his house, he came, when he told him to be seated, he sat, when he told him to eat, he ate. There might only be coarse rice and soup of vegetables, but he always ate his fill, not daring to do otherwise. Here, however, he stopped, and went no farther. He did not call him to share any of Heaven's places, or to govern any of Heaven's offices, or to partake of any of Heaven's emoluments. His conduct was but a scholar's honouring virtue and talents, not the honouring them proper to a king or a duke.

5 "Shun went up to court and saw the emperor, who lodged him as his son-in-law in the second palace. The emperor also enjoyed there Shun's hospitality. Alternately he was host and guest. Here was the emperor maintaining friendship with a private man.

531 Hae T'ang was a famous worthy of his State. 入六, —'enter being said' 疏食, 一食, read tsze, low 3d tone. The 之 after 平公 and 王公 is wanting in many copies. 與其大位, 六六, would seem to be a complaint that the duke did not share with the scholar his own rank, &c., but the meaning in the translation, which is that given by the commen is perhaps the correct one. Rank, station, and revenue, are said to be Heaven's, as intrusted to the sovereign to be conferred on individuals able to occupy them for the public good. 5 In this par, Mencius advances

another step, and exemplifies the highest style of friendship. Choo He, after Chaou K'e, explains 尚 by 上, as if it were 'to go up to,' i.e., to court. 貳室 = 副宮, 'attached or supplemental palace' 饗是就弟宮而饗具食, '饗 means that he went to Shun's palace, and partook of his food' The more common meaning of 饗, however, is 'to entertain' 次爲, —the subject is only Yaou 賓, —'made a guest' of Shun, was the host, 主, —'made a host' of Shun, was the guest,

之既而幡然改口與我處畎畝之中山是以樂克舜之道吾  
 若使是君爲克舜之君哉吾  
 若使是民爲克舜之民哉吾  
 若於吾身親見之哉<sup>五</sup>人之生此  
 民也使先知覺後知使先覺覺  
 後覺也予人民之先覺者也予  
 將以斯道覺斯民也非予覺之  
 而誰也思人卜之民匹人匹婦  
 有不被克舜之澤者若已推而

the change of resolution displayed in his countenance, he spoke in a different style,—‘Instead of abiding in the channeled fields and there by delighting myself with the principles of Yaou and Shun, had I not better make this prince a prince like Yaou or Shun, and this people like the people of Yaou or Shun? Had I not better in my own person see these things for myself?’

5 “Heaven’s plan in the production of mankind is this—that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven’s people who have first apprehended,—I will take these principles and instruct this people in them. If I do not instruct them, who will do so?’

6 “He thought that among all the people of the empire, even the private men and women, if there were any who did not enjoy

改其計曰 changed his plan, and said,  
 or 改其言曰 changed his words, and  
 said. 堯舜之君 a prince of,—like to,  
 Yaou and Shun. I do not see exactly the force  
 of 於吾身 in the last sentence, and have  
 therefore simply translated the phrase literally.

5. This par. is to be understood as

spoken by E Yin. The meaning of 覺 to  
 apprehend, to understand, is an advance on  
 that of 知 simply to know. The student  
 will observe also that it is used actively three  
 times,—to instruct. In 生此民 the 此  
 民 this people,—mankind! 6. 內一

read as, and—納 說—read slowly up 21



諸民之不義也。而以他辭  
 無受不可乎。曰：其交也以  
 道，其接也以禮，斯孔子受  
 之矣。<sup>四節</sup>萬章曰：今有禦人於  
 國門之外者，其交也以道，  
 其餽也以禮，斯可受禦與。  
 曰：不可。康誥曰：殺越人於  
 貨，閔不畏死，凡民罔不讞。  
 是不待教而誅者也。殷受  
 夏周受殷，所不辭也。於今

his heart, saying, 'It was taken by him unrighteously from the people,' and then assigns some other reason for not receiving it, is not this a proper course?" Mencius said, "When the donor offers it on a ground of reason, and his manner of doing so is according to propriety, in such a case Confucius would have received it."

4 Wan Chang said, "Here now is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety, would the reception of it so acquired by robbery be proper?" Mencius replied, "It would not be proper. In 'The Announcement to K'ang' it is said, 'When men kill others, and roll over their bodies to take their property, being reckless and fearless of death, among all the people there are none but detest them.' thus, such characters are to be put to death, without waiting to give them warning. Yin received *this rule* from Hea, and Chow received it from Yin. It cannot be

as indicating the hesitancy and delicacy of the scholar to whom a gift is offered 其交也，

以道，一其 still referring to 尊者，and

道 to the deservingness of the scholar, or something in his circumstances which renders the gift proper and seasonable Comp II Pt II

III. 3, 4 The meaning of 接 is determined

(contrary to Chaou K'ie) by the 餽 which takes

its place in the next par 4 國門之外，一國

斯可 as in IV Pt II 斯可

受之與，一斯，as in last par, adverbially,

= 'in this case' 康誥曰，—see the Shoo-

king, V < 15, tho' the text is somewhat altered

in the quotation, and 閔 and 讞 take the

place of 啓 and 慙 丁 = 'for the sake of,'


i.e., to take 殷列 is a passage of which

the meaning is much disputed Choo He

supposes it a gloss that has crept into the

text I have given it what seemed the most

likely translation. 其受之，一其 is the

得、了、了、以、以、孔、之、之、顏、也、也、環、衛、 萬、章、問、口、或、謂、孔、子、於、  
 以、有、命、而、一、癰、疽、與、侍、  
 進、以、禮、退、以、義、得、之、不、  
 路、以、告、孔、子、以、有、命、孔、  
 孔、子、一、我、衛、卿、可、得、也、  
 之、妻、兄、弟、也、彌、子、謂、子、路、  
 顏、讐、山、彌、子、之、妻、與、子、路、  
 也、好、事、者、爲、之、也、於、衛、  
 環、有、諸、乎、孟、子、曰、否、不、然、  
 衛、一、癰、疽、於、齊、一、侍、人、瘡、  
 萬、章、問、口、或、謂、孔、子、於、

CHAPTER VIII. 1 Wan Chang asked Mencius, saying, "Some say that Confucius, when he was in Wei, lived with the ulcer-doctor, and when he was in Ts'e, with the attendant, Tseih Hwan,—was it so?" Mencius replied, "No, it was not so. Those are the inventions of men fond of strange things."

2 "When he was in Wei, he lived with Yen Ch'ow yew. The wives of the officer Me and Tse-loo were sisters, and Me told Tse-loo, 'If Confucius will lodge with me, he may attain to the dignity of a high noble of Wei.' Tse-loo informed Confucius of this, and he said, 'That is as ordered by Heaven.' Confucius went into office according to propriety, and retired from it according to right-cousness. In regard to his obtaining office or not obtaining it, he said, 'That is as ordered. But if he had lodged with the attendant

CH. 8. VINDICATION OF CONFUCIUS FROM THE CHARGE OF LIVING WITH UNWORTHY CHARACTERS.

1. 癰—*a swelling* an ulcer and 疽 (*read ts'ew, upper 1st tone*), a deep-seated ulcer. Choo Ho, after Chao K'e takes the two terms, as in the translation. Some, however, take the characters as a man's name, called also 雍渠 雍雎 and 雍錐. They are probably right. The Historical Records make 雍渠 to have been the eunuch in attendance on the duke of Wei when he rode through the market place, with the duchess, followed by the sage,—to his great disgust. 侍人—奄人 the eunuchs. Eunuchs were employed during the Chow dynasty. Both the

men referred to were unworthy favourites of their respective princes. 好 (*up. 3d tone*) 事者—*one who is fond of raising trouble, and in a lighter sense, as here, one who is fond of saying, and doing, strange things.* 主—舍於其家 lodged in his house, *lit., hosted him.* In par 4, 以其所爲主 by those of whom they are hosts; 以其所主 by those whom they host, *lit., make their hosts.*

2. Yen Ch'ow yew called also 顏淵, was a worthy officer of Wei. One account has it, that he was brother to Tse-loo's wife, but this is probably incorrect. Me, with the

然則孔子之仕也，非事道與？曰：「事道也。」曰：「事道，奚獵較也？」曰：「孔子先簿正祭器，不以四方之食供簿正。」曰：「奚不大也？」曰：「爲之兆也。」兆，是以行矣，而不行，而後去，是以太常有所終，三年淹也。孔子有見行可之仕，有際見之仕，有公養之仕，於乎相見，見行可之仕也，於衛

6 *Chang* urged, "Then, are we to suppose that when Confucius held office, it was not with the view to carry his doctrines into practice?" "It was with that view," *Mencius* replied, and *Chang* rejoined, "If the practice of his doctrines was his business, what had he to do with that struggling for the captured game?" *Mencius* said, "Confucius first rectified his vessels of sacrifice according to the registers, and did not fill them so rectified with food gathered from every quarter." "But why did he not go away?" "He wished to make a trial of carrying his doctrines into practice. When that trial was sufficient to show they could be practised, and they were still not practised, then he went away, and thus it was that he never completed in any State a residence of three years."

7 "Confucius took office when he saw that the practice of his doctrines was likely, he took office when his reception was proper, he took office when he was supported by the State. In the case of his relation to Ke Hwan, he took office, seeing that the practice of

*Mencius*' defence of himself in the preceding part of the paragraph is ingenious. It shows that he was eminently a practical man, acting on the way of expediency. How far that way may be pursued will always depend on circumstances.

6 非事，直與 (low 1st tone, interrog.) = 非以行道爲事與。

事道奚獵較 is evidently a question

o *Chang* 先簿正祭器 is unintelligible

to Choo He. The translation is after the commentary *Ssu* (徐氏) 'Food gathered from

every quarter'—i.e., gathered without discrimination. It would appear that the practice of 獵較, had some connection with the offering of sacrifices, and that Conf thought that if he only rectified the rules for sacrifice, the practice would fall into disuse. But the whole passage and its bearing on the struggling for game is obscure. 兆, —'a prognostic,' 'an omen,' used figuratively.

7 See the 'Life of Confucius,' though it is only here that we have mention of the sage's connection with the duke Heon. Indeed no duke appears in the annals of Wei with such a posthumous title. Choo He

皮食牛，以麥秦穆公信乎。  
 孟子曰：否，不然。好事者爲  
 之也。白甲奚，虞人也，昔人  
 以重棘之壁與屈產之乘，  
 假道於虞，以伐虢，宮之奇  
 諫，白甲奚不諫，知虞公之  
 不可諫，而人之秦，年曰：七  
 一，欠，曾不知以食牛，一，秦  
 穆公之爲汙也，可謂智乎，  
 不可諫，而不可諫，可謂不智

five sheep, and fed his oxen, in order to find an introduction to the duke Muh of Ts'in,—is this the case? ' Mencius said, "No, it was not so. This story was invented by men fond of strange things."

2 "Pih le He was a man of Yu. The people of Ts'in, by the inducement of a gem of Chuy keth, and four horses of the Keuë breed, borrowed a passage through Yu to attack Kih. On that occasion, Kung Chu k'e remonstrated against granting their request, and Pih le He did not remonstrate.

3 "When he knew that the duke of Yu was not to be remonstrated with, and, leaving that State, went to Ts'in, he had reached the age of seventy. If by that time he did not know that it would be a mean thing to seek an introduction to the duke Muh of Ts'in by feeding oxen, could he be called wise? But not remonstrating where it was of no use to remonstrate, could he be said not to be

Records, 蔡本記 is that, after the sub-  
 version of Yu, He followed its captive duke to  
 Ts'in, refusing to take service in that State and  
 was afterwards sent to Ts'in in a menial capacity  
 in the train of the eldest daughter of the house  
 of Ts'in, who was to become the wife of the  
 duke Muh. Disgusted at being in such a  
 position, He absconded on the road, and fleeing  
 to Ts'oo, he became noted for his skill in rear-  
 ing cattle. The duke Muh somehow heard of  
 his great capacity and sent to Ts'oo, to reclaim  
 him as a runaway servant, offering also to pay  
 for his ransom five rains skins. He was afraid  
 to offer a more valuable ransom, lest he should  
 awaken suspicions in Ts'oo that he wanted to  
 get He on account of his ability and on obtain-  
 ing him, he at once made him his chief minister

食—read *tsze*, low 8d tone, 飼 'to feed.  
 要—as in ch. 7 up. 1st tone. 好事者  
 —as in last chapter. 2. Chuy keth and  
 Keuë (so read) were the names of places in Ts'in,  
 the one famous for its gems, the other for its  
 horses. 乘—low 3d tone a team of four  
 horses. Kih and Yu were small States, adjoin-  
 ing each other and only safe against the attacks  
 of their more powerful neighbour Ts'in, by their  
 mutual union. Both the officers of Yu, Kung  
 Che-k'o and Pih le He saw this, but He saw  
 also that no remonstrances would prevail with  
 the duke of Yu against the bribes of Ts'in. 3  
 去之秦，一之往 the verb. 而先

當而巳矣。當爲樂用  
矣。曰：牛羊茁壯長而  
巳矣。估卑而高，罪  
也。立乎人之本朝而  
道不行，恥也。  
墨萬章曰：士之不託  
諸侯何也？孟子曰：不  
敢也。諸侯失國而後  
託於諸侯，禮也。上之  
託於諸侯，非禮也。萬

He was once in charge of the public fields, and he then said, 'The oxen and sheep must be fat and strong, and superior. That is all I have to care about.'

5 "When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him."

CHAPTER VI. 1 Wan Chang said, "What is the reason that a scholar does not accept a stated support from a prince?" Mencius replied, "He does not presume to do so. When a prince loses his State, and then accepts a stated support from another prince, this is in accordance with propriety. But for a scholar to accept such support from any of the princes is not in accordance with propriety."

authority of Mencius is to be followed 會, —read *kuai*, upper 2d tone, 'entries in a book' Annual calculations of accounts are denominated 會, and monthly, 月, when a distinction is made between the terms 當, —up 3d tone 乘 (low 3d tone) 田 = 苑 閭 芻 牧 之 吏, but I don't understand the use of 乘 in this sense. Here again the history has 司 職 (*yu* = 職) 吏. These were the first offices Confucius took, before the death of his mother, and while they were yet struggling with poverty. 5 立乎 (= 丁) 人 之 本 朝 (*ch'au*, lower 1st tone), —it is difficult to express the force of the 本, 'to stand in a man's proper court,' i.e., the court of the prince who has called him to office, and where he ought to develop and carry out his principles. It is said that this par gives the reasons why he who takes office for poverty must be content with a low situation and small

emolument, but the connection is somewhat difficult to trace. The 四書味根錄 says — 'Why did Conf. confine himself to having his calculations exact, and his cattle sleek and fat? Because in his humble position he had nothing to do with business of the State, and he would not incur the crime of usurping a higher office. If making a pretence of poverty, a man keep long clinging to high office, he stands in his prince's court, but carries not principles into practice — can he lay his hand on his heart, and not feel the shame of making his office of none effect? This is true, but it is not necessary that he who takes office because he is poor should continue to occupy it simply with the desire to get rich.

CH 6 HOW A SCHOLAR MAY NOT BECOME A DEPENDENT BY ACCEPTING PAY WITHOUT OFFICE, AND HOW THE REPEATED PRESENTS OF A PRINCE TO A SCHOLAR MUST BE MADE 1 | 18 here the scholar, the candidate for public office and use, still unemployed 不託, — 'does not depend on,' i.e., assure himself of a regular support by receiving regular pay though not in office. On one prince, driven from his State,

## BOOK V

## WAN CHANG PART II

伯夷之風者，頑人廉，懦人  
 濱，以待天下之清也。故聞  
 炭也，當紂之時，居北海之  
 處，如以朝衣朝冠，坐於塗  
 所止，不忍居也。思與鄉人  
 則退，橫政之所出，橫民之  
 事，非其民不使，治則進，亂  
 色，目不聽忠聲，非其君不  
 聽。

CHAPTER I 1 Mencius said, "Pih-e would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office, and on the occurrence of confusion he retired. He could not bear to dwell either in a court from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he wore to sit amid mud and coals with his court robes and court cap. In the time of Chow he dwelt on the shores of the North sea, waiting the purification of the empire. Therefore when men *now* hear the character of Pih e, the corrupt become pure, and the weak acquire determination.

CH. I. HOW CONFUCIUS DIFFERED FROM AND WAS SUPERIOR TO ALL OTHER SAGES. 1

Comp. II. Pt. I. H. 22, and ix; IV. Pt. I. xiii. 1

橫政之所出 — the place whence perverse government issues i.e., a court. 橫民之所止 — the place where perverse

people stop. 頑 is properly stupid, obstinate, but here as opposed to 廉 we must take it in the sense of corrupt. Julien, indeed, takes 廉 in the sense of *habere vim discernendi*. But it is better to retain its proper signification and to alter that of 頑 with the gloss in the 備旨 —

問、餽、鼎、肉、子思不悅於  
卒也。使者出諸人門之  
外、比、面稽首再拜而不受。  
曰、今而後知君之犬馬畜  
伋。蓋自是空無餽也。悅賢  
不能舉、又不能養也、可謂  
悅賢乎。曰、敢問國君欲養  
君子如何、斯可謂養矣。曰、  
以君命將之。再拜稽首而  
受。其後廩人繼粟、庖人繼

Muh to Tsze-sze He made frequent inquiries after Tsze-sze's health, and sent him frequent presents of cooked meat Tsze-sze was displeased, and at last having motioned to the messenger to go outside the great door, he bowed his head to the ground with his face to the north, did obeisance twice, and declined the gift, saying, 'From this time forth I shall know that the prince supports me as a dog or a horse' And from that time a servant was no more sent with the presents When a prince professes to be pleased with a man of talents and virtue, and can neither promote him to office, nor support him *in the proper way*, can he be said to be pleased with him?"

5 Chang said, "I venture to ask how the sovereign of a State, when he wishes to support a superior man, must proceed, that he may be said to do so in the proper way?" Mencius answered, "At first, the present must be offered with the prince's commission, and the scholar making obeisance twice with his head bowed to the ground will receive it But after this the store-keeper will continue

hands to the bent forehead, was called 拜手, lowering the hands in the first place to the ground, and then raising them to the forehead, was called 拜, bowing the head to the earth was called 稽首 Tsze-sze appears on this occasion to have first performed the most profound expression of homage, as if in the prince's presence, and then to have bowed twice, with his hands to the ground, in addition All this he did outside the gate which was the appro-

priate place in the case of declining the gifts If they were received, the party performed his obeisances inside It is difficult to bring out the meaning of 'for,' that properly belongs to 蓋亭, —the designation of an officer or servant of a very low class 5 以君命將

之一將 = 奉 君命, —'a message from the prince,' reminding of course the scholar of his obligation 僕僕爾 —an adverb, 'the

與鄉人處，山山然，不忍人也。  
爾爲爾，我爲我，雖袒裼裸裎，  
於我側，爾焉能浼我哉？故聞  
柳下惠之風者，鄙人寬，薄人  
敦。孔子之人，齊，接淅而行，  
魯曰：「遲遲吾行也。」父母國  
之道也，可以速而速，可以久  
而久，可以處而處，可以仕而  
仕。孔子也，孟子曰：「伯夷，聖之  
清者也；伊尹，聖之任者也；柳

carry out his principles. When dismissed and left without office, he yet did not murmur. When straitened by poverty, he yet did not grieve. When thrown into the company of village people, he was quite at ease and could not bear to leave them. *He had a saying,* 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore when men now hear the character of Hwuy of Lo-lo, the mean become generous, and the niggardly become liberal.

4. "When Confucius was leaving Ts'e, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away. When he left Loo, he said, 'I will set out by and by'—it was right he should leave the country of his parents in this way. When it was proper to go away quickly, he did so, when it was proper to delay, he did so, when it was proper to keep in retirement, he did so, when it was proper to go into office, he did so—this was Confucius."

5. Mencius said, "Pih-e among the sages was the pure one, E Yin arms bare, and 袒 to put off all the upper garment 裸裎 together is to have the body naked. Here and in par. 1, 風 is expressed more nearly by character than by any other English term, 4. 淅—to rinse or wash rice, the water in which rice is washed. The latter is the sense here. 遲吾行 was the answer given by Confucius to Tse-loo, who wished to hurry him away. 5. I have invented the adjective timorous to translate the 時 here, meaning that Confucius did at every time what the circumstances of it required, possessing the



人。庶人不傳質爲臣，不敢見  
 於諸侯。禮也。萬章曰：庶人召  
 之役，則往役。君欲見之，召之，  
 則不往見之，何也？曰：往役，義  
 也；往見，不義也。且君之欲見  
 之也，何爲也？曰：爲其多聞  
 也。爲其賢也。曰：爲其多聞  
 則天子不召師，而況諸侯乎？  
 爲其賢也，則吾未聞欲見賢  
 而召之也。繆公<sup>四</sup>皃見於子思

men, who have not presented the introductory present and become ministers, should not presume to have interviews with the prince”

2. Wan Chang said, “If a common man is called to perform any service, he goes and performs it, how is it that a scholar, when the prince, wishing to see him, calls him to his presence, refuses to go?” Mencius replied, “It is right to go and perform the service, it would not be right to go and see the prince”

3 “And,” added Mencius, “on what account is it that the prince wishes to see the scholar?” “Because of his extensive information, or because of his talents and virtue,” was the reply. “If because of his extensive information,” said Mencius, “such a person is a teacher, and the emperor would not call him, how much less may any of the princes do so? If because of his talents and virtue, then I have not heard of any one wishing to see a person with those qualities, and calling him to his presence.

4 “During the frequent interviews of the duke Muh with Tsz-

臣, as being a subject, and bound to serve the sovereign, and this is the meaning of the term in those two phrases. In the other case it denotes one who is officially ‘a minister’ 傳 = 通 質, —che, up 3d tone, see III Pt II in 1, and notes. There is a force in the 於, in 見於諸侯, which it is difficult to indicate in another language. 2 ‘It is right to go

and perform the service,’ i.e., it is right in the common man, to perform service being his 職, or office. And so with the scholar. He will go when called as a scholar should be called, but only then. 3 The 爲, are all low 3d tone. It must be borne in mind that the conversation is all about a scholar who is not in office. comp par 9. 4 千乘 (low

北宮錡問曰周室班  
 爵祿也如之何孟子曰  
 其詳不可得聞也諸侯  
 惡其害己也而皆去其  
 籍然而軻也嘗聞其畧  
 也人子位公位侯  
 位伯位了男同  
 位凡力等也君位卿  
 位人人位卜位  
 位中一位下一位

CHAPTER II 1 Pih kung E asked Mencius, saying, "What was the arrangement of dignities and emoluments determined by the house of Chow?"

2 Mencius replied, "The particulars of that arrangement can not be learned, for the princes, disliking them as injurious to themselves, have all made away with the records of them. Still I have learned the general outline of them

3 "The EMPEROR constituted one dignity, the KUNG one, the HOW one, the PIH one, and the TSZE and the NAN each one of equal rank —altogether making five degrees of dignity. The SOVEREIGN again constituted one dignity, the CHIEF MINISTER one, the GREAT OFFICERS one, the SCHOLARS OF THE FIRST CLASS one, THOSE OF THE MIDDLE CLASS one, and THOSE OF THE LOWEST CLASS one —altogether making six degrees of dignity

CH. 2. THE ARRANGEMENT OF DIG. AND EMOLUMENTS ACCORDING TO THE DYNASTY OF CHOW 1. Pih-kung E was an officer of the State of Wei. The double surname,

Northern palace, had probably been given to the founder of the family from his residence.

2. Many passages might be quoted from the Le-ke, the Chow Le, and the Shoo-king illustrating, more or less, the dignities of the empire and their emoluments, but it would serve little purpose to do so, after Mencius' declaration that only the general outline of them could be ascertained. It is an important fact which he mentions, that the princes had destroyed (去 up. 2d tone) many of the records before his time. The founder of the Tsin dynasty had had predecessors and patterns. 伯, —up, 3d tone, to hate. 3. 公侯伯子

男 have been rendered duke, marquis, earl, viscount, and baron, and also duke, prince, count, marquis, and baron, but they by no means severally correspond to those dignities. It is better to retain the Chinese designations, which no doubt were originally meant to indicate certain qualities of those bearing them. 公

just, 公 心, without selfishness. 侯 taking care of, —侯, in the sense of guarding the borders and important places against banditti possessed of the 公 侯 伯 子 男 idea of elder and intelligent, one capable of presiding over others. 子 孽 to nourish, one who genially cherishes the people. 男 (from 田 'field, and 力 strength,) one

路也。禮門也。惟君子能由  
 欲其入而閉之門也。大義  
 欲見賢人而<sup>八節</sup>不以其道。猶  
 以不賢人之招招賢人乎。  
 庶人。庶人豈敢往哉。況乎  
 人死不敢往。以士之招招  
 旌<sup>七節</sup>以人。人之招招處人。  
 庶人以旌。士以旌。人以  
 問招處人。何以。以皮冠。  
 焉。取非其招不往也。<sup>六節</sup>

may lose his head' What was it *in the forester* that Confucius thus approved? He approved his not going to the duke, when summoned by the article which was not appropriate to him."

6 Chang said, "May I ask with what a forester should be summoned?" Mencius replied, "With a skin cap. A common man should be summoned with a plain banner, a scholar who has taken office, with one having dragons embroidered on it, and a great officer, with one having feathers suspended from the top of the staff."

7 "When the forester was summoned with the article appropriate to the summoning of a great officer, he would have died rather than presume to go. If a common man were summoned with the article appropriate to the summoning of a scholar, how could he presume to go? How much more may we expect this refusal to go, when a man of talents and virtue is summoned in a way which is inappropriate to his character!"

8 "When a prince wishes to see a man of talents and virtue, and does not take the proper course to get his wish, it is as if he wished him to enter his palace, and shut the door against him. Now, right-

之乎 5 See III Pt II 1. 2 6 The  
 explanation of the various flags here is from Choo  
 He, after the Chow Le. The Dict may be con-  
 sulted about them 何以=何用 7 A  
 man of talents and virtue ought not to be called  
 at all. The prince ought to go to him 8 閉  
 之門,—this is another case of a verb followed  
 by the pronoun and another objective,—lit,

'shut him the door' 詩云,—see the She-  
 king, II v Ode IX st 1 Julien condemns the  
 translating 周道 'the way to Chow,' but  
 that is the meaning of the terms in the ode,  
 and, as the imperial highway, it is used to in-  
 dicate figuratively the great way of right-  
 eousness 底,—in the ode 砥, che, upper 2d  
 tone. The ode is attributed to an officer of  
 one of the eastern States, mourning over the

人、人、人大倍、  
 中、中、一倍、  
 庶人在官者同祿，祿足以  
 代其耕也。次國地方七  
 甲，君一卿祿，卿祿大  
 人、人、一倍、  
 中、中、一倍、  
 在官者同祿，祿足以代其  
 耕也。小國地方一甲，君  
 一卿祿，卿祿

a chief minister four times as much as a great officer, a great officer twice as much as a scholar of the first class, a scholar of the first class twice as much as one of the middle, a scholar of the middle class twice as much as one of the lowest, the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument,—as much, namely, as was equal to what they would have made by tilling the fields

7 "In a State of the next order, where the territory was seventy le square, the sovereign had ten times as much revenue as the chief minister, a chief minister three times as much as a great officer, a great officer twice as much as a scholar of the first class, a scholar of the first class twice as much as one of the middle, a scholar of the middle class twice as much as one of the lowest, the scholars of the lowest class, and such of the common people as were employed about the government offices, had the same emolument,—as much, namely, as was equal to what they would have made by tilling the fields.

8 "In a small State, where the territory was fifty le square, the sovereign had ten times as much revenue as the chief minister, a chief minister had twice as much as a great officer, a great officer twice as much as a scholar of the highest class, a scholar of the highest class twice as much as one of the middle, a scholar of the

other subordinates, which appear in the Chow  
 府史胥 and 徒 Choo He gives  
 his opinion that from the sovereign downwards,

all who had lands reaped their incomes from  
 them, as cultivated on the system of mutual aid,  
 while the landless scholars and other subordi-  
 nates received according to the income from the

之善士以友天下之善士爲  
 不足又尙論古之人頌其詩  
 讀其書不知其人可乎是以  
 論其世也是尙友也。  
 齊宣王問卿孟子曰王何  
 卿之問也王曰卿不同乎王  
 曰不同有貴戚之卿有異姓之  
 卿王曰請問貴戚之卿王曰  
 有人過則諫反蓐之而不聽  
 則易位。  
 勃然變乎色王曰

2. "When a scholar feels that his friendship with all the virtuous scholars of the empire is not sufficient to satisfy him, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books, and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends of the men of antiquity."

CHAPTER IX 1. The king Seuen of Ts'e asked about the office of chief ministers. Mencius said, "Which chief ministers is your majesty asking about?" "Are there differences among them?" inquired the king. "There are," was the reply. "There are the chief ministers who are noble and relatives of the prince, and there are those who are of a different surname." The king said, "I beg to ask about the chief ministers who are noble and relatives of the prince." Mencius answered, "If the prince have great faults, they ought to remonstrate with him, and if he do not listen to them after they have done so again and again, they ought to dethrone him."

2 The king on this looked moved, and changed countenance

cause of his own general superiority prevents him from doing

2 尙=上 又 尙, 'he proceeds and ascends' 頌=誦, 'to repeat,' 'croon over,' 可乎=可否, 'proper or not?' 其世 'their age,' i.e., what they were in their age—We are hardly to understand the poetry and books here generally

Mencius seems to have had in his eye the Book of Poetry, and the Book of History

CH 9 THE DUTIES OF THE DIFFERENT CLASSES OF CHIEF MINISTERS 1 君有

人過,—such ministers will overlook small faults. To animadvert on them would be inconsistent with their consanguinity. No distinction is made of faults as great or small, when the other class of ministers is spoken of.

三  
 孟獻子白乘之家也。有友五人  
 焉。樂正裘、牧仲，其一人，則予忘  
 之矣。獻子之與此五人者，友也，  
 無獻子之家者也。此五人者，亦  
 有獻子之家，則不與之友矣。非  
 惟白乘之家爲然也。雖小國之  
 君，亦有之。費惠公曰：吾於子思  
 則師之矣，吾於顏般則友之矣。  
 一順長息則事我者也。非惟小  
 國之君爲然也。雖人國之君，亦

2 "There was Mang Hên, chief of a family of a hundred chariots. He had five friends, namely Y ò-ching K'ew, Muh Chung, and three others whose names I have forgotten. With those five men Hên maintained a friendship, because they thought nothing about his family. If they had thought about his family, he would not have maintained his friendship with them.

3 "Not only has the chief of a family of a hundred chariots acted thus. The same thing was exemplified by the sovereign of a small State. The duke Hwuy of Pe said, 'I treat Tze-ze as my master, and Yen Pan as my friend. As to Wang Shun and Ch'ang Seih, they serve me.'

4 "Not only has the sovereign of a small State acted thus. The same thing has been exemplified by the sovereign of a large State.

也者 takes up the preceding 友 and goes on to its explanation. 其 refers to the individual who is the object of the 友; friendship with him as virtuous will tend to help our virtue. 有挾—to have prepossessions, with reference of course to the three points mentioned, but as of those the second most readily comes into collision with friendship, it alone is dwelt upon in the sequel. — Mang Hên,—see

Great Learning, Comm. x. 92. 3. 費 read Pe,—see Con. Ana. VI. vii. We must suppose that, after the time of Confucius, some chief had held this place and district with the title of Kung. The Kind (惠) is the honorary epithet. Tze-ze is Confucius' grand son. 般—read pan. Yen Pan appears to have been the son of the sage's favourite disciple. 4. P'ing (The Pacifier) was the honorary epithet of the duke 彪 a.c. 648—

## BOOK VI.

## KAOU TSZE. PART I

而後以爲杞柳 性而爲杞柳 子能順杞柳之 爲杞柳 仁義猶以杞柳 杞柳也 義猶爲杞柳 告子章句上

CHAPTER I 1 The philosopher Kaou said, "Man's nature is like the *ke* willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the *ke* willow."

2 Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with

Kaou from whom this book is named is the same who is referred to in II Pt I ii. His name was Puh-lie (不告), a speculatist of Mencius' day, who is said to have given himself equally to the study of the orthodox doctrines and those of the heresiarch Mih (III Pt I v, Pt II ix.) See the 四書撫餘說, on Mencius, vol I, art xix. He appears from this book to have been much perplexed respecting the real character of human nature in its relations to good and evil. This is the principal subject discussed in this Book. For his views of human nature as here developed, Mencius is mainly indebted for his place among the sages of his country. 'In the first Part,' says the 四書味根錄, 'he treats first of the nature, then of the heart, and then of instruction, the whole being analogous to the lessons in the Doctrine of the Mean. The second Part continues to treat of the same subject, and a resemblance will generally be found between the views of the parties there combated, and those of the scholar Kaou.'

CH 1 THAT BENEVOLENCE AND RIGHTEONNESS ARE NO UNNATURAL PRODUCT OF HUMAN NATURE. There underlies the words of Kaou

here, says Choo He, the view of the philosopher Senn (荀) that human nature is evil (性惡). This is putting the case too strongly. It is an induction from his words, which Kaou would probably have disallowed. Senn (see the *prolegomena*, and Morrison, under char 了), accounted by many the most distinguished scholar of the Confucian school, appears to have maintained positively that all good was foreign to the nature of man, 一人之性惡, 其善者僞也, 'man's nature is bad, his good is artificial.'

1. The 杞 and the 柳 are taken by some as two trees, but it is better to take them together, the first char giving the species of the other. It is described as 'growing by the water-side, like a common willow, the leaf coarse and white, with the veins small and reddish.'

2 順, 'according with,' 'following,' i.e., 'leaving untouched,' 'doing no violence to.' 戕賊人, 一人=人性, 'man's nature,' 'humanity.' Kaou had said that man's nature could be *made into* benevo and right, and Mencius

也。用卜敬上，謂之貴貴，用  
卜敬卜，謂之尊賢，貴貴尊  
賢，其義也。  
萬章問曰：敢問交際，何  
心也？孟子曰：恭也。曰：卻之  
卻之，爲不恭，何哉？曰：尊者  
賜之，曰：其所取之者，義乎，  
不義乎？而後受之，以是爲  
不恭，故弗卻也。曰：請無以  
辭卻之，以心卻之，曰：其取

6 "Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honour to talents and virtue. The rightness in each case is the same."

CHAPTER IV. I Wan Chang asked Mencius, saying, "I venture to ask what feeling of the mind is expressed in the presents of friendship?" Mencius replied, "The feeling of respect."

2 "How is it," pursued Chang, "that the declining a present is accounted disrespectful?" The answer was, "When one of honourable rank presents a gift, to say in the mind, 'Was the way in which he got this righteous or not?' I must know this before I can receive it,—this is declined disrespectful, and therefore presents are not declined."

3 Wan Chang asked again, "When one does not take on him in so many express words to refuse the gift, but having declined it in

6. 用之以義事之宜

the rightness or propriety of things.

Ch 4 How MENCIUS DEFENDED THE ACCEPTING PRESENTS FROM THE PRINCES, OPPRESSORS OF THE PEOPLE.

1. 際 is explained

by 接, but that term is not to be taken in the sense of to receive, but as a synonym of 交

If we distinguish the two words, we may take 交 as the 友 of the last chapter and

際 the gift, expressive of the friendship.

2. Choo He says he does not understand the re-

petition of 却之. It has probably crept into the text through the oversight of a transcriber unless we suppose, with the 合講, that the repetition indicates the firmness and decision with which the gift is refused, but the introduction of that element seems out of place.

曰其 (referring to 尊者) 所 (所以) 取之. 一曰 is the reflection passing in the mind, as in the next par also. We must suppose 人

as the nominative in 以是爲不恭.

3. 請 is not to be understood of Wan Chang but



之善也。猶水之就下也。人  
 無有不善。水無有不下。<sup>○三節</sup>  
 大水搏而躍之。可使過鵲。  
 激而行之。可使在山。是豈  
 水之性哉。其勢則然也。人  
 之可使爲不善。其性亦猶  
 是也。<sup>○一節</sup>  
 孟子告子曰。生之謂性。<sup>○二節</sup>  
 生之謂性。猶白之謂  
 白與。然白羽之白也。猶

dency of man's nature to good is like the tendency of water to flow downwards There are none but have this tendency to good, *just* as all water flows downwards

3 "Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill, but are such movements according to the nature of water? It is the force applied which causes them When men are made to do what is not good, their nature is dealt with in this way "

CHAPTER III 1 The philosopher Kaou said, "Life is what is to be understood by nature "

2 Mencius asked him, "Do you say that by nature you mean life, just as you say that white is white?" "Yes, I do," was the reply Mencius added, "Is the whiteness of a white feather like that of white

lit, 'the goodness of man's nature,' but we must take 善 as='tendency to good' 3 激, to provoke, 'to fret,' the consequence of a dam 激而行之, 'a dam and walk it,' i.e., by gradually leading it from dam to dam, Choo He says—'This chapter tells us that the nature is properly good, and if we accord with it, we shall do nothing which is not good, that it is properly without evil, and we must violate it therefore, before we can do evil It shows that the nature is not properly without a decided character, so that it may do good or evil indifferently'

CH 3 THE NATURE IS NOT TO BE CONFOUNDED WITH THE PHENOMENA OF LIFE 1 'By

生,' says Choo He, 'is intended that whereby men and animals perceive and move,' and the sentiment, he adds, is analogous to that of the Buddhists, who make 作用, 'doing and using,' to be the nature We must understand by the term, I think, the phenomena of life and Kaou's idea led to the ridiculous conclusion that wherever there were the phenomena of life, the nature of the subjects must be the same At any rate, Mencius here makes him allow this. 2, 3 The 與, low 3d tone, all

爲烈如之何？<sup>五</sup>其受之曰：「今之諸侯取之於民也，猶禦也。苟善其禮際矣，斯君子受之，敢問何說也？」曰：「以爲有土者，作將比今之諸侯而誅之乎？只教之不改，而後誅之乎？大謂非只自取之者盜也，允類乎？義之盡也。孔子之仕於魯也，魯人獵較，孔子亦獵較。獵較猶可，而況受其賜乎？」<sup>六</sup>

questioned, and to the present day is clearly acknowledged. How can the gift of a robber be received?"

5 Chang said, "The princes of the present day take from their people just as a robber despoils his victim. Yet if they put a good face of propriety on their gifts, then the superior man receives them. I venture to ask how you explain this. Mencius answered, "Do you think that, if there should arise a truly imperial sovereign, he would collect the princes of the present day, and put them all to death? Or would he admonish them, and then, on their not changing their ways, put them to death? Indeed, to call every one who takes what does not properly belong to him a robber, is pushing a point of resemblance to the utmost, and insisting on the most refined idea of righteousness. When Confucius was in office in Loo, the people struggled together for the game taken in hunting, and he also did the same. If that struggling for the captured game was proper, how much more may the gifts of the princes be received!"

party to whom the gift is offered, and 之 the fruit of robbery. 5. 斯—as above.

By 君子 Chang alludes to Mencius himself.

比—lower 3d tone, to take together. 充類至義之盡—lit. filling up a resemblance to the extremity of righteousness; the meaning is as in the translation. 獵較 (bat) is un-

intelligible to Choo He. I have given the not unlikely explanation of Chao K'\*. But to get rid of the declaration that Confucius himself joined in the struggling, the commentators only mean that he allowed the custom.—The introduction of this yielding on the part of Confucius to a vulgar practice is an adroit manoeuvre by Mencius. The offence of the people against propriety in struggling for the game, and the offence of the princes in robbing their people, were things of a different class. Yet

外也。白異於白馬之白也。無以異於白人之白也。不識長馬之長也。無以異於長人之長與。且謂長者義乎。長之者義乎。吾弟則愛之。秦人之弟則不愛也。是以我爲悅者也。故謂之內長。楚人之長亦長。吾之長足以長爲悅者也。故謂

3 Mencius said, "There is no difference between our pronouncing of a white horse to be white and our pronouncing a white man to be white. But is there no difference between the regard with which we acknowledge the age of an old horse and that with which we acknowledge the age of an old man? And what is it which is called righteousness? the fact of a man's being old? or the fact of our giving honour to his age?"

4 Kaou said, "There is my younger brother, I love him. But the younger brother of a man of Ts'in I do not love—that is, the feeling is determined by myself, and therefore I say that benevolence is internal. On the other hand, I give honour to an old man of Ts'oo, and I also give honour to an old man of my own people—that is, the feeling is determined by the age, and therefore I say that righteousness is external."

second 白 is also a verb 3 異於, at the commencement, have crept by some oversight into the text. They must be disregarded. 白馬, 白人, 長馬, 長人, 一白 and 長 are the verbs = the 長之, below 曰 謂, 不, 不, 'and do you say? &c,' but the meaning comes out better by expanding the words a little. The 曰 講 says — 'The recognition of the whiteness of a horse is not different from the recognition of the whiteness of a man. So indeed it is. But when we acknowledge the age of a horse, we simply with the mouth pronounce that it is old. In acknowledging, however, the age of a man, there is at the same time the feeling of respect in the mind. The case is different from our recognition of

the age of a horse'

4 秦人, 楚人, = indifferent people, strangers. 以我爲悅, 以長爲悅, — the meaning is, no doubt, as in the translation, but the use of 悅 in both cases occasions some difficulty. Here again I may translate from the 曰 講, which attempts to bring out the meaning of 悅 — 'I love my younger brother and do not love the younger brother of a man of Ts'in, that is, the love depends on me. Him with whom my heart is pleased, I love (悅乎我之心, 則愛之), and him with whom my heart is not pleased, I do not love. But the reverence is in both cases determined by the

靈公際可之仕也。於  
衛孝公公養之仕也。  
孟子曰仕非爲貧  
也。而有時乎爲貧娶  
妻非爲養也。而有時  
乎爲養爲貧者辭尊  
居卑辭富居貧。惡乎  
居卑辭富居貧。惡乎  
官乎。抱關擊柝。孔  
嘗爲委吏矣。曰會計

his doctrines was likely. With the duke Ling of Wei he took office, because his reception was proper. With the duke Heanou of Wei he took office, because he was maintained by the State."

CHAPTER V 1 Mencius said, "Office is not sought on account of poverty, yet there are times when one seeks office on that account. Marriage is not entered into for the sake of being attended to by the wife yet there are times when one marries on that account."

2 "He who takes office on account of his poverty must decline an honourable situation and occupy a low one, he must decline riches and prefer to be poor."

3 "What office will be in harmony with this declining an honourable situation and occupying a low one, this declining riches and preferring to be poor? Such an one as that of guarding the gates, or beating the watchman's stick."

4 "Confucius was once keeper of stores, and he then said, 'My calculations must all be right.' That is all I have to care about."

supposes that the duke Ch'ih (see Ana. VII. xiv note) is intended, in which the author of the 四書推辭說 acquiesces. The text mentions he liwan, and not duke Ting, because the duke and his govt. were under the control of that nobleman.

CH. 5. HOW OFFICE MAY BE TAKEN ON ACCOUNT OF POVERTY BUT ONLY ON CERTAIN CONDITIONS. 1 仕 and 娶妻—it is as well to translate here abstractly office, and marriage.

爲—low 3d tone for on account of. The proper motive for taking office is supposed to be the carrying principle—the truth, and the right—into practice, and the proper motive for marriage is the begetting of children, or rather of a son, to continue one's line.

乎—not Interrog. but serving as a pause for

the voice. 養—low 3d tone, the being supported, but we may take it generally as in the translation.

2 尊—up, 尊位 an honourable situation, and 富—富祿 rich emolument.

3 惡—up, 1st tone, how. The first 乎 as above and helping the rhythm of the sentence.

抱關 (going round the barrier-gates, embracing them, as it were,) 擊柝 are to be taken together and not as two things, or offices; see the Yih king App. I 11 II II. 8

4 In Sze-ma Tse-tsen's History of Confucius, for 委 (upper 3d tone) 吏 we have 季氏史 but in a case of this kind the

內也。公都子不能答，以告孟子。  
 孟子曰：「敬叔父乎？敬弟乎？」  
 彼將曰：「敬叔父。」弟爲尸，則  
 誰敬？彼將曰：「敬弟。」兄在，故  
 具敬叔父也。彼將曰：「在位，故  
 也。」子亦曰：「在位，故也。」庸敬在  
 兄，斯須之敬在鄉人。  
 之曰：「敬叔父則敬，敬弟則敬。」  
 果在外，非山內也。公都子曰：「  
 冬日則飲湯，夏日則飲水，然

4 Kung-too was unable to reply, and told the conversation to Mencius. Mencius said, "You should ask him, 'Which do you respect most, your uncle, or your younger brother?' He will answer, 'My uncle.' Ask him again, 'If your younger brother be personating a dead ancestor, to which do you show the greater respect, to him or to your uncle?' He will say, 'To my younger brother.' You can go on, 'But where is the respect due, as you said, to your uncle?' He will reply to this, 'I show the respect to my younger brother, because of the position which he occupies,' and you can likewise say, 'So my respect to the villager is because of the position which he occupies. Ordinarily, my respect is rendered to my elder brother; for a brief season, on occasion, it is rendered to the villager.'"

5 Mang Ke heard this and observed, "When respect is due to my uncle, I respect him, and when respect is due to my younger brother, I respect him, the thing is certainly determined by what is without, and does not proceed from within." Kung-too replied, "In winter we drink things hot, in summer we drink things cold, and

by Māng Ke 伯 is in the general sense of 長, 'elder'

4 The translation needs to be supplemented, to show that Mencius gives his decision in the form of a dialogue between the two disciples 叔父, 'a father's younger brother,' but used generally for 'an uncle' 弟 爲尸, 'in sacrificing to the departed, some

one—a certain one of the descendants, if possible,—was made the 尸, or 'corpse,' into whose body the spirit of the other was supposed to descend to receive the worship 絜有其敬, —the 具 = 'as you said' 斯須 = 暫時, comp the 'Doctrine of the Mean,' 1 2

5 湯水, 'hot water,' or 'soup'

乎。餽之則受之。不識可常繼  
 曰。繆公之於子思也。詎  
 章曰。君餽之粟。則受之乎。  
 曰。受之。受之何義也。曰。君  
 之於氓也。固周之。曰。周之  
 則受。賜之則不受。何也。曰。  
 不敢也。曰。敢問其不敢。何  
 也。曰。抱關擊柝者。皆有常  
 職。以食於上。無常職而賜  
 於上者。以為不恭也。曰。君  
 餽之。則受之。不識可常繼

2 Wan Chang said, "If the prince send him a present of grain for instance, does he accept it?" "He accepts it," answered Mencius. "On what principle of rightness does he accept it?" "Why—the prince ought to assist the people in their necessities."

3 Chang pursued, "Why is it that the scholar will thus accept the prince's help, but will not accept his pay?" The answer was, "He does not presume to do so." "I venture to ask why he does not presume to do so." "Even the keepers of the gates, with their watchmen's sticks, have their regular offices for which they can take their support from the prince. He who without a regular office should receive the pay of the prince must be deemed disrespectful."

4 Chang asked, "If the prince sends a scholar a present, he accepts it. I do not know whether this present may be constantly repeated." Mencius answered, "There was the conduct of the duke

finding an assured and regular support with another see the Le-ke, IX. 1 13. It is only stated there, however, that a prince did not employ another refugee prince as a minister. We know only from Mencius, so far as I am aware, that a prince driven from his own dominions would find maintenance in another State according to a sort of law.

2. 何義—what is the principle of righteousness? or simply—what is the explanation of? 周—賜 to give alms, and generally to help the needy 氓—see II. Pt. I. vi. 4. A scholar not in office is only one of the people

2. 賜之 if he give him, i.e. 賜之

祿 give him pay. This brings out all the meaning that is in 託 賜於上—賜 is passive, or—to receive pay 不恭 disrespectful, is to be taken in its implication of a want of humility in the scholar who is only one of the people having no office, and yet is content to take pay as if he had.

4 飯—read 4<sup>th</sup>, up. 3d tone, (below the same) frequently 鼎肉 caldron flesh, i.e. flesh cooked. 操—pecoos, up. 1st tone to motion with the hand. 使者—使 up 3d tone

佞 was Tze-ze's name. To bow rei | g the

性善然則彼皆非與五節  
 了以乃若其情則可以  
 爲善矣乃所謂善也六節  
 大爲不善非才之罪也  
 惻隱之心人皆有之羞  
 惡之心人皆有之恭敬  
 之心人皆有之是非之  
 心人皆有之惻隱之心  
 仁也羞惡之心義也恭  
 敬之心禮也是非之心

4 "And now you say, 'The nature is good' Then are all those wrong?"

5 Mencius said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good."

6 "If men do what is not good, the blame cannot be imputed to their natural powers"

7 "The feeling of commiseration belongs to all men, so does that of shame and dislike; and that of reverence and respect, and that of approving and disapproving. The feeling of commiseration implies the principle of benevolence, that of shame and dislike, the principle of righteousness, that of reverence and respect, the principle of propriety, and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge, are not infused into us from without. We are certainly

Choo He calls them an initial particle. The 其, of course, refers to 性 or 'nature,' which is the subject of the next clause - 可以爲善. This being the amount of Mencius' doctrine, that by the study of our nature we may see that it is formed for goodness, there seems nothing to object to in it. By 情 is denoted 性之動, 'the movements of the nature,' i.e., the inward feelings and tendencies, 'stirred up'—Chao K'e takes 若 here in the sense of 順, 'to obey,' 'to accord with,' on which the translation would be—'If it act in accordance with its feelings, or emotional tendencies' The meaning, however, is the same on the whole. 可以爲善 is not so

definite as we could wish. Choo He expands it 一人之情, 不但可以爲善, 而不可以爲惡, 'the feelings of man may properly be used only to do good, and may not be used to do evil' This seems to be the meaning. 6 才 = 材質, 人之能也, 'man's ability,' 'his natural powers' 若夫 (low. 1st tone),—'as to,' 'in the case of' 7 Comp II Pt I iv 4, 5 恭敬之心, however takes the place of 辭讓之心 there. 弗思耳 is the *apodosis* of a sentence, and the *protasis* must be supplied

肉不以君命將之。了思以爲  
 鼎肉，使已僕僕爾。敬拜也。非  
 養君了之道也。克之於舜也，  
 使其了九男事之。女女焉。  
 白官牛羊倉廩備以養舜於  
 畎畝之中，後舉而加諸上位。  
 故曰：卜公之尊賢者也。  
 萬章曰：敢問不見諸侯，何  
 義也。孟子曰：在國曰市井之  
 臣，在野曰草莽之臣，皆謂庶

to send grain, and the master of the kitchen to send meat, presenting it as if without the prince's express commission. Tze-ze considered that the meat from the prince's cildron, giving him the annoyance of constantly doing obeisance, was not the way to support a superior man.

6 "There was Ynons conduct to Shun —He caused his nine sons to serve him, and gave him his two daughters in marriage, he caused the various officers, oxen and sheep, storehouses and granaries, *all* to be prepared to support Shun amid the channelled fields, and then he raised him to the most exalted situation. From this we have the expression—'The honouring of virtue and talents proper to a king or a duke.'

CHAPTER VII 1 Wan Chang said, "I venture to ask what principle of righteousness is involved in a scholar's not going to see the princes." Mencius replied, "A scholar residing in the city, is called 'a minister of the market place and well, and one residing in the country is called 'a minister of the grass and plants. In both cases he is a common man, and it is the rule of propriety that common

appearance of being troubled.

I L 3. 二女女焉—the second 女 is read *you*, low 3d tone.

CH 7 WHY A SCHOLAR SHOULD DECLINE GOING TO SEE THE PRINCES, WHEN CALLED BY THEM. Comp. III I L II. L. et al. I. We supply 士 as the nominal to 見 and other

6. See Pt.

verbs; Wan Chang evidently intends Mencius himself. 國—city as in ch. IV., par 4 莽—here as a synonym in apposition with 草 臣 in 市井草莽之臣 is diff. from the 爲臣 below. Every individual may be called a

Mang



孟子曰：富歲子弟多賴，  
 凶歲子弟多暴，非天之降  
 才爾殊也，其所以陷溺其  
 心者然也。○二節  
 今天麥播種  
 而耰之，其地同，樹之時又  
 同，淳然而生，至於日至之  
 時，皆熟矣，雖有不同，則地  
 有肥硠，雨露之養，人事之  
 不齊也。○三節  
 故凡同類者，舉相

CHAPTER VII 1 Mencius said, "In good years the children of the people are most of them good, while in bad years the most of them abandon themselves to evil. It is not owing to their natural powers conferred by Heaven that they are thus different. The abandonment is owing to the circumstances through which they allow their minds to be ensnared and drowned *in evil*."

2 "There now is barley. Let it be sown and covered up, the ground being the same, and the time of sowing likewise the same, it grows rapidly up, and when the full time is come, it is all found to be ripe. Although there may be inequalities *of produce*, that is owing to the *difference of the soil*, as rich or poor, to the *unequal* nourishment afforded by the rains and dews, and to the different ways in which man has performed his business *in reference to it*."

3. "Thus all things which are the same in kind are like to one

CH 7 ALL MEN ARE THE SAME IN MIND, — SAGES AND OTHERS. IT FOLLOWS THAT THE NATURE OF ALL MEN, LIKE THAT OF THE SAGES, IS GOOD.

1 富歲, 'rich years,' 豐年, 'plentiful years' 賴 is given by Chaou K'e as = 善, 'good,' and 暴 = 惡, 'evil.' But 暴 = the Mencian phrase 自暴, 'self-abandonment,' and there is the proper meaning of 賴, 'to depend on' also in that term. 'In rich years, 子弟 (sons and brothers, i.e., the young whose characters are plastic,) depend on the plenty and are good.' Temptations do not lead them from their natural bent. 爾

殊也, — the use of 爾 here is peculiar. Most take it as = 如此, 'thus.' Some take it in its proper pronominal meaning, as if Mencius in a lively manner turned to the young — 'It is not from the powers conferred by Heaven that you are different.' 然, 'so,' referring specially to the self-abandonment. 2 麥 go together = 'barley,' 播種, (up 2d tone, the noun), — 'sow the seeds,' 耰, — prop. 'a kind of harrow.' 日至, not 'the solstice,' but 'the days (i.e., the time, harvest-time,) are come.' 3 舉 = 皆, 'all' 何獨, 'why alone,'

曰、占千乘之國、以友上、何如了。  
 思不悅、曰、占之人有言曰、事之  
 云乎、豈曰友之云乎了。思之不  
 悅也、豈不以位則了君也、我  
 臣也、何敢與君友也、以德則了  
 事我者也、奚可以與我友、千乘  
 之君、求與之友、而不可得也、而  
 況可名與齊景公、田招虞人以  
 旌、不至、將殺之、心一不忘、在滿  
 壑、勇一不忘、喪其元孔了、奚取

sze, he *one day* said to him, 'Anciently, princes of a thousand chariots have yet been on terms of friendship with scholars — what do you think of *such an intercourse*? Tsze sze was displeased, and said, 'The ancients have said, *The scholar should be served* how should they have merely said that *he should be made a friend of*?' When Tsze sze was thus displeased, did he not say *within himself*,—'With regard to our stations, you are sovereign, and I am subject How can I presume to be on terms of friendship with my sovereign? With regard to our virtue, you ought to make me your master How may you be on terms of friendship with me? Thus, when a prince of a thousand chariots sought to be on terms of friendship with a scholar, he could not obtain his wish — how much less could he call him to his presence!

5 "The duke King of Ts'e, once, when he was hunting, called his forester to hunt by a flag *The forester would not come, and the duke was going to kill him With reference to this incident, Confucius said*, 'The determined officer never forgets that *his end may be in a ditch* or a stream, the brave officer never forgets that he

3d tone) 之國-千乘之君 below 以 responds to 豈 The paraphrase in the 日  
 —with all his dignity yet 云可-云爾 講-古之人有言 人君於士  
 IV Pt. II. xiv 1, et al. but the second 乎 also 當師事之 豈但如君所言友

之曰相似也。惟耳亦然。至於  
 聲。天下期於師曠。是天下之  
 耳相似也。惟口亦然。至於  
 都。天下莫不知其姣也。不知  
 子都之姣者。無口者也。故曰。  
 口之於味也。有同者焉。耳之  
 於聲也。有同聽焉。口之於色  
 也。有同美焉。至於心。獨無所  
 同然乎。心之所同然者。何也。  
 謂理也。義也。聖人先得我心

6 "And so also it is with the ear In the matter of sounds, the whole empire models itself after the music-master K'wang, that is, the ears of all men are like one another

7 "And so also it is with the eye In the case of Tsze-too, there is no man but would recognize that he was beautiful Any one who would not recognize the beauty of Tsze-too must have no eyes

8 "Therefore I say, *Men's* mouths agree in having the same relishes, their ears agree in enjoying the same sounds, their eyes agree in recognizing the same beauty shall their minds alone be without that which they similarly approve? What is it then of which they similarly approve? It is, I say, the principles of our nature, and the determinations of righteousness The sages only apprehended before me that of which my mind approves along with other men Therefore the principles of our nature and the deter-

6 惟耳亦然。一惟 is here in the sense of our *but*, from *botan*, the connective particle, though it often corresponds to our other *but*, a disjunctive, or exceptive, = 'only' 師曠, see IV Pt I 1 7 Tsze-loo was the designation of Kung-sun Ō (公孫闕), an officer of Ching about B.C. 700, distinguished for his beauty See his villany and death in the 7th chapter of the 'History of the several States

8 無所同然乎。一然 is to be taken as a verb, 'to approve' 謂 merely indicates the answers to the preceding question It is not so much as 'I say' in the translation 理 = 心之體, 'the mental constitution,' the moral nature, and 義 = 心之用, 'that constitution or nature, acting outwardly 芻, 'hay,' 'fodder,' used for 'grass-fed animals,

是路出入是門也。詩云：周  
道如砥，其直如矢。君子所  
履，小人所視。<sup>九</sup>萬章曰：孔  
君命名，不俟駕而行，然則  
孔了非與？曰：孔了當仕有  
官職，而以其官名之也。  
<sup>六</sup>孟子謂萬章曰：鄉之  
善士，斯友鄉之善士，  
國之善士，斯友國之善  
士，人亦之善士，斯友人亦

eousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door. It is said in the Book of Poetry,

'The way to Chow is level like a whetstone,

And straight as an arrow

The officers tread it,

And the lower people see it."

9 Wan Chang said, "When Confucius received the prince's message calling him, he went without waiting for his carriage. And so—did Confucius do wrong?" Mencius replied, "Confucius was in office, and had its appropriate duties. And moreover, he was summoned on the business of his office."

CHAPTER VIII 1 Mencius said to Wan Chang, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout a State shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the empire shall make friends of all the virtuous scholars of the empire.

up, cease and exhausting labours which were required from the people. The royal highway presents itself to him, formerly crowded by officers hastening to and from the capital, and the people hurrying to their labours, but now tolled slowly and painfully along. 9 See Con. Ana. X. xiii. 4

CU 8. THE REALIZATION OF THE GREATEST ADVANTAGES OF FRIENDSHIP AND THY IT IS DEPENDENT ON ONE'S SELF 1 The virtuous

scholar of one village,—he shall make friends of the virtuous scholars of (that) one village

—the first 善 is in the superlative degree, and

友 is not only to be friends with, but also to realize the uses of friendship. The eminence attained by the individual attracts all the others to him, and he has thus the opportunity of learning from them, which no isolation be-

其良心者，亦猶斧斤之於木也。旦而伐之，可以爲美乎？其日夜之所息，平旦之氣，其好惡與人相近也者，幾希，則其旦晝之所爲，有梏亡之矣。梏之反覆，則其夜氣不足以存；夜氣不足以存，則其違禽獸不遠矣。人見其禽獸也，而以爲不才焉者，是豈人

eousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it *the mind* retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again, the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind*, and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers *which I assert*. But does this condition represent the feelings proper to humanity?

—'Not only is such the case of the New mountain. Although we speak of what properly belongs to man (仔=件), we shall find that the same thing obtains.' The next clause is to be translated in the past tense the question having reference to a mind or nature, which has been allowed to run to waste 其, 'he,' = 'a man.' 放=失. 良心, 'the good mental constitution or nature.' 平, 'even,' indicates the time that lies *evenly* between the night

and day. It is difficult to catch the exact idea conveyed by 氣, in this clause, and where it occurs below, the calm of the air, the corresponding calm of the spirit, and the moral invigoration from the repose of the night being blended in it. The next clause is difficult. Chaou K'e makes it —'The mind is not far removed in its likings and dishings (好, 惡, both upper 3d tone,) from those which are proper to humanity.' The more common interpretation is that which I have given 幾希 —see IV Pt II

則之則曰異然後對敢問勿  
人而諫君姓後一不臣異  
不聽反覆有過卿問色以臣也  
聽覆過卿問色以臣也

3 Mencius said, "Let no your Majesty be offended. You asked me, and I dare not answer but according to truth."

4 The king's countenance became composed, and he then begged to ask about chief ministers who were of a different surname from the prince. Mencius said, "When the prince has faults, they ought to remonstrate with him, and if he do not listen to them after they have done thus again and again, they ought to leave the State."

Great faults, are such as endanger the safety of the state. 3. 勿異—don't think it strange, but—don't be offended.—We may not wonder that duke Benen should have been moved and surprised by the doctrines of Mencius as announced in this chapter. It is true that the members of the family of which the ruler is the head have the nearest interest in his ruling well, but to teach them that it belongs to them, in case of his not listening to their

advice, to proceed to dethrone him, is likely to produce the most disastrous effects. Choo He notices that the able and virtuous relatives of the tyrant Chow (紂) were not able to do their duty as here laid down, while Hoh Kwang, a minister of another surname, was able to do it in the case of the king of Ch'ang yih (昌邑王), whom he dethroned. This last event took place B.C. 73.



者至矣。吾如有萌焉，何哉？  
 夫弈之爲數，小數也。不專心  
 致志，則不得也。弈秋，通國之  
 善弈者也。使弈秋誦二人弈，  
 其一人專心致志，惟弈秋之  
 爲聽；一人雖聽之，心以爲  
 有鴻鵠將至，思援弓繳而射  
 之，雖與之俱學，弗若之矣。爲  
 是其智弗若與？曰：非然也。

三節

all those who act upon him like the cold. Though I succeed in bringing out some buds of goodness, of what avail is it!

3 "Now chess-playing is but a small art, but without his whole mind being given, and his will bent to it, a man cannot succeed at it. Chess Ts'ew is the best chess-player in all the kingdom. Suppose that he is teaching two men to play. The one gives to the subject his whole mind and bends to it all his will, doing nothing but listening to Chess Ts'ew. The other, although *he seems to be* listening to him, has his whole mind running on a swan which he thinks is approaching, and wishes to bend his bow, adjust the string to the arrow, and shoot it. Although he is learning along with the other, he does not come up to him. Why? because his intelligence is not equal? Not so."

this way, 吾 and 何哉 are connected, and there is the intermediate clause between them, which is an unusual thing in Chinese. Feeling this difficulty, Chaou K'e makes 吾 the nominative to 有萌 and interprets,—'Although I wish to encourage the sprouting of his goodness, how can I do so?' I have followed this construction, taking the force of the terms, however, differently. 3 今人 (low 1st tone), 一, 'now the character of chess-playing

as an art, is that it is a small art' 奕秋, —Ts'ew was the man's name and he was called Chess Ts'ew from his skill at the game. 鴻鵠, 'a great küh,' which is also called 'the heavenly goose' = the swan. 繳 (chō) 而射 (shū) 之, —see Ana XII xxvi. 爲 (low 3d tone) 是 其智弗若與 (low 1st tone) —'Is it because of this, the inferiority of his (natural) intelligence?' 是 and the following words being in apposition.

也。如將戕賊杞柳而以為  
 桮棬，則亦將戕賊人以為  
 仁義者，必了之。言大。  
 告了。性猶湍水也。決  
 諸東方則東流，決諸西方  
 則西流。人性之無分於善  
 不善也，猶水之無分於東  
 西也。孟子曰：「水信無分於  
 東西，無分於上下乎？人性

it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities!

CHAPTER II 1 The philosopher Kao said, "Man's nature is like water whirling round in a corner. Open a passage for it to the east, and it will flow to the east, open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

2 Mencius replied, "Water indeed *will flow* indifferently to the east or west, but will it flow indifferently up or down? The ten

exposes the error by here substituting 戕賊 for 為, in doing which he is justified by the nature of the action that has to be put forth on the wood of the willow 禍仁義—cal miti- tize benevolence and righteousness. I take the meaning to be as in the translation. If their nature must be hacked and bent to bring those virtues from it, men would certainly account them to be calamities.

CH. 2 MAN'S NATURE IS NOT INDIFFERENT TO GOOD AND EVIL. ITS PROPER TENDENCY IS TO GOOD. That man is indifferent to good and evil, or that the tendencies to these are both blended in his nature, was the doctrine of Yang Heng (楊雄), a philos. about the beginning

of our era. We have the following sentence from him—In the nature of man good and evil are mixed. The cultivation of the good in it makes a good man; the cultivation of the evil makes a bad man. The passion-nature in its movements may be called the horse of good or evil. (十子全書楊子修身篇) 人無有不善 is the sum of the chapter on Mencius' part. His opponent's views were wrong but neither did he have the whole truth. 1 湍水 is explained in the Dict. water flowing rapidly and water rippling over the sand. Chao K'e, followed by Choo He, explains it as in the translation, which is certainly better adapted to the passage. 2 信—as an adverb, truly 人性之善—



不用也。使人之所惡莫甚  
於死者，則凡可以辟患者，  
何不爲也？由是則生，而有  
不用也；由是則可以辟患，  
而有不爲也。是故，所欲有  
甚於生者，所惡有甚於死者，  
非獨賢者有是心也，人  
皆有之。賢者能勿喪耳。  
一節  
箝食，以受得之則生，弗  
得則死，噤爾而與之，行道

by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do every thing by which he could avoid danger?

4 "There are cases when men by a certain course might preserve life, and they do not employ it, when by certain things they might avoid danger, and they will not do them

5 "Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it, what belongs to such men is simply that they do not lose it

6 "Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death, if they are offered with an insulting

4 I translate here differently both from Chaou K'e and Choo He. They take 由是 to be 'From this righteousness-loving nature so displayed,' as if the par were merely an inference from the two preceding. I understand the par to be a repetition of the two preceding, and introductory to the one which follows. 由是則生, 'by this course (any particular course) there is life,' 而有不用, 'and yet in cases it is not used.' This gives a much easier and more legitimate construction. 5 能勿喪, (up 3d tone),

—stress must not be laid on the 能 勿 is simply negative, not prohibitive. 6 噤,

—low 3d tone 噤爾 is explained 啾啾之貌, 'the appearance of reproachful clamour,' but the 蹙爾 shows that more than the idea of 'appearance,' or demonstration is intended. 行道之人 = 乞人, below, and not simply 'any ordinary man upon the way,' as Choo He makes it. 不屑, see II. Pt I ix 1—This par is intended to illustrate the 人皆有之 of the preceding. Even

白雪之白，白雪之白，猶白  
 之白與。然則人之  
 性，猶牛之性，牛之性，猶人  
 之性與。  
 告子曰：食色，性也；仁，內  
 也，非外也；義，外也，非內也。  
 孟子曰：何以謂仁內，義外  
 也？曰：彼長而我長之，非有  
 長於我也，猶彼白而我白  
 之，從其白於外也，故謂之

snow, and the whiteness of white snow like that of a white gem?" Kaou again said "Yes"

3 "Very well," pursued Mencius "Is the nature of a dog like the nature of an ox, and the nature of an ox like the nature of a man?"

CHAPTER IV 1 The philosopher Kaou said, "*To enjoy food and delight in colours* is nature. Benevolence is internal and not external, righteousness is external and not internal."

2 Mencius asked him, "What is the ground of your saying that benevolence is internal and righteousness external?" He replied, "There is a man older than I, and I give honour to his age. It is not that there is *first* in me a principle of such reverence to age. It is just as when there is a white man, and I consider him white,—according as he is so externally to me. On this account, I pronounce of *righteousness* that it is external."

Interjunctive, and— you allow this, I suppose. —We find it difficult to place ourselves in sympathy with Kaou in this conversation, or to follow Mencius in passing from the second par to the third. His questions in par 2 all refer to qualities, and then he jumps to others about the nature

CH. 4. THAT THE MORE OLIENT AFFECTIONS AND THE DISCRIMINATIONS OF WHAT IS RIGHT ARE EQUALLY IS EXAL.

1. 食色—甘食悅色 We might suppose that 色 here denoted the appetite of sex. But another view is preferred. Thus the commentator 陸周 observes:—The infant knows to drink

the breast, and to look at fire, which illustrates the text 食色性. It is important to observe that by 義 is denoted 事物之宜 the determining what conduct in reference to them is required by men and things external to us, and giving it to them. Kaou contends that as we are moved by our own internal impulse to food and colours, so we are also in the exercise of benevolence, but not in that of righteousness.

2. 長—always up 2d tone. In 彼長 it is the adjective, but in the other cases it is the verb. 非有長於我—非先有長之之心在我 The

孟子曰：「人之心也，義人  
 路也。舍其路而弗由，放其  
 心而不知求，哀哉！人有鄰  
 犬放，則知求之，有放心而  
 不知求，學問之道無他，求  
 其放心而已矣。」  
 孟子曰：「今有無名之指，

have saved from death was not received, and the *emolument* is taken that one's poor and needy acquaintance may be helped by him. Was it then not possible likewise to decline this? This is a case of what is called 'Losing the proper nature of one's mind'."

CHAPTER XI 1 Mencius said, "Benevolence is man's mind, and righteousness is man's path

2 "How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again!"

3 "When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it

4 "The great end of learning is nothing else but to seek for the lost mind"

CHAPTER XII 1 Mencius said, "Here is a man whose fourth finger is bent and cannot be stretched out straight. It is not painful,

是亦不可以已乎，一是 is emphatic, = thus large emolument, taken for such purposes — For an example in point to illustrate p. 6, see the Le-ke, II Pt II in 17

CH 11 HOW MEN HAVING LOST THE PROPER QUALITIES OF THEIR NATURE SHOULD SEEK TO RECOVER THEM 1 'Benevolence is man's mind or heart,' i.e., it is the proper and universal characteristic of man's nature, as the

止義 on Chaou K'e says, — 人人有之, 'all men have it' 'Benevolence' would seem to include here all the other moral qualities of humanity Choo He says 仁者心

之德, yet we have the usual Mencian spec-

ification of 'righteousness' along with it

4 學問之道，一道 = 切要, 'that which is most important in' — The Chinese sages always end with the recovery of 'the old heart,' the idea of 'a new heart' is unknown to them. One of the Ch'ing says — 'The thousand words and ten thousand sayings of the sages and worthies are simply designed to lead men to get hold of their lost minds, and make them again enter their bodies. This accomplished, they can push their inquiries upwards, and from the lowest studies acquire the highest knowledge'

CH 12 HOW MEN ARE SENSIBLE OF BODILY, AND NOT OF MENTAL OR MORAL, DEFECTS

1 無名之指, 'the nameless finger,' i.e.,

之外也。○<sub>五</sub>皆秦人之炙。無以異於者。吾炙大物。則亦有然者也。然則耆炙。亦有與。  
 孟子。季子問公都子曰。何以謂我內也。○<sub>三</sub>曰。行吾敬。故謂之內也。○<sub>四</sub>鄉人長於伯兄。歲則誰敬。○<sub>五</sub>曰。敬兄。酌則誰先。○<sub>六</sub>曰。先酌鄉人。所敬在此。所長在彼。果在外。非由

5 Mencius answered him, "Our enjoyment of meat roasted by a man of Ts'in does not differ from our enjoyment of meat roasted by ourselves. Thus, *what you insist on* takes place also in the case of such things, and will you say likewise that our enjoyment of a roast is external?"

CHAPTER V 1 The disciple Mäng Ke asked Kung too, saying, "On what ground is it said that righteousness is internal?"

2 Kung too replied, "We *therein* act on our feeling of respect, and therefore it is said to be internal."

3 *The other objected*, "Suppose the case of a villager older than your elder brother by one year, to which of them would you show the *greater* respect?" "To my brother," was the reply. "But for which of them would you first pour out wine *at a feast*?" "For the villager." *Mäng Ke argued*, "Now your feeling of reverence rests on the one, and *now* the honour due to age is rendered to the other, —this is certainly determined by what is without, and does not proceed from within."

age. Whenever we meet with age, there we have the feeling of complacency (凡遇長皆在所悅), and it does not necessarily proceed from our own mind. After reading all this, a perplexity is still felt to attach to the use of 悅.

5 耆—嗜—Mencius silences his opponent by showing that the same difficulty would attach to the principle with which he himself started, namely that the enjoyment of food was internal, sprang from the inner springs of our being.

CH. 5. THE SAME SUBJECT —THE DISCRIMINATIONS OF WHAT IS RIGHT ARE FROM WITHIN

1. Mäng Ke was a younger brother of Mäng Chung, mentioned II. Pt. II. II. Their relation to each other in point of age is determined by the characters, 仲 and 季. Mäng Ke had heard the previous conversation with Kao, or heard of it, and feeling some doubts on the subject he applied to Kung too (II. Pt. II. v) for their solution. On what ground is it said? —*see* by our master by Mencius.

3. The questions here are evidently

弗思甚也。  
國孟子曰：人之於身也，兼所  
 愛，兼所愛，則兼所養也。無尺  
 寸之膚，不愛焉，則無尺寸之  
 膚，不養也。所以考其善不善  
 者，豈有他哉？於己取之而已。  
○二節矣。體有貴賤，有小人無以小  
 害大，無以賤害貴。養其小者，  
○三節爲小人，養其大者，爲大人。今  
 有場師，舍其梧楨，養其楓棘，

CHAPTER XIV. 1. Mencius said, "There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on* himself where it should be applied?"

2 "Some parts of the body are noble, and some ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the ignoble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

3 "Here is a plantation-keeper, who neglects his *woo* and *lea*, and cultivates his sour wild date trees, he is a poor plantation-keeper.

mentary note in the 備旨 says that 'by nourishing the 身 here is intended the ruling of the mind, to nourish our inner man, and paying careful attention to the body, to nourish our outer man'

CH 14 THE ATTENTION GIVEN BY MEN TO THE NOURISHMENT OF THE DIFFERENT PARTS OF THEIR NATURE MUST BE REGULATED BY THE RELATIVE IMPORTANCE OF THOSE PARTS 1

身,—as in the last ch., but with more special reference to the body 兼所愛,—'unites what he loves,' i.e., loves all 尺寸,—'a cubit or an inch,' but the meaning is—the least bit of,=

our 'an inch' 所以考, 云云, requires to be supplemented a good deal in translating. The meaning is plain—A man is to determine for himself, by reflection on his constitution, what parts are more important and should have the greater attention paid to them. Compare the two last part of Con Ana vi 28 2 體, —'the members of the body,' but the character, like 身, is to be understood with a tacit reference to the mental part of our constitution as well. 3 The 場師 was an officer under the Chow dynasty, who had the superintendence of the sovereign's plantations and orchards. See the Chow Le, XVI xx 1. The *woo* and the

則飲食亦在外也。  
 公都了。告了。性無  
 善。無不善也。或曰。性可以  
 爲善。可以爲不善。是故文  
 武興。則民好善。幽厲興。則  
 民好暴。或曰。有性善。有性  
 不善。是故以堯爲君。而有  
 象。以瞽瞍爲父。而有舜。以  
 紂爲兄之子。且以爲君。而  
 有微子啟。比。今曰。而

so, on your principle, eating and drinking also depend on what is external!"

CHAPTER VI 1 The disciple Kung too said, "The philosopher Kaou says 'Man's nature is neither good nor bad' "

2 "Some say, 'Man's nature may be made to practise good, and it may be made to practise evil, and accordingly, under Wan and Woo, the people loved what was good, while under Yew and Le, they loved what was cruel' "

3 "Some say, 'The nature of some is good, and the nature of others is bad. Hence it was that under such a sovereign as Yaou there yet appeared Seang, that with such a father as Koo-sow there yet appeared Shun, and that with Chow for their sovereign, and the son of their elder brother besides, there were found K'e, the viscount of Wei, and the prince Pe kan

and water; 水 must be taken as cold water. Kung too answers after the example of his master in the last paragraph of the preceding chapter

Cn. 6. EXPLANATION OF MENCIUS' OWN DOCTRINE THAT MAN'S NATURE IS GOOD. 1 Choo He says that the view of Kaou, as here affirmed, had been advocated by Koo Tung po, (東坡) and Hoo, styled Wan ting Kung (胡文定公), near to his own times.

2 This is the view propounded by Kaou in the 2d chapter. 爲 is explained by 習 and 可以爲—可以使爲. 3 啟 was the

name of the viscount of Wei; see Ana. VIII 1. Both he and Pe-kan are here made to be uncles of Chow while K'e, according to the Shoo-king was his half brother. Choo He supposes some error to have crept into the text. For convenience in translating I have changed the order of 爲兄之子 且以爲君 王子— as the sons of the princes of States were called 公子—This view of human nature found an advocate afterwards in the famous Han Wan kung (韓文公) of the T'ang dynasty. 4 乃若—as to, looking at

其大體或從其小體何  
 也。耳目之官不思而  
 蔽於物。物交物則引之  
 而已矣。心之官則思。思  
 則得之。不思則不得也。  
 此人之所與我者。先立  
 乎其大者。則其小者不  
 能奪也。此爲人人而已  
 矣。

that part of themselves which is great, and some follow that part which is little, how is this?" Mencius answered, "The senses of hearing and seeing do not think, and are obscured by *external* things. When one thing comes into contact with another, as a matter of course it leads it away. To the mind belongs the office of thinking. By thinking, it gets *the right view of things*, by neglecting to think, it fails to do this. These *the senses and the mind* are what Heaven has given to us. Let a man first stand fast in *the supremacy* of the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man."

CHAPTER XVI 1 Mencius said, "There is a nobility of Heaven,

the control of the ruling mind. We have below, however, the expression 心之官, and 官 is to be taken in both cases as='prerogative,' 'business.' Chao K'e and his glossarist do not take 耳目之官 as the subject of 思 in 不思, but interpret thus—'The senses, if there be not the exercise of thought by the mind, are obscured by external things.' But the view of Choo He, as in the translation, is preferable. It is very evident how 心 indicates our whole mental constitution. 物交物—the first 物 is the external objects, what is heard and seen, the second denotes the senses themselves, which are only things. 引之而尸, —而尸, = 'as a matter of course.' 得之, —之 = 事物之理, 'the mind apprehends the true nature of the objects of

sense,' and of course can guard against their deluding influence. 其人者, — 'his what is great,' the nobler part of his constitution, i.e., the mind—Kung-too might have gone on to inquire,—'All are equally men. Some stand fast in the nobler part of their constitution, and some allow its supremacy to be snatched away by the inferior part. How is this?' and Mencius would have tried to carry the difficulty a step farther back, and after all have left it where it originally was. His saying that the nature of man is good may be reconciled with the doctrines of evangelical Christianity, but his views of human nature as a whole are open to the three objections stated in the note to the 21st ch. of the *Chung Yung*.

CH 16 THERE IS A NOBILITY THAT IS OF HEAVEN, AND A NOBILITY THAT IS OF MAN. THE NEGLECT OF THE FORMER LEADS TO THE LOSS OF THE LATTER

1 忠 is the heart true in itself, loyal to benevolence and righteousness

是懿德。物必有則，民之秉夷也，故好  
 曰爲此詩者，其知道乎？故有  
 則，民之秉夷，好是懿德。孔子  
 者也。詩曰：人生蒸民，有物有  
 倍徒，而無算者，不能盡其才  
 曰：求則得之，舍則失之，或相  
 也。我固有之也，弗思耳矣。故  
 智也。仁，我禮智，非由外鑠我

furnished with them. And a different vice is simply from want of reflection. Hence it is said 'Seek and you will find them. Neglect and you will lose them.' Men differ from one another in regard to them,—some as much again as others, some five times as much, and some to an incalculable amount—it is because they cannot carry out fully their *natural* powers.

8 'It is said in the Book of Poetry,

'Heaven in producing mankind,

Gave them their various faculties and relations with their  
*specific* laws

These are the invariable rules of nature for all to hold,

And all love this admirable virtue.

Confucius said, "The maker of this ode knew indeed the principle of our nature!" We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue."

as in the translation. 舍—捨 up. 41 tone.

或相倍云云—與善相去或

一倍云云 They lose them till they

depart from what is good, some as far again

as others, &c. 8 詩曰—see the Shoo-

king, III. Pt. III Ode VI st. 1 where we have

蒸 for 蒸 and 彝 for 夷 有物有

則—have things, have laws but the things

specially intended are our constitution with

reference to the world of sense and the various

circles of relationship. The quotation is de-

signed specially to illustrate par. 8, but the

conclusion drawn is stronger than the statement

there. It is said the people actually love (好  
 up. 3d tone), and are not merely constituted to  
 love the admirable virtue.



以一杯水救車薪之火，猶水勝火，今之爲仁者，猶  
孟子願人之文繡也。今聞廣與施於身，所以不  
孟子以不願人之膏粱之味也。飽以德，飽乎仁義也，所  
孟子能賤之，詩云：『既醉以酒，既  
孟子良貴也。』趙孟之所貴，趙孟  
孟子者，弗思耳。人之所貴者，非

2 "The honour which men confer is not good honour. Those whom Chaou the Great ennobles he can make mean *again*."

3 "It is said in the Book of Poetry,

'He has filled us with his wine,  
 He has satiated us with his goodness'

'Satiated us with his goodness,' that is, satiated us with benevolence and righteousness, and he who is so, consequently, does not wish for the fat meat and fine millet of men. A good reputation and far-reaching praise fall to him, and he does not desire the elegant embroidered garments of men."

CHAPTER XVIII 1. Mencius said, "Benevolence subdues its opposite just as water subdues fire. Those, however, who now-a-days practise benevolence *do it* as if with one cup of water they could save a whole waggon-load of fuel which was on fire, and when

such as springs from such dignity

2 人

之所貴，一人 here and in the next par, refers to those who confer dignities. It is not to be understood—'what men consider honour' 趙孟，'Chaou, the chief' This title was borne by four ministers of the family of Chaou, who at different times held the chief sway in Tsin. They were a sort of 'king-making War-wicks'. In the time of Mencius, the title had become associated with the name of the house

3 詩云，—see the She-king, III n Ode III st 1. The ode is one responsive from 'his fathers and brethren' to the emperor who has

entertained them. Mencius' application of it is a mere accommodation.

CH 18 IT IS NECESSARY TO PRACTISE BENEVOLENCE WITH ALL ONE'S MIGHT. THIS ONLY WILL PRESERVE IT

1 不熄，則謂之，—謂之，'were to say of it.' 與 is said by Choo He to=助，'to aid' The 甚 is

joined to 與，and not to 不. Bad men seeing the ineffectiveness of feeble endeavours to do good are only encouraged in their own course. This meaning of 與 is found elsewhere. Chaou K'e interprets—'Thus also is worse than the case of those who practise what

why only come to man and doubt it? 4.

故 illustrating, not inferring. So, below except perhaps in the last instance of its use Of the Lung who is quoted nothing seems to be known. 顧 see III. Pt. I. vl. 1. & 者—

嗜口之於味有同者也—lit

The relation of mouths to tastes is that they have the same relishes. Yih-ya was the cook of the famous duke Hsuan of T'ao (see 681—

64) a worthless man, but great in his art. 先得云云 is better translated appreciated before me, than was the first to apprehend, &c., and only is evidently to be supplied. 如使口之於味—the 口 here is to be understood with reference to Yih-ya. 其性 its nature i.e., its likings and dislikings; in the matter of tastes. 天下期於易牙—期 to fix a limit, or to aim at.

## BOOK VI.

## KAOU TSZE PART II

必親迎乎。禮乎。食則飢而死。不以禮。中。禮。色。與禮孰重。子。任。人有問屋廬。告子。黃句下。

CHAPTER 1 A man of Jin asked the disciple Uh-loo, saying, "Is an observance of the rules of propriety in regard to eating, or the eating, the more important?" The answer was, "The observance of the rules of propriety is the more important."

2 "Is the gratifying the appetite of sex, or the doing so only according to the rules of propriety, the more important?" The answer again was, "The observance of the rules of propriety in the matter is the more important."

3 The man pursued, "If the result of eating only according to the rules of propriety will be death by starvation, while by disregarding those rules we may get food, must they still be observed in such a case? If according to the rule that he shall go in person to meet his wife a man cannot get married, while by disregarding that rule he may get married, must he still observe the rule in such a case?"

CH 1 THE IMPORTANCE OF OBSERVING THE RULES OF PROPRIETY, AND, WHEN THEY MAY BE DISREGARDED, THE EXCEPTION WILL BE FOUND TO PROVE THE RULE. EXTREME CASES MAY NOT BE PRESSED TO INVALIDATE THE PRINCIPLE.

1 任 (low 1st tone) was a small State, referred to the present Tse-ning (濟寧) chow, of the department Yen-chow, in Shan-tung. It was not far from Mencius' native state of Tsow, the distance being only between twenty and thirty li. The disciple Uh-loo, who is said to have published books on the doctrines

of Laou-tsze, was a native of the State of Tsin. His name was Leen (連). His questions are not to be understood of propriety in the abstract, but of the rules of propriety understood to regulate the other things which he mentions. 2 色 is to be

understood as in the translation, and this is its common signifi in Mencius. I include the 中, 禮, 色, in this par. 3 以禮

食, —see the Le-ke, XXVII 26, et al. 親迎 (lower 3d tone), —see the Le-ke, IV m. 8

以<sup>レ</sup>仁獨至於人而疑之<sup>仁</sup>聖  
人與我言類者故龍<sup>仁</sup>曰<sup>レ</sup>下  
知足而爲屨<sup>仁</sup>我知其不爲黃  
屨之<sup>仁</sup>以<sup>レ</sup>天<sup>レ</sup>之<sup>仁</sup>足<sup>レ</sup>也。  
<sup>仁</sup>之於<sup>レ</sup>天<sup>レ</sup>有<sup>レ</sup>言<sup>レ</sup>者<sup>レ</sup>易<sup>レ</sup>牙<sup>レ</sup>。  
得<sup>レ</sup>我<sup>レ</sup>之<sup>レ</sup>所<sup>レ</sup>者<sup>レ</sup>也<sup>レ</sup>如<sup>レ</sup>復<sup>レ</sup>。  
之<sup>レ</sup>於<sup>レ</sup>天<sup>レ</sup>其<sup>レ</sup>與<sup>レ</sup>人<sup>レ</sup>疾<sup>レ</sup>若<sup>レ</sup>。  
馬之與我<sup>レ</sup>言<sup>レ</sup>類<sup>レ</sup>也<sup>レ</sup>則<sup>レ</sup>天<sup>レ</sup>。  
何<sup>レ</sup>者<sup>レ</sup>皆<sup>レ</sup>從<sup>レ</sup>易<sup>レ</sup>牙<sup>レ</sup>之<sup>レ</sup>於<sup>レ</sup>天<sup>レ</sup>至  
於<sup>レ</sup>天<sup>レ</sup>。<sup>仁</sup>其<sup>レ</sup>於<sup>レ</sup>易<sup>レ</sup>牙<sup>レ</sup>是<sup>レ</sup>天<sup>レ</sup>。

another, — why should we doubt in regard to man as if he were a solitary exception to this? The sage and we are the same in kind.

4 "In accordance with this the scholar Lung said, 'If a man make hempen sandals without knowing the *sic* of *people's* feet, yet I know that he will not make *them like* baskets. Sandals are all like one another, because all men's feet are like one another.

5 "So with the mouth and flavours — all mouths have the same relishes. Yih va *only* apprehended before me what my mouth relishes. Suppose that his mouth in its relish for flavours differed from that of other men, as is the case with dogs or horses which are not the same in kind with us, why should all men be found following Yih va in their relishes? In the matter of tastes the whole empire models itself after Yih va, that is, the mouths of all men are like one another.

食則得食，不糝則不得食，則將糝之乎？踰東家牆而摟其處子，則得妻，不摟則不得妻，則將摟之乎？  
二節 爲堯舜有諸？孟子曰：然。  
二節 曹交問曰：人皆可以爲堯舜，有諸？孟子曰：然。  
三節 交聞文王十尺，湯九尺，今交九尺四寸，可以長食粟而巳，如何則可？曰：奚

ther's arm, and snatching from him what he is eating, you can get food for yourself, while, if you do not do so, you will not get any thing to eat, will you so twist his arm? If by getting over your neighbour's wall, and dragging away his virgin daughter, you can get a wife, while if you do not do so, you will not be able to get a wife, will you so drag her away?"

CHAPTER II. 1. Keaou of Tsaou asked *Mencius*, saying, "It is said, 'All men may be Yaous and Shuns,' is it so?" Mencius replied, "It is"

2 *Keaou went on*, "I have heard that king Wän was ten cubits high, and T'ang nine. Now I am nine cubits four inches in height. But I can do nothing but eat my millet. What am I to do to realize that saying?"

by Chaou K'e and Choo He, is explained by 戾, 'to bend' I prefer the first meaning of the character given in the dictionary,—that of 轉, 'to turn' here='to twist' 而奪之食,—here 奪 is followed by two objectives, 之 being='from him' Julien errs strangely in rendering—*Si, rumpens fratri majoris brachium, rapias illud comedendum* 東家牆,—the wall of the house on the east, i.e., a neighbour's wall 東家 is a common designation for the master of a house, but the phrase is not to be traced to Mencius' expression 處 (up 2d tone) 了,—a virgin daughter, one dwelling in the harem. 了, as sometimes elsewhere, is feminine.

CH. 2 ALL MAY BECOME YAOUS AND SHUNS, AND TO BECOME SO, THEY HAVE ONLY SINGLY, AND IN THEMSELVES, TO CULTIVATE YAOU AND SHUN'S PRINCIPLES AND WAYS. 1 Chao K'e says that Keou was a brother of the prince of Tsaou, but the principality of Tsaou had been extinguished before the time of Mencius. The descendants of the ruling house had probably taken their surname from their ancient patrimony. Tsaou is referred to the present district of Ting-t'ou (定陶) in the depart-

ment of Tsaou-chow, in Shan-tung 有諸,—comp I Pt II. n 1, et al 2 On the heights mentioned here, see Con Ana., VIII 11 以長,—'for my height' The 以, however, may be taken as simply euphonic. Keou's idea is, that physically he was between Wän and T'ang, who might be considered as having become Yaous or Shuns, and therefore he also might become such, if he were shown the right

者、豈無仁義之心哉、其所以放  
 焉、此豈山之性也哉、雖存乎人  
 人見其濯濯也、以爲太嘗有材  
 又從而牧之、是以召彼濯濯也、  
 之所潤、非無萌蘖之生焉、牛  
 爲美乎、是其日夜之所息、雨露  
 其郊於人國也、斧斤伐之、可以  
 爲美乎、是其日夜之所息、雨露  
 其郊於人國也、斧斤伐之、可以  
 猶芻豢之悅我口、

minations of righteousness are agreeable to my mind, just as the flesh of grass and grain fed animals is agreeable to my mouth."

CHAPTER VIII 1 Mencius said, "The trees of the New mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills,—and could they retain their beauty? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats and browsed upon them. To these things is owing the bare and stript appearance of the mountain, which when people see, they think it was never finely wooded. But is this the nature of the mountain?"

2 "And so also of what properly belongs to man,—shall it be said that the mind of any man was without benevolence and right

such as sheep and oxen. 祭—corn or rice-fed animals, such as dogs and pigs

CH. 8. How it is that the nature properly good comes to appear as if it were not so—FROM NOT RECEIVING ITS PROPER NOURISHMENT

1. The New mountain was in the south-east of Pa'o. It is referred to the present district of Lin tze (臨淄) in the department of T'ing-chow

大國—以其所生之郊在于

大國 可以爲美乎,— could they be beautiful? i.e., could they retain their beauty?

是其日夜之所息—the is difficult—there is what they grow day and night,

the 息 referring to the 氣化生物 what we may call vegetative life

The use of 濯濯 here is peculiar 材—材木 trees of materials, fine trees.

2. The connection indicated by 雖 although, may be thus traced:

小人<sup>一節</sup>之詩也。孟子曰：何以<sup>二節</sup>？  
 公孫丑問曰：高子曰：小弁，  
 求之，有餘師。雖知哉？人病不求耳。子歸而  
 業於門。曰：大道若大路然也。  
 於鄒君，可以假館，願留而受  
 之。行是桀而巳。次曰：父得見  
 子，服桀之服，誦桀之詩，行桀  
 之行，是桀而巳。次曰：  
 弟而巳矣。子服堯之服，誦堯  
 之詩，行堯之行，是堯而巳。次

5 "Do you wear the clothes of Yaou, repeat the words of Yaou, and do the actions of Yaou, and you will just be a Yaou. And, if you wear the clothes of Keě, repeat the words of Keě, and do the actions of Keě, you will just be a Keě."

6 Keaou said, "I shall be having an interview with the prince of Tsow, and can ask him to let me have a house to lodge in. I wish to remain here, and receive instruction at your gate."

7 Mencius replied, "The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers."

CHAPTER III 1 Kung-sun Ch'ow asked about an opinion of the scholar Kaou, saying, "Kaou observed, 'The Seaou P'wan is the ode of a little man.'" Mencius asked, "Why did he say so?" "Because of the murmuring which it expresses," was the reply.

daily usages, but they do not know it' 5 The meaning is simply—Imitate the men, do what they they did, and you will be such as they were 6 父得見 (low 3d tone),

—it is better not to translate this conditionally, as it shows how Keaou was presuming on his nobility 7 大道,—'Now, the way'—i.e., the way of Yaou and Shun, or generally 'of truth'

CH 3 EXPLANATION OF THE ODES SEAOU P'WAN AND K'AE FUNG DISSATISFACTION WITH A PARENT IS NOT NECESSARILY UNFILIAL 1

Kaou appears to have been a disciple of Tsze-hea, and lived to Mencius' time. From the expression 高叟 in par 2, it is plain, he is not to be confounded with Mencius' own disciple of the same surname, mentioned II Pt II xu 2 小弁,—see the She-king, II. v Ode III 3. The ode is commonly understood to have been written by the master of E-k'ew (官門), the son and heir-apparent of the emperor Yew (B.C. 780—770). Led away by the arts of a mistress, the emperor degraded E-k'ew

見亦平矣。吾退而寒之。冬之末有能生者也。吾之物也。日暴之。一日不智也。雖有人卜易牛其鄉。惟心之謂與。舍則亡。出入無時。莫知物不消。孔了口操則存。無物不長。苟失其養。無之情也。或故苟得其養。

3 "Therefore, if it receive its proper nourishment there is no thing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away."

4 "Confucius said, 'Hold it fast and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place.' It is the mind of which this is said!"

CHAPTER IX. 1 Mencius said, 'It is not to be wondered at that the king is not wise!

2 "Suppose the case of the most easily growing thing in the world,—if you let it have one day a genial heat, and then expose it for ten days to cold, it will not be able to grow. It is but seldom that I have an audience of the king, and when I retire, there come

xix. 1. 旦晝—日間 3. 無物—物 embraces both things in nature, and the nature of man.

4 This is a remark of Confucius for which we are indebted to Mencius. 舍—

捨 出入云云—its outgoings and incomings have no set time; no one knows its dislocation. 與, low 1st tone = is it not?

or an exclamation. This paragraph is thus expanded by Choo Hee—Confucius said of the mind, *If you hold it fast, it is here; if you let it go, it is lost and gone, as without determining time its outgoing and incoming, and also without determining place.* Mencius quoted his words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and how it may not be left unguarded for an instant. Learners ought constantly to be exerting their strength to insure the pureness of its spirit, and the settledness of its passion nature as in the calm of the morning then

will the mind always be preserved, and every where and in all circumstances its manifestations will be those of benevolence and right conduct.

CH. 9. ILLUSTRATING THE LAST CHAPTER.—HOW THE KING OF TSI'S WANT OF WISDOM WAS OWING TO NEGLECT AND BAD ASSOCIATIONS. 1

或 is used for 惑 to be perplexed. 乎 is an exclamation. The king is understood to be the king Hsuen of Ts'ang; see I. II. 暴—

p'ü, often written 曝 to dry in the sun, here

—溫 to warm genially 未有云云

—the 未 not yet, never puts the general truths as an inference from the past. 見—low

3d tone here Choo Hee points the last clause—

吾如有萌焉何哉 though there may be sprouts of goodness, what can I do? In



也。小弁視之過大者也。視之過人而不怨，是愈疏也。視之過小而怨，是不可磯也。愈疏，不孝也。不可磯，亦不孝也。孔子曰：舜其至孝矣。五十而慕。

一節  
宋將之楚，孟子遇於石丘。先生將何之？曰：西。聞秦楚構兵，我將見楚王，說而罷之。楚王不悅，我將

Fung is small, that referred to in the Season P'wan is great. Where the parent's fault was great, not to have murmured on account of it would have increased the want of natural affection. Where the parent's fault was small, to have murmured on account of it would have been to act like water which frets and foams about a stone that interrupts its course. To increase the want of natural affection would have been unfilial, and to fret and foam in such a manner would also have been unfilial.

5 "Confucius said, 'Shun was indeed perfectly filial! And yet, when he was fifty, he was full of longing desire about his parents!'"

CHAPTER IV 1 Sung K'ang being about to go to Ts'oo, Mencius met him in Shih-k'ew.

2 "Master, where are you going?" asked Mencius.

3 K'ang replied, "I have heard that Ts'in and Ts'oo are fighting together, and I am going to see the king of Ts'oo and persuade him to cease hostilities. If he shall not be pleased *with my advice*,

is absurd. But here again, see the She-king, *in loc.* 愈疏—'mores' (if we had such a verb) 'the distance'. The father's act was unkind, if the son responded to it with indifference, that would increase the distance and alienation between them. 是不可磯也,—the three

characters 不可磯 are to be taken together. The mother is compared to a rock or stone in a stream, and the sons to the water fretting about it. But the case in the text is one where the children's affections should flow on undisturbed. 5 Comp V Pt 1.

CH 4 MENCIUS' WARNINGS TO SUNG K'ANG ON THE ERROR AND DANGER OF COUNSELLING THE PRINCES FROM THE GROUND OF PROFIT, THE PROPER GROUND BEING THAT OF BENEVOLENCE AND RIGHTOUSNESS. Comp I Pt I 1, *et al*

1 K'ang was one of the travelling scholars of the times, who went from State to State, making it their business to counsel (說, *shway*, up 3d tone) the princes, with a view for the most part, though not apparently with him, to exalt themselves. Shih-k'ew was in the State of Sung. Here, and also in the next par, 之 is the verb

3 構(=構)兵,='crossing weapons.'

孟子曰：魚，我所欲也；熊掌，  
 亦我所欲也。者，不可得兼，  
 舍魚而取熊掌者也。生，亦我所欲也；  
 有甚於生者，不可得兼，舍生而取義者也。  
 生亦我所欲，所欲有甚於生者，故不為苟得也。死亦我所  
 惡，所惡有甚於死者，故患有所不辟也。如使人之所欲莫  
 甚於生，則凡可以得生者，何

CHAPTER X 1 Mencius said, "I like fish and I also like bears paws. If I cannot have the two together, I will let the fish go, and take the bears-paws. So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose right-  
 eousness."

2 "I like life indeed, but there is that which I like more than life, and therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger."

3 "If among the things which man likes there were nothing which he liked more than life, why should he not use every means

CH. 10. THAT IT IS PROPER TO MAN'S NATURE TO LOVE RIGHTeousNESS MORE THAN LIFE, AND HOW IT IS THAT MANY ACT AS IF IT WERE NOT SO.

1 Bear's palms have been a delicacy in China from the earliest times. They require a long time. It seems, to cook them thoroughly. The king Shing of Ts'oo, A.C. 625, being besieged in his palace, requested that he might have a dish of bear's palms before he was put to death,—hoping that help would come while they were being cooked.

2 生亦我所欲—the 亦 is retained from the preceding par. We may render it by indeed. 所欲云云 is to be translated indicatively

It is explanatory of the conclusion of the last par.—舍生而取義 不為 (empha-

tic) 苟得. I won't do improper getting, i.e., of life. The paraphrasts mostly say—不

為苟且以得生. I will not act improperly to get life. 患 患 is a calamity—

danger of death. 辟 避. It seems better

to construe as I have done making 患 a clause by 辟 than to make 患—a clause by

itself and suppose 死 as the object of 辟

君臣父子兄弟終去仁義懷利  
以相接然而不以者未之有也。  
先生以仁義說秦楚之王秦楚  
之王悅於仁義而罷一軍之師  
是二軍之上樂罷而悅於仁義  
也。爲人臣者懷仁義以事其君  
爲人子者懷仁義以事其父爲  
人弟者懷仁義以事其兄是君  
臣父子兄弟去利懷仁義以相  
接也然而不以者未之有也何

sovereign and minister, father and son, younger brother and elder, will carry on all their intercourse with this thought of profit cherished in their breasts. But never has there been such a state of society, without ruin being the result of it.

6 "If you, starting from the ground of benevolence and righteousness, offer your counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of benevolence and righteousness so as to stop the operations of their armies, then all belonging to those armies will rejoice in the stopping from war, and find their pleasure in benevolence and righteousness. Ministers will serve their sovereign, cherishing the principles of benevolence and righteousness, sons will serve their fathers, and younger brothers will serve their elder brothers, in the same way—and so, sovereign and minister, father and son, elder brother and younger, abandoning the thought of profit, will cherish the principles of benevolence and righteousness, and carry on all their intercourse upon them. But never has there been such a state of society, without the State where it prevailed rising to imperial sway. Why must you use that word 'profit'?"

之師,—'the multitudes of the three armies,'  
see Con Ana, VII x | embraces both  
'officers and soldiers' 6 然而不

| (low 3d tone) 者未之有,—here the  
translation needs to be supplemented consider-  
ably

之人弗受，蹴爾而與之，乞  
人不屑也。萬鍾則不辨禮  
義而受之，萬鍾於我何加  
焉？爲宮室之美，妻妾之奉，  
所識窮乏者得我與？鄉爲  
身死而不受，今爲宮室之  
美爲之，鄉爲身死而不受，  
今爲妻妾之奉爲之，鄉爲  
身死而不受，今爲所識窮

voice, even a trampler will not receive them, or if you first tread upon them, even a beggar will not stoop to take them

7 "And yet a man will accept of ten thousand chung, without any consideration of propriety or righteousness. What can the ten thousand chung add to him? When he takes them, is it not that he may obtain beautiful mansions, that he may secure the services of wives and concubines, or that the poor and needy of his acquaintance may be helped by him?

8 "In the former case the offered bounty was not received, though it would have saved from death, and now the emolument is taken for the sake of beautiful mansions. The bounty that would have preserved from death was not received, and the emolument is taken to get the service of wives and concubines. The bounty that would

in the poorest and most distressed of men, the 羞惡之心 will show itself

萬鍾 — see II. Pt. II. x. 4. 萬鍾於我何加焉 — what do they add to me? There is here a contrast with the case in the preceding par., which was one of life or death. The large emolument was not an absolute necessity. But also there is the lofty and true idea, that a man's personality is something independent of, and higher than, all external advantages. The meaning is better brought out in English by giving the person from the first to the third.

爲妻妾之奉 — because of the services of wives and concubines. 妻 is plural as well as 妾, though according to the law of China

there could be only one wife, however many concubines there might be.

所識窮乏者得我 — 所知識窮乏者感我之惠 that the poor of his acquaintance may be grateful for his kind aid. A gloss in the 四書味根錄 says: — The thinking of the poor would seem to be a thought of kindly feeling, but the true nature of it is shown in the 得我, way get we. The idea is not of benevolence, but selfishness.

8. 鄉, up 3d tone, = 向. 爲, (low 3d tone), 身死 — for the body dying, i.e., to save from dying

儀不及物，曰不享，惟不役  
 志于享，爲其不成享也。<sup>五節</sup>  
 廬子悅，或問之，廬子曰，  
 季子不得之鄒，儲子得之  
 平陸。<sup>六節</sup>  
 國淳于髡曰，先名實者，爲  
 人也，後名實者，自爲也，大  
 了在三卿之中，名實未加  
 於上，而下大之仁者，固如  
 此乎？<sup>二節</sup>孟子曰，居下位，不以

the things offered, we say there is no offering, that is, there is no act of the will in presenting the offering'

5 "This is because the things so offered do not constitute an offering to a superior"

6 Uh-loo was pleased, and when some one asked him *what Mencius meant*, he said, "The younger of Jin could not go to Tsow, but the minister Ch'oo might have gone to P'ing-luh"

CHAPTER VI 1 Shun-yu K'wán said, "He who makes fame and meritorious services his first objects, acts with a regard to others. He who makes them only secondary objects, acts with a regard to himself. You, master, were ranked among the three chief ministers of the State, but before your fame and services had reached either to the prince or the people, you have left your place. Is this indeed the way of the benevolent?"

2 Mencius replied, "There was Pih-e, he abode in an inferior

a new sentence. See the Shoo-king, *in loc* 5 This is Mencius' explanation of the passage quoted 6 The guardian of a State could not leave it to pay a visit in another. There was no reason, however, why Ch'oo should not have paid his respects to Mencius in person

CH 6 HOW MENCIUS REPLIED TO THE INSINUATIONS OF SHUN-YU K'WÁN CONDEMNING HIM FOR LEAVING OFFICE WITHOUT ACCOMPLISHING ANY THING. 1, Shun-yu K'wán,—see IV Pt I XVII That chapter and the notes should be read along with this 名 and 實 are not here opposed to each other, as often,—'name' and 'reality' The 'name' here is the fame of the 'reality' 爲人,—'with a regard

to others,' i.e., such a man's motive in public life is to benefit others 自爲=爲己

'with a regard to himself,' i.e., such a man's motive is to cultivate his own good and excellence 上 refers to the prince, 下 refers to

the people 一者,—it is assumed that the fact of Mencius' being among the high ministers of the State took him out of the category of those who made themselves their aim in life, and the 一者 therefore is a hint of the questioner Throughout the ch, 一 has perhaps more the idea of perfect virtue, free from all selfishness, than of benevolence. 2 Pih-e.

屈而不信，非疾痛害事也。如有能信之者，則不遠秦楚之路，爲指之不若人也。指不若人，則知惡之心，不若人，則不知惡，此之謂不知類也。

nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far to go to him, —because his finger is not like the finger of other people.

2 "When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called—'Ignorance of the relative importance of things'."

CHAPTER XIII Mencius said, "Anybody who wishes to cultivate the *t'ung* or the *tsze*, which may be grasped with both hands, perhaps with one, knows by what means to nourish them. In the case of their own persons, men do not know by what means to nourish them. Is it to be supposed that their regard of their own persons is inferior to their regard for a *t'ung* or a *tsze*? Their want of reflection is extreme."

the fourth, reckoning from the thumb as the first. It is so styled, as of less use than the others, and less needing a name. 信—read as, and with the meaning of, 伸 *shen*. 不遠秦楚之路—雖越秦楚相去之路才以爲遠 though he should pass over all the way between Ts'in and Ts'oo, he will not think it far 2 不知類—not knowing kinds, or degrees. 類—等

CH 13. MEN'S EXTREME WANT OF THOUGHT IN REGARD TO THE CULTIVATION OF THEMSELVES. The *t'ung* and *tsze* resemble each other. The latter is called by the Chinese the ling of trees and its wood is well adapted for their block-engraving. Of the *t'ung* there are various arrangements, some making three kinds of it, some four and some seven. The wood of the first kind, or white *t'ung* (白桐) is the best for making musical instruments like the lute. Both the *t'ung* and the *tsze* belong probably to the *explansez*. 至於身—身 the body but here the person, the whole human being 豈哉—Is it to be supposed? A supple-

賢則亡削何可得與五節  
 者王豹處於淇而河西善  
 謳繇駒處於高唐而齊右  
 善歌華周杞梁之妻善哭  
 其大而變國俗有諸內必  
 形諸外爲其事而無其功  
 者殆人嘗觀之也是故無  
 賢者也有則殆必識之六節  
 孔子爲魯司寇木川從而  
 祭燔肉不至不稅地而行

chief of all the princes. Ruin is the consequence of not employing men of virtue and talents, how can it rest with dismemberment *merely*?"

5 *K'wăn* urged again, "Formerly, when Wang P'aou dwelt on the K'e, the people on the west of the Yellow River all became skilful at singing in *his* abrupt manner. When Meen K'eu lived in Kaou-t'ang, the people in the parts of Ts'e on the west became skilful at singing in *his* prolonged manner. The wives of Hwa Chow and Ke Leang bewailed their husbands so skilfully, that they changed the manners of the State. When there is *the gift* within, it manifests itself without. I have never seen the man who could do the deeds of a worthy, and did not realize the work of one. Therefore there are *now* no men of talents and virtue. If there were, I should know them."

6 *Mencius* answered, "When Confucius was chief minister of Justice in Loo, the prince came not to follow *his counsels*. Soon after was the *solstitial* sacrifice, and when a part of the flesh presented

and plans 削何可得與 (low 1st tone), —before 削, we must understand 求, 'If you seek for dismemberment merely, as the consequence,' &c. 5 The individuals named here all belonged to Ts'e, excepting the first, who was of Wei. 歌 is the general name for singing, and 謳, a particular style, said to be 短聲, 'short,' 'abrupt' 齊右, it is said, 概指齊西鄙而五, i.e., 'The Right

of Ts'e denotes all about the western borders of the State' How Hwa (up 3d tone) and Ke Leang were officers slain in battle, whose wives bewailed their loss in so pitiful a manner, as to affect the whole State. Their cries, it is said, even rent the wall of the capital of Ts'e. See the 集證 and the 四書 撫餘說, *in loc*—The object of *K'wăn* is simply to insinuate that *Mencius* was a pretender, for that wherever ability was, it was sure to come out. 6 *Mencius* shields himself behind Confucius, implying that he was beyond the

則爲賤場師焉。養其指而失其肩背，而不知也，則爲狼疾人也。飲食之人，則人賤之矣。爲其養小以失大也。飲食之人，無有失也，則口腹豈適爲尺寸之膚哉？

齊宣公都了問曰：鈞是人也，或爲人人，或爲小人，何也？孟子曰：從其人體爲人人，從其小體爲小人。鈞是人也，或從

4 "He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing that he is doing so, is a man who resembles a hurried wolf.

5 "A man who only eats and drinks is counted mean by others, —because he nourishes what is little to the neglect of what is great.

6 "If a man, fond of his eating and drinking, were not to neglect what is of more importance, how should his mouth and belly be considered as no more than an inch of skin?"

CHAPTER XV 1 The disciple Kung too said, "All are equally men, but some are great men, and some are little men —how is this?" Mencius replied, "Those who follow that part of themselves which is great are great men, those who follow that part which is little are little men."

2 Kung too pursued, "All are equally men, but some follow

keo are the *fang* and the *tee* of the last chapter 棘 go together 棘 denoting the species. 棘 is generally used with the general meaning of thorns. But it here indicates a kind of small wild date tree. The date-tree proper is 棗; this wild tree, 棘 the diff. forms indicating the high tree and the low bushy shrub respectively. See the 集證 in loc. 4. 失—遺 狼疾—a wolf hurried, i.e., chased, and so unable to exercise the quick sight for which it is

famous. 6. The meaning is that the parts considered small and ignoble may have their due share of attention, if the more important parts are first cared for as they ought to be.

CH. 15 HOW SOME ARE GREAT MEN LORDS OF REASON AND SOME ARE LITTLE MEN SLAVES OF REASON. 1. 鈞—均 all equally 體

—the members, but here, more evidently than in the last chapter it is spoken of our whole constitution, mental as well as physical. 2.

耳目之官—the offices of the ears and eyes. We might suppose that the senses are so styled, as being conceived to be subject to



朝於天子，日述職，春省耕而  
補不足，秋省斂而助不給，入  
其疆，土地辟，田野治，養老尊  
賢，俊傑在位，則有慶，慶以地  
入其疆，土地荒蕪，遺老失賢，  
桀克在位，則有讓，不朝，則  
貶其爵，再不朝，則削其地，三  
不朝，則六師移之，是故天子  
討而不伐，諸侯伐而不討，  
霸者，搜諸侯以伐諸侯者也。

which was called 'Giving a report of office' It was a custom in the spring to examine the ploughing, and supply any deficiency of seed, and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the emperor* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated, if the old were nourished and the worthy honoured; and if men of distinguished talents were placed in office then *the prince* was rewarded, rewarded with an addition to his territory. On the other hand, if, on entering a State, the ground was found left wild or overrun with weeds, if the old were neglected and the worthy unhonoured, and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If a *prince* once omitted his attendance at court, he was punished by degradation of rank, if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the imperial forces were set in motion, and he was removed from his government. Thus the emperor commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it. The five

在位，—see II Pt I v 1 慶=賞，'to reward' 桀克=聚斂臣，'impost-collecting ministers,' literally, perhaps, 'grasping and able men' Down to 讓 is explicative of 巡狩 What follows belongs to 述

職 六師 (=軍)，—see Con Ana VII  
是故='in harmony with these things,' all power being lodged with the emperor, and the princes being dependent on him 討=治，伐，

人爵者，仁、義、忠、信、樂、善，  
不倦，此人爵也。公、卿、人  
士，此人爵也。占之人，修  
其人之爵，而人爵從之。今  
之人，修其人之爵，以要人  
爵，既得人之爵，而求其  
爵，則惑之甚者也。終亦  
必亡而巳矣。  
上子  
同也。人人有貴於己

and there is a nobility of man. Benevolence, righteousness, self consecration, and fidelity, with unwearied joy in these virtues,—these constitute the nobility of Heaven. To be a kung, a king, or a ti foo,—this constitutes the nobility of man.

2 "The men of antiquity cultivated their nobility of Heaven, and the nobility of man came to them in its train.

3 "The men of the present day cultivate their nobility of Heaven in order to seek for the nobility of man, and when they have obtained that, they throw away the other—their delusion is extreme. The issue is simply this that they must lose *that nobility of man* as well."

CHAPTER XVII 1 Mencius said, "To desire to be honoured is the common mind of men. And all men have in themselves that which is *truly* honourable. Only they do not think of it.

信 is the conduct true to them. 公卿大夫—see V Pt. II. II. 3—7

3. 要—up. 1st tone.—求 Their delusion is 求, we,

—this is well set forth in the 日講—夫

修天爵以要人爵是脩之之

日原 先有棄之之心已不

免於惑矣 至得人之爵而棄天

爵是得之之後 並不及要

之之時 則惑之甚者也 Now

when the nobility of Heaven is cultivated in

order to seek for the nobility of man, at the

very time it is cultivated, there is a previous

mind to throw it away;—showing the exis-

tence of delusion. Then when the nobility of

man has been got, to throw away the nobility

of Heaven, exhibits conduct after attainment

not equal to that in the time of search, so that

the delusion is extreme. 終亦必亡而

已矣—亡 has reference to the nobility of

man, and is best translated as an active verb, to

which the 亦 also points.—Many comments

tors observe that facts may be referred to, ap-

parently inconsistent with the assertions in this

chapter and then go on to say that such inconsis-

tency is but a lucky accident the issue

should always be as Mencius says. Yes but

all moral teachings must be imperfect where

the thoughts are bounded by what is seen and

temporal.

CH. 17 THE TRUE HONOUR WHICH MEN

SHOULD DESIRE. 1 爵 in the last ch. is

the material dignity 貴 in this is the honour

人爵者，仁、義、忠、信、樂、善，

不倦，此人爵也。公、卿、人

士，此人爵也。占之人，修

其人之爵，而人爵從之。今

之人，修其人之爵，以要人

爵，既得人之爵，而求其

爵，則惑之甚者也。終亦

必亡而巳矣。

上子

同也。人人有貴於己

而不告曰凡我同盟之人  
既盟之後歸丁好今之  
諸侯皆犯此五禁故曰今  
之諸侯五霸之罪人也○四節  
君之惡其罪小逢君之惡  
其罪大今之人人皆逢君  
之惡故曰今之人大今之  
諸侯之罪人也。○二節  
魯欲使慎子爲將軍

fifth was, 'Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there be no promotions without first announcing them to the emperor.' It was then said, 'All we who have united in this agreement shall hereafter maintain amicable relations.' The princes of the present day all violate these five prohibitions, and therefore I say that the princes of the present day are sinners against the five chiefs.

4 "The crime of him who connives at, and aids, the wickedness of his prince is small, but the crime of him who anticipates and excites that wickedness is great. The officers of the present day all go to meet their sovereigns' wickedness, and therefore I say that the great officers of the present day are sinners against the princes."

CHAPTER VIII 1 The prince of Loo wanted to make the minister Shin commander of his army

a moral appheation. No embankments must be made selfishly to take the water from others, or to inundate them. 無遏糴—'do not repress the sale of grain,' i.e., to other states in famine or distress. 封—'appointments,' to territory or to office.

4 長君之惡—'to lengthen the wickedness of the ruler,' i.e., to connive at and to aid it. 逢君之惡—'to meet the wickedness of the ruler,' i.e., to anticipate and excite it.

CH 8. MENCIUS' OPPOSITION TO THE WAR-LIKE AMBITION OF THE PRINCE OF LOO AND HIS MINISTER SHIN KUH-IE 1 At this time Loo wanted to take advantage of difficulties in Ts'e, and get possession of Nan-yang. That

was the name of the region on the South of mount T'ae, which had originally belonged to Loo. On the north of the mountain was the territory of Ts'e. Between the two States there had been frequent struggles for the district, which the duke P'ing of Loo (平公), now hoped to recover. Shin, below, calls himself K'uh-le, but some say that that was the name of a Minst under whom he had studied. His proper name was Taou (到). He was a native of 趙, and not of Loo, but having a reputation for military skill, the duke of Loo wished to employ his services. 將軍, now the common term for general, appears to have come into vogue, about Mencius' time. In the text

也。不熄，則謂之水不勝火。  
 此又與於不仁之甚者也。  
 亦終必亡而已矣。  
 孟子曰：力穀者，種之美  
 者也。苟爲不熟，不如荊稗。  
 夫仁亦在乎熟之而已矣。  
 孟子曰：羿之教人射，必  
 卒於彀，學者亦必志於彀。  
 大匠誨人，必以規矩，學者  
 亦必以規矩。

the flames were not extinguished, were to say that water cannot subdue fire. This conduct, moreover, greatly encourages those who are not benevolent.

2 "The final issue will simply be this—the loss of that small amount of benevolence."

CHAPTER XIV Mencius said, "Of all seeds the best are the five kinds of grain, yet if they be not ripe, they are not equal to the *ts'ei* or the *pas*. So, the value of benevolence depends entirely on its being brought to maturity."

CHAPTER XX. 1 Mencius said, "E, in teaching men to shoot, made it a rule to draw the bow to the full, and his pupils also did the same."

2 "A master workman, in teaching others, uses the compass and square, and his pupils do the same."

is not benevolent. But both the sentiment and construction of this are more difficult than the other. 2. Comp. chapter xvi. 2

CH. 10. BENEVOLENCE MUST BE MATURED

1. The five kinds of grain;—see III. Pt. I iv 7. The *ts'ei* and *pas* are two plants closely resembling one another. They are a kind of spurious grain, yielding a rice-like seed, but small. They are to be found at all times, in wet situations and dry and when crushed and roasted, may satisfy the hunger in a time of famine. One kind of *pas* is called in the north 鳥禾 bird paddy. Mencius' vivacity of mind and readiness at illustration lead him at times to broad unguarded statements, of which this seems to be one.

CH. 20. LEARNING MUST NOT BE BY HALVES.

1. E;—see IV Pt. II, xxiv 1. 志—used as 期 in ch. vii. 5. 必志—found it necessary to, or simply the past tense emphatic. So, in the next par. 2. 大匠—工師 a master workman. Choo He says:—This ch. shows that affairs must be proceeded with according to their laws, and then they can be completed. But if a master neglect these, he cannot teach, and if a pupil neglect these, he cannot learn. In small arts it is so—how much more with the principles of the sages!

里也。地非不足也，而儉於百里。  
 今魯方百里者，方以爲百里。  
 者作，則魯在所損乎？在所益乎？  
 徒取諸彼以與此，然且仁者不  
 爲，況於殺人以求之乎？君子之  
 事君也，務引其君以當道，志於  
 仁而已。  
 孟子曰：今之事君者，曰：我能  
 爲君辟土地，充府庫，今之所謂  
 良臣，古之所謂民賊也，君不鄉

7 “Now Loo is five times 100 le square. If a true imperial ruler were to arise, whether do you think that Loo would be diminished or increased by him?”

8 “If it were merely taking the place from the one *State* to give it to the other, a benevolent man would not do it, how much less will he do so, when the end is to be sought by the slaughter of men!”

9 “The way in which a superior man serves his prince contemplates simply the leading him in the right path, and directing his mind to benevolence.”

CHAPTER IX 1 Mencius said, “Those who now-a-days serve their sovereigns say, ‘We can for our sovereign enlarge the limits of the cultivated ground, and fill his treasures and arsenals’ Such persons are now-a-days called ‘Good ministers,’ but anciently they were called ‘Robbers of the people’ If a sovereign follows not the

儉,—‘sparingly,’=only

8 徒,—‘merely,’ i.e., if there were no struggle and no slaughter in the matter

9 當道 here is quite diff. from the phrase 當路, in II. Pt I : 1

CH 9 HOW THE MINISTERS OF MENCIUS’ TIME PANDERED TO THEIR SOVEREIGNS’ THIRST FOR WEALTH AND POWER, 1 辟(=闢)

十地,—it is to be understood that this was to be done, at the expense of the people, taking their commons from them, and making them labour. Otherwise, it does not seem objectionable.—Chaou K’e however, gives the phrase another meaning, making it=侵小國, ‘appropriate small States,’ but this is contrary to analogous passages, and confounds this par. with

不能對明日之鄉以告了。孟子曰於答是也何有。不揣其本而齊其末方寸之木可使高於岑樓金車於羽者豈謂鈎金與興羽之謂哉。取食之重者與禮之輕者而比之奚翅食重取色之重者與禮之輕者而比之奚翅色重往應之以紵兄之臂而奪之

4 Uh loo was unable to reply to these questions, and the next day he went to Tsow, and told them to Menecius. Menecius said, "What difficulty is there in answering these inquiries?"

5 "If you do not adjust them at their lower extremities, but only put their tops on a level, a piece of wood an inch square may be made to be higher than the pointed peak of a high building."

6 "Gold is heavier than feathers, —but does that saying have reference, on the one hand, to a single clasp of gold, and, on the other, to a waggon load of feathers?"

7 "If you take a case where the eating is of the utmost importance and the observing the rules of propriety is of little importance, and compare the things together, why stop with saying merely that the eating is more important? So, taking the case where the gratifying the appetite of sex is of the utmost importance and the observing the rules of propriety is of little importance, why stop with merely saying that the gratifying the appetite is the more important?"

8 "Go and answer him thus, 'If, by twisting your elder bro

4. 之鄉-之-往 Chao K'e reads 於 as 烏, up 1st tone making it an exclamation—oh! 5 揣—to measure or feel with the hand. 本 and 末 are used for 下 and 上 岑 (s'ie),—a high and pointed small hill. Chao K'e takes 岑樓 together as meaning a peaked ridge of a hill, and the dictionary gives this signification to

the phrase The view of Choo He which I have followed, is better 6. 金..者—

名 indicates the clause to be a common saying and carries us on to some explanation of it. 豈謂..之謂—How does it say (mean) the saying (meaning) of the gold of one hook, and the feathers of one waggon? Comp. I 17. II vii. 1 7 奚翅 (=管)—何但

8 紵 (read ch'iu or t'ien, up 'nd tone), both

道也。萬室之國，<sup>十二節</sup>人陶則可。以不可器不足用也。<sup>十四節</sup>大貉五穀不生，惟黍生之，無城郭宮室宗廟祭祀之禮，無諸侯幣帛饗飧，無百官有司，故上取而足也。<sup>五節</sup>今居中國，大人倫無君子如之何其可也。陶以寡且不可以爲國，況無君子乎？<sup>七節</sup>欲輕之於堯舜之道者，人貉小貉也。欲重之於

3 "In a country of ten thousand families, would it do to have only one potter?" Kwei replied, "No. The vessels would not be enough to use."

4 Mencius went on, "In Mih all the five kinds of grain are not grown, it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice, there are no princes requiring presents and entertainments, there is no system of officers with their various subordinates. On these accounts a tax of one twentieth of the produce is sufficient there."

5 "But now it is the Middle kingdom that we live in. To banish the relationships of men, and have no superior men; how can such a state of things be thought of?"

6 "With but few potters a kingdom cannot subsist, how much less can it subsist without men of a higher rank than others?"

7 "If we wish to make the taxation higher than the system of Yaou and Shun, we shall just have a great Mih and a small Mih."

to that of China, but Mencius' account of them must be taken with allowance.

4 城郭 go together as a general designation of edifices, called 宮, as 'four-walled and roofed,' and 室 (實) as 'furnished.' So 祭祀 go together as synony-

mous, and also 幣帛, 'pieces of silk, given as presents.' 饗, 'the morning meal,' 飧, 'the evening meal,' together = 'entertainments.'

5, 6 君了, referring to the 百官, 有司. 7 The meaning is, that, under such systems, China would become in the one case a copy of the Mih, and in the other of its state under the tyrant Keé.

有於是，亦爲之而匹矣。有  
人於此，力不能勝匹雛，  
則爲無力人矣。今日舉白  
鈞，則爲有力人矣。然則舉  
烏獲之仁，是亦爲烏獲而  
匹矣。人人豈以不勝爲患  
哉？弗爲耳。徐行後長者，謂  
之弟。疾行先長者，謂之不  
弟。人徐行者，豈人所不能  
哉？所不爲也。堯舜之道，孝

3 *Mencius* answered him, "What has this—the question of size—to do with the matter? It all lies simply in acting as such. Here is a man, whose strength was not equal to lift a duckling—he was then a man of no strength. But to-day he says, 'I can lift 3,000 catties weight, and he is a man of strength.' And so, he who can lift the weight which Woo Hwō lifted is just another Woo Hwō. Why should a man make a want of ability the subject of his grief? It is only that he will not do the thing.

4 "To walk slowly, keeping behind his elders, is to perform the part of a younger. To walk quickly and precede his elders, is to violate the duty of a younger brother. Now, is it what a man can not do—to walk slowly? It is what he does not do. The course of Yaou and Shun was simply that of filial piety and fraternal duty

way 3 於是——是 referring to the height, or body generally 爲之——之 referring to Yaou and Shun. 匹 is said to be an abbreviation for 鴽——鴽 a wild duck. I do not see why it should not be taken simply as a numeral or classifier and ——匹雛—— a chicken. Woo Hwō was a man noted for his strength. He is mentioned in connection with the king Woo of Ts'in (see 309—300). Ac counts go that he made light of 80,000 catties!

4. 後 and 先 (up 3d tone) are verbs, 弟——弟 Choo He here quotes from the

comment, Chin (陳氏) — Filial piety and fraternal duty are the natural out-goings of the nature, of which man have an intuitive knowledge, and for which they have an intuitive ability (良知良能) Yaou and Shun showed the perfection of the human relations, but yet they simply acted in accord with this nature. How could they add a hair's point to it? He also quotes another (陽氏) who says:—The way of Yaou and Shun was great but the pursuit of it lay simply in the rapidity or slowness of their walking and stopping, and not in things that were very high and difficult. It is present to the common people in their



甲之外。止於甲之外。則  
 訕訕之聲。顏色距人於  
 人將訕訕。子既已知之矣。  
 來告之以善。大苟不好善。則  
 則四海之內。皆將輕甲。而  
 天下。而況魯國乎。夫苟好善。  
 好善。好善。是乎。好善。優於  
 奚爲。而不寐。其爲人也。  
 乎。否。多聞識乎。否。然則  
 樂止乎。否。有知慮

2 Kung-sun Ch'ow asked, "Is Yō-ching a man of vigour?" and was answered, "No." "Is he wise in council?" "No." "Is he possessed of much information?" "No."

3 "What then made you so glad that you could not sleep?"

4 "He is a man who loves what is good."

5 "Is the love of what is good sufficient?"

6 "The love of what is good is more than a sufficient qualification for the government of the empire, how much more is it so for the state of Loo!"

7 "If a minister love what is good, all within the four seas will count 1,000 le but a small distance, and will come and lay their good thoughts before him."

8 "If he do not love what is good, men will say, 'How self-conceited he looks? He is saying to himself, I know it.' The language and looks of that self-conceit will keep men off at a distance of 1,000 le. When good men stop 1,000 le off, calumniators, flatterers, and sycophants, will make their appearance. When a minister

government,' as in ch vi 3

2 有知

慮乎。知 is in the low 3d tone,—'has he wisdom and deliberation?'—The three gifts mentioned here were those considered most important to government in that age, and Kung-sun Ch'ow knowing Yō-chung to be deficient in them, put his questions accordingly.

On this par it is said in the 日詰 —'In the

administration of govt, the most excellent quality is without prejudice and dispassionately

(虛心) to receive what is good. Now in regard to all good words and good actions, Yō-chung in his heart sincerely loves them' 5.

足 is what is simply sufficient 優 is what is sufficient and more. 8 訕訕 as

怨<sup>四</sup>。爲<sup>三</sup>詩也。凱風親之過小者  
 之<sup>三</sup>。怨<sup>三</sup>。固哉高叟之  
 爲詩也。有人於此。越人  
 關弓而射之。則已談笑  
 而道之。無他。疏之也。其  
 兄關弓而射之。則已垂  
 涕泣而道之。無他。戚之  
 也。小弁之怨親親也。親  
 親也。固矣。人高叟之  
 爲詩也。凱風何以不  
 怨。

2 Mencius answered, "How stupid was that old Kao in dealing with the ode! There is a man here, and a native of Yuë bends his bow to shoot him. I will advise him *not to do so*, but speaking calmly and smilingly,—for no other reason but that he is not related to me. But if my own brother be bending his bow to shoot the man, then I will advise him not to do so, weeping and crying the while,—for no other reason than that he is related to me. The dissatisfaction expressed in the *Seau P'wan* is the working of relative affection, and that affection shows benevolence. Stupid indeed was old Kao's criticism on the ode."

3 Ch'ao then said, "How is it that there is no dissatisfaction expressed in the *K'ue Fung*?"

4 Mencius replied, "The parent's fault referred to in the *K'ao*

and his mother and the ode expresses the sorrow and dissatisfaction which the son could not but feel in such circumstances. Chao K'ue, however assigns it another authorship, but on this and other questions, connected with it, see the *Sho-king*, *is loc.*

\* 固 is explained by Chao K'ue by 陋 narrow and by Chao Ho by 執滯不通 bigoted and not penetrating 爲詩治詩有人戚之—here 已 is to be understood of the speaker or beholder and 其兄 of his—the speaker's—brother. In 道 (—言 the verb,) 之疏之戚之 refers to the shooter 關 read *can*,—轉 The paraphrast of Chao K'ue points,

however and understands differently—Here is a man of Yuë, who is about to be shot by another man. I see it and advise the man not to shoot, but coolly and smilingly because I am not related to the man of Yuë. But if my brother is about to be shot, &c. This is ingenuous, but not so apt to the subject of the *Seau P'wan*. When native scholars can construe a passage so differently we may be sure it is not very difficultly expressed. 3. 凱風

—see the *Sho-king*, I. III. Ode VII. The ode is supposed to be the production of seven sons, bewailing the conduct of their widowed mother who could not live quietly and chastely at home, but they take all the blame to themselves, and

4. We must think there was room enough for dissatisfaction in both cases. And indeed, many commentators say that the received account of the subject of the *K'ao Fung* must be wrong, or that Mencius decides on it

大之其小朝不食夕不食  
 饑餓不能出門戶君聞之  
 曰吾人者不能行其道又  
 不能從其言也使饑餓於  
 我土地吾恥之周之亦可  
 受也免死而已矣  
 國語曰舜發於畎畝之  
 中傳說舉於版築之間膠  
 鬲舉於魚鹽之中管夷伯  
 舉於士孫叔敖舉於海白

4 "The last case was that of *the superior man* who had nothing to eat, either morning or evening, and was so famished that he could not move out of his door. If the prince, on hearing of his state, said, 'I must fail in the great point, that of carrying his doctrines into practice, neither am I able to follow his words, but I am ashamed to allow him to die of want in my country.' The assistance offered in such a case might be received, but not beyond what was sufficient to avert death."

CHAPTER XV 1 Mencius said, "Shun rose from among the channeled fields. Foo Yuē was called to office from the midst of his building frames, Kaou-kih from his fish and salt, Kwan E-woo from the hands of his gaoler, Sun-shuh Gaou from *his hiding* by the sea-shore, and Pih-le He from the market-place.

The assistance is in the shape of employment offered. If not, then 不可受 would not be a case of 就仕.

CH 15 TRIALS AND HARDSHIPS THE WAY IN WHICH HEAVEN PURIFIES MEN FOR GREAT SERVICES 1 With Shun, Kwan E-woo, and Pih-le He, the student must be familiar. Foo Yuē, —see the Shoo-king, Pt IV Bk vii, where it is related that the emperor Kaou-tsung having 'dreamt that God gave him a good assistant,' caused a picture of the man he had seen in his dream to be made, and 'search made for him through the empire, when he was found dwelling in the wilderness of Foo-yen (傅巖之野).' In the 'Historical Records,' it is said

the surname was given in the dream as 傅, and the name as 悅. Kaou-kih is mentioned II Pt I 18, where it is said in the notes that his worth, when living in retirement, was discovered by king Wān. He was then selling fish and salt and on Wān's recommendation was raised to office by the last emperor of Yin, to whose fortunes he continued faithful. Sun-shuh Gaou was prime minister to Ch'wang of Ts'oo, the 1st of the five chiefs of the princes. So much is beyond dispute but the circumstances of his elevation, and the family to which he belonged, are uncertain. See the 四書撫餘說, *in loc.* 版築, —'planks and building.' Most of the houses in China are built of earth and mortar beaten together within a moveable frame, in

見秦<sup>一</sup>說而能之<sup>一</sup>。我將有  
 所遇焉<sup>一</sup>。軻也<sup>一</sup>。請無問其詳。願  
 聞其指<sup>一</sup>。說之<sup>一</sup>。將何如<sup>一</sup>。我將言  
 其不利也<sup>一</sup>。曰<sup>一</sup>。先生之志則人矣<sup>一</sup>。  
 先生之號則不可<sup>一</sup>。先生以利說  
 秦楚之<sup>一</sup>。秦楚之<sup>一</sup>。悅於利以  
 罷<sup>一</sup>。軍之師<sup>一</sup>。是一軍之<sup>一</sup>。樂能  
 而悅於利也<sup>一</sup>。爲人臣者<sup>一</sup>。懷利以  
 事其君<sup>一</sup>。爲人子者<sup>一</sup>。懷利以事其  
 父<sup>一</sup>。爲人弟者<sup>一</sup>。懷利以事其兄<sup>一</sup>。是

I shall go to see the king of Ts'in, and persuade him in the same way. Of the two kings I shall surely find that I can succeed with one of them.

4. Mencius said, "I will not venture to ask about the particulars, but I should like to hear the scope of your plan. What course will you take to try to persuade them?" H'ang answered, "I will tell them how unprofitable their course is to them." "Master," said Mencius, "your aim is great, but your argument is not good."

5. "If you, starting from the point of profit, offer your persuasive counsels to the kings of Ts'in and Ts'oo, and if those kings are pleased with the consideration of profit so as to stop the movements of their armies, then all belonging to those armies will rejoice in the cessation of war, and find their pleasure in the pursuit of profit. Ministers will serve their sovereign for the profit of which they cherish the thought, sons will serve their fathers, and younger brothers will serve their elder brothers, from the same consideration — and the issue will be, that, abandoning benevolence and righteousness,

罷之 — make an end of it. 所遇 — see I. Pt. II. xv 3. 4. 請 — our. If you'll allow me. Then follows — not asking the particulars, I should like, &c. 其不利 — its refers to the two States. 號 — I take the word argument from Julien. The gloss in the 備旨 is — 號是不利之名號. 號 is the name and title of *unprofitable*. 5. 三軍

矣。誨之而不教，是亦教也。矢予不屑之教誨也。國孟子曰：「安樂也。」思而死於

CHAPTER XVI Mencius said, "There are many arts in teaching. I refuse, as inconsistent with my character, to teach a man, but I am only thereby still teaching him."

the prince's mind by their lessons and remonstrances, and foreign danger will rouse him to carefulness and exertion

CH 16 HOW A REFUSAL TO TEACH MAY BE TEACHING The 亦 in 亦教 is not without

its force, but we can hardly express it in a translation

予不屑之教誨 = 予不屑教誨之 The 者 carries us on to the next clause for an explanation of what has been said

## BOOK VII

### TSIN SIN PART I.

矣。則知其心曰：「盡其心。」則知其性，也。知其性，則知天。存其心，則知其性，也。知其性，則知天。存其心，則知其性，也。知其性，則知天。

CHAPTER I 1 Mencius said, "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven."

TITLE OF THIS BOOK —Like the previous books, this is named from the commencing words — 盡心, 'The exhausting of all the mental constitution.' It contains many more chapters than any of them, being, for the most part, brief enigmatical sentences, conveying Mencius' views of human nature. It is more abstruse also, and the student will have much difficulty in satisfying himself that he has really hit the exact meaning of the philosopher. The author of the 四書味根錄 says — 'This book was made by Mencius in his old age. Its style is terse, and its meaning deep, and we cannot discover an order of subjects in its chapters. He had completed the previous six Books, and this grew up under his pencil as his mind was

affected, and he was prompted to give expression to his thoughts. The first chapter may be regarded, however, as a compendium of the whole.'

CH 1 BY THE STUDY OF OURSELVES WE COME TO THE KNOWLEDGE OF HEAVEN, AND HEAVEN IS SERVED BY OUR OBEYING OUR NATURE

1 盡其心 is, I conceive, to make one's-self acquainted with all his mind, to arrest his consciousness, and ascertain what he is. This of course gives a man the knowledge of his nature, and as he is the creature of Heaven, its attributes must be corresponding. It is much to be wished that instead of the term Heaven, vague and indefinite, Mencius had simply said 'God.' I can get no other meaning from this part. Choo He, however, and all his school, say that there

必利。  
 孟子居鄒，平紅爲紅處  
 守，以幣交，受之而不報。  
 於平陸，儲了爲相，以幣交，  
 受之而不報。他日，山鄒之  
 紅見季了，由平陸之齊，不  
 見儲了，屋廬子宮曰：連得  
 閒矣。問曰：人子之紅見季  
 了之齊，不見儲了，爲其爲  
 相與？曰：非也。書曰：予多儀。

CHAPTER V 1 When Mencius was residing in Tsow, the younger brother of the chief of Jin, who was guardian of Jin at the time, paid his respects to him by a *present of silks*, which Mencius received, not *going* to acknowledge it. When he was sojourning in P'ing luh, Ch'oo, who was prime minister of the State, sent him a similar present, which he received in the same way.

2 Subsequently, going from Tsow to Jin, he visited the guardian, but when he went from P'ing luh to the capital of Ts'e, he did not visit the minister Ch'oo. The disciple Uh loo was glad, and said, "I have got an opportunity to obtain some instruction."

3 He asked accordingly, "Master, when you went to Jin, you visited the chief's brother, and when you went to Ts'e, you did not visit Ch'oo. Was it not because he is *only* the minister?"

4 Mencius replied, "No. It is said in the Book of History, 'In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to

CH. 5 HOW MENCIUS REGULATED HIMSELF IN DIFFERENTLY ACKNOWLEDGING FAVOURS WHICH HE RECEIVED

1. 季任 and 季子 below look much as if the former were the surname and name of the individual spoken of, yet Chao K'ao's explanation of the terms, which is that followed in the translation, is no doubt correct. 任—see ch. I. 以幣交—see V Pt. II. 不報—不往報 平陸—see II. Pt. II. vi. 1

2 The two 之 here

and in next par—往之齊, went to Ts'e, i.e., to the capital of the State, as P'ing luh was in Ts'e. 閒—*idea*, up 3d tone. 連 (Uh loo's name) 得閒—連得其間隙而問 I have got an opportunity (lit. crevice) to ask. 4 書曰—see the Shoo-king, V xiv 13, but in the text the last clause 惟不役志于享 is not explanatory of the preceding, but is itself the first clause of

是故知命者，不立乎巖  
 牆之下，蓋其道而死者，  
 正命也。桎梏死者，非正  
 命也。  
 孟子曰：求則得之，舍  
 則失之，是求有益於得  
 也。求在我者，也。求之有  
 道，得之有命，是求無益  
 於得也。求在外者，也。  
 孟子曰：萬物皆備於

2 "Therefore, he who has the true idea of what is *Heaven's* appointment will not stand beneath a precipitous wall

3 "Death sustained in the discharge of one's duties may correctly be ascribed to the appointment of *Heaven*

4 "Death under handcuffs and fetters cannot correctly be so ascribed"

CHAPTER III 1 Mencius said, "When we get by our seeking and lose by our neglecting, in that case seeking is of use to getting, and the things sought for are those which are in ourselves

2 "When the seeking is according to the proper course, and the getting is *only* as appointed, in that case the seeking is of no use to getting, and the things sought are without ourselves"

CHAPTER IV 1 Mencius said, "All things are already complete in us

appointments or decrees of Heaven. Doing good and getting good is called 受命, 'receiving what is appointed'. Doing good and getting evil is called 遭命, 'encountering what is appointed'. Doing evil and getting evil is called 隨命, 'following after what is appointed'. It is only the first of these cases that is spoken of in the text. It must be borne in mind, however, that by 命 here Ch'au understands death, and that only, and we should acquiesce in this, if there did not seem to be a connection between this chapter and the preceding

2 知命者, —he who knows, or has the true notion of, &c. 巖, 'precipitous' and likely to fall

4 The fetters are understood to be those of an evil doer. 桎 are

fetters for the hands, and 梏 those for the feet

CH 3 VIRTUE IS SURE TO BE GAINED BY SEEKING IT, BUT RICHES AND OTHER EXTERNAL THINGS NOT. This general sentiment is correct, but truth is sacrificed to the point of the antithesis, when it is said in the second case that seeking is of *no* use to getting. The things 'in ourselves' are benevolence, righteousness, propriety, and knowledge, the endowments proper of our nature. The things 'without ourselves' are riches and dignities. The 'proper course' to seek these is that ascribed to Confucius, *advancing according to propriety, and retiring according to righteousness*, but yet they are not at our command and control

CH 4 MAN IS FILLED FOR, AND HAPPY IN, DOING GOOD, AND MAY PERFECT HIMSELF THEREIN. 1 This par is quite mystical. The all things are taken only as the *principles* of all things, which all things moreover are only the

賢事不肖者，伯夷也，力就湯，  
力就桀者，伊尹也，不惡汙君，  
不辭小官者，柳下惠也，了  
者，不同道，其趨也，何  
也？曰：「<sup>〇三</sup>伊尹也，君了亦  
何必同？」魯繆公之時，公儀  
了爲政，了柳了思爲臣，魯之  
削也，滋甚，若<sup>〇四</sup>是乎？賢者之無  
益於國也，曰：「虞不用百里奚  
而亡，秦穆公用之而霸，不用

situation, and would not, with his virtue, serve a degenerate prince. There was E Yin,—he five times went to T'ang, and five times went to K'eh. There was Hwuy of Lew hea,—he did not disdain to serve a vile prince, nor did he decline a small office. The courses pursued by those three worthies were different, but their aim was one. And what was their one aim? We must answer—'To be perfectly virtuous.' And so it is simply after this that superior men strive. Why must they all *pursue* the same course?

3 K'wän pursued, "In the time of the duke Müh of Loo, the government was in the hands of Kung-e, while Tsze lew and Tsze sze were ministers. And yet, the dismemberment of Loo then increased exceedingly. Such was the case, a specimen how your men of virtue are of no advantage to a kingdom!"

4 Mencius said, "The prince of Yu did not use Pih le He, and thereby lost his State. The duke Müh of Ts'in used him, and became

etc., see V Pt. II 1, with the other references there given. That E Yin went five times to T'ang and five times to K'eh is only mentioned here, however. He went to T'ang. It is said, in consequence of the pressing urgency of his solicitations, and then T'ang sent him to the tyrant to warn and advise him. Nothing could be farther at first from the wish of them both than to dethrone K'eh. 趨—to run, used figuratively up. 3. In this par. K'wän advances in his condemnation of Mencius. At first he charged him with having

left his office before he had accomplished any thing. Here he insinuates that tho he had remained, he would not have served the State. Tsze lew is the K'eh Lew of II. Pt. II xi, comp. that ch. with this. Kung-e (named 休) was prime-minister of Loo a man of merit and principle. Mencius might have denied the fact alleged by K'wän, of the increased dismemberment of Loo under duke Müh. 4 Pih le

He,—see V Pt. I. ix. 用不用—the using means following the minister's counsels



二節矣。爲機變之巧者，無所用恥。  
三節焉。不恥不若人，何若人有。  
一節因。孟子曰：古之賢士，好善而  
忘勢，古之賢士，何獨不然？樂  
其道而忘人之勢，故王公不  
致敬盡禮，則不得命。見之，見  
之，猶不得命，而況得而臣之  
乎。  
一節孟子曰：謂宋句踐曰：「好遊。」

2 "Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action

3 "When one differs from other men in not having this sense of shame, what will he have in common with them?"

CHAPTER VIII. 1 Mencius said, "The able and virtuous monarchs of antiquity loved virtue and forgot power. And shall an exception be made of the able and virtuous scholars of antiquity, that they did not do the same? They delighted in their own principles, and were oblivious of the power of princes. Therefore, if kings and dukes did not show the utmost respect, and observe all forms of ceremony, they were not permitted to come frequently and visit them. If they thus found it not in their power to pay them frequent visits, how much less could they get to employ them as ministers?"

CHAPTER IX. 1 Mencius said to Sung Kow-ts'een, "Are you fond, Sir, of travelling *to the different courts*? I will tell you about such travelling

CH 8 HOW THE ANCIENT SCHOLARS MAINTAINED THE DIGNITY OF THEIR CHARACTER AND PRINCIPLES 善 is not virtue in the abstract, but the good which they saw in others, in the scholars namely 勢 is their own 'power'. As applied to the scholars, however, these things have to be reversed. They loved their own vir-

tue (其道), and forgot the power of men, i.e., of the princes

CH 9 HOW A PROFESSIONAL ADVISER OF THE PRINCES MIGHT BE ALWAYS PERFECTLY SATISFIED THE EXAMPLE OF ANTIQUITY

1 Some make the party spoken to in this ch to be Kow (句 read as 鉤)-ts'een of Sung

不知者，以爲爲肉也。其  
 知者，以爲爲無禮也。乃  
 孔子則欲以微罪行，不  
 欲爲苟人。君子之所爲，  
 衆人固不識也。  
 孟子曰：「力霸者，  
 之罪人也。今之諸侯，力  
 霸之罪人也。今之大  
 今之諸侯之罪人也。大  
 了適諸侯，曰巡狩，諸侯

in sacrifice was not sent to him, he went away even without taking off his cap of ceremony. Those who did not know him supposed it was on account of the flesh. Those who knew him supposed that it was on account of the neglect of the usual ceremony. The fact was, that Confucius wanted to go away on occasion of some small offence, not wishing to do so without some apparent cause. All men may not be expected to understand the conduct of a superior man."

CHAPTER VII 1 Mencius said, 'The five chiefs of the princes were sinners against the three kings. The princes of the present day are sinners against the five chiefs. The great officers of the present day are sinners against the princes.'

2 'The emperor visited the princes, which was called 'A tour of inspection.' The princes attended at the court of the emperor,

knowledge of K'w'in.—The state of Tse afraid of the influence of Confucius, who was acting as prime minister of Lu, sent to the duke a present of beautiful singing girls and horses. The duke accepted them, and abandoned him self all iniquity. Confucius determined to leave the State but not willing to expose the bad conduct of his prince looked about for some other reason which he might assign for going away and found it in the matter mentioned. The 祭 is the 郊祭 稅—used for 脫爲苟去—to do a disorderly going away.

CIL THE PROGRESS AND MANNER OF DEGRADATION FROM THE THREE KINGS TO THE FIVE CHIEFS OF THE PRINCES, AND FROM THE FIVE CHIEFS TO THE PRINCE, AND OFFICERS OF MENCIUS TIME. 1 The three kings are the founders of the three dynasties of Hsia, Shang and Chow. The five chiefs of the princes were the duke Hwan of Tse (ac. 681-61-)

the duke Wan of Tsin (631-627), the duke Mu of Tsin (650-620), the duke Kang of Sung (650-636), and the king Chwang of Ts'oo (613-590). There are two enumerations of the five leading princes, one called 三代之五伯 or chiefs of the three dynasties, and the other 春秋之五伯 or chiefs of the Ch'un-tseu. Only Hwan of Tse and Wan of Tsin are common to the two. But Mencius is speaking only of those included in the second enumeration, and though there is some difference of opinion in regard to some of the individuals in it, the above list is probably that which he held. Sinners against,—i.e., violating their principles and ways. 天子不給—see I. Pt. II

17 3. 辟—闕, see I. Pt. I. vll 16. 俊傑



故曰，力霸者，一之罪人也。力霸桓公爲盛，葵丘之會，諸侯束牲載書而不歆血。初命曰：誅不孝，無易樹了，無以妾爲妻，內命曰：尊賢育才，以彰有德。命曰：敬老慈幼，無忘賓旅。四命曰：無世官，官事無攝。取士必得，無專殺人人。力命曰：無曲防，無遏糴，無有封

nefs, however, dragged the princes to punish other princes, and hence say that they were sinners against the three kings.

3 "Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei k'ew, he bound the victim and inscribed the writing upon it, but did not *slay it* to smear their mouths with the blood. The first injunction in their agreement was,—‘Slay not a son of a noble, change not the son who has been appointed heir, exalt not a concubine to the rank of wife. The second was,—‘Honour not the unworthy, and maintain the talented, to give distinction to the virtuous. The third was,—‘Respect the old, and be kind to the young. Let not offices be hereditary, nor let officers be pluralists. In the election of officers let the object be to get the proper men. Let not a ruler take it on himself to put to death a great officer. The

to inflict the punishment. 3. The Duke Hwan nine times brought together an assembly of the princes, the chief gathering being at K'wei k'ew B.C. 650. At those meetings, the usual custom was first to dig a square pit, over which the victim was slain. Its left ear was cut off and its blood received in an ornamented vessel. The president then read the articles of agreement, with his face to the north, as in the presence of the spirits of the sun and moon, after which all the members of the meeting drank the blood, and smeared the sides of their mouths with it. This was called 歆 (shien).

III. The victim was then placed in the pit, 10 articles of agreement placed upon it, and

the whole covered up. This was called 載書. See the 集證 *et seq.* On the occasion in the text, Hwan dispensed with some of those ceremonies. 命 was the term appropriated to the articles of agreement at such solemn assemblies, in which it was that they were enjoined by the emperor. 樹子 — the son who has been tree-ed, i.e., set up. 賓 — guests, officers from other countries. 士無世官 — officers no hereditary offices; see I. Pt. II. v. 3. 取士必得 必得其人 無曲防 — no crooked embankments. 曲 *has*

民畏之，善教，民愛之，善政，  
 得民財，善教，得民心。  
 孟子曰：人之所不學而  
 能者，其良能也；所不慮而  
 知者，其良知也。孩提之  
 無不知愛其親也，及其長  
 也，無不知敬其兄也。親  
 仁也，敬長義也，無他，達之  
 天下也。  
 孟子曰：舜之居深山之

3 "Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts."

CHAPTER XV 1 Mencius said, "The ability possessed by men without having been acquired by learning is intuitive ability, and the knowledge possessed by them without the exercise of thought is their intuitive knowledge."

2 "Children carried in the arms all know to love their parents, and when they are grown a little, they all know to love their elder brothers."

3 "Filial affection for parents is the working of benevolence. Respect for elders is the working of righteousness. There is no other reason for those feelings, they belong to all under heaven."

CHAPTER XVI. Mencius said, "When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and

and of many evidences. With the whole chapter, compare Ana., II. iii.

CH 15. BENEVOLENCE AND RIGHTEOUSNESS ARE NATURAL TO MAN, PARTS OF HIS CONSTITUTION.

1 I translate 良 by 'intuitive,' but it serves also to denote the 'goodness' of the nature of man. Choo He so defines it: '良

者本然之善也. 2 孩 is defined in the dict. by 小兒笑, 'an infant smiling.' When an infant has reached to this, then it is 人所提挈, 'taken by people in their arms.' 3 達之人卜

must be supplemented by 無不同, 'extend them (carry the inquiry about them) to all under heaven, and they are the same.' This is just laying down universality as a test that those feelings are intuitive to us. Chaou K'e, however, explains differently: 'Those who wish to do good, have nothing else to do but to extend these ways of children to all under heaven.'

CH 16. HOW WHAT SHUN WAS DISCOVERED ITSELF IN HIS GRIATEST OBSCURITY. 決

江河, —the 決 is the water itself bursting its banks, the agency of man in the matter is not to be supposed. So in the 備旨 —決江

了。曰：不教民而用之，謂之殃民。  
殃民者，不容於堯舜之世。<sup>四</sup>戰  
勝齊，遂有南陽。然日不可愼了。  
勃然不悅，曰：此則滑釐所不識  
也。曰：吾明告了，大了之地，方了  
甲，不了甲，不足以待諸侯。諸侯  
之地，方白甲，不白甲，不足以守  
宗廟之典籍。<sup>五</sup>周公之封於魯，爲  
方白甲也。地非不足，而儉於白  
甲。太公之封於齊也，亦爲方白

2 Mencius said, "To employ an uninstructed people in war may be said to be destroying the people. A destroyer of the people would not have been tolerated in the times of Yao and Shun."

3 "Though by a single battle you should subdue Ts'e, and get possession of Nan yang, the thing ought not to be done."

4 Shun changed countenance, and said in displeasure, "This is what I, K'ü-le, do not understand."

5 Mencius said, "I will lay the case plainly before you. The territory appropriated to the emperor is 1,000 le square. Without a thousand le, he would not have sufficient for his entertainment of the princes. The territory appropriated to a How is 100 le square. Without 100 le, he would not have sufficient wherewith to observe the statutes kept in his ancestral temple."

6 "When Chow Kung was invested with the principality of Loo, it was a hundred le square. The territory was indeed enough, but it was not more than 100 le. When T'ae-kung was invested with the principality of Ts'e, it was 100 le square. The territory was indeed enough, but it was not more than 100 le."

It—commander-in-chief. 2. Comp. Con. Ana., XIII. xxx.—We may infer from this part that Shün had himself been the adviser of the projected enterprise. 5 宗廟之典

籍—the statute-records of the ancestral temple. Those records prescribed every thing to be observed in the public sacrifices, interviews with other princes, &c., and were kept in the temple. 6 Comp. Con. Ana., VI. xxii.

孽了。其操心也危，其慮  
患也深。故達。  
國。孟子曰：「有事，君人者，  
事是君，則爲容悅者也。  
有安社稷，臣者，以安社  
稷爲悅者也。有天下，而後行  
之者也。有大人者，正其  
而物正者也。」  
孟子曰：「君子有樂。」

CHAPTER XIX 1 Mencius said, "There are persons who serve the prince, they serve the prince, that is, for the sake of his countenance and favour

2 "There are ministers who seek the tranquillity of the State, and find their pleasure in securing that tranquillity

3 "There are those who are the people of Heaven. They, *judging that*, if they were in office, they could carry out *their principles*, throughout the empire, proceed *so* to carry them out

4 "There are those who are great men. They rectify themselves and others are rectified"

CHAPTER XX 1 Mencius said, "The superior man has three

less friendless, not having favour with the sovereign 孽了 is not the child of one who is a concubine merely, but a concubine in disgrace, or one of a very low rank 孽 is taken as if it were 孽, the shooting forth of a tree after it has been cut down

CH 19 FOUR DIFFERENT CLASSES OF MINISTERS

1 有事君人者, = the 人 is joined with 有, and not to be taken with 君

Mencius speaks of 人, 'persons,' and not 臣 'ministers,' to indicate his contempt

爲容悅 is difficult. The common view is what I have given 容是使君容

我, 悅是使君悅我, 'yung is to cause the prince to bear with—countenance—them, —yuē is to cause the prince to be pleased with them'

In this case 爲 should be read

in low 3d tone. It is said, however, to have 專務意, 'the idea of aiming exclusively'

2 社稷, see Con Ana, XVI 1

2 悅, it will be seen, is not used here, as in the 1st par

3 人民, 'Heaven's people,' those who seem dearer to Heaven and more favoured by it. Comp V I Pt I in 5

4 'The great men' are the sages, the highest style of men

物 is to be understood of persons = 君民, 'the sovereign and the people'

The first class of ministers may be styled the mercenary, the second, the loyal, the third have no selfishness and they embrace the whole empire in their regards, but they have their defined aims to be attained by systematic effort, while the fourth, unconsciously but surely, produce the grandest results

CH 20 THE THINGS WHICH THE SUPERIOR MAN DILIGENTLY IN IMPERIAL SWAY IS NOT AMONG THEM

1 士人 is to be

道不心於仁而求富之是  
 富桀也。我能爲君約與國  
 戰必克。今之所謂良臣，占  
 之所謂民賊也。君不鄉道，  
 不心於仁而求爲之強戰，  
 是輔桀也。由今之道，無變  
 今之俗，雖與之人卜，不能  
 朝居也。  
 何如？  
 孟子曰：吾欲一而取

right way, nor has his mind bent on benevolence, to seek to enrich him is to enrich a Keč.

2 "Or they will say, 'We can for our sovereign form alliances with other states, so that our battles must be successful.' Such persons are now a-days called 'Good ministers, but anciently they were called 'Robbers of the people. If a sovereign follows not the right way, nor has his mind directed to benevolence, to seek to enrich him is to enrich a Keč.

3 "Although a prince, pursuing the path of the present day, and not changing its practices, were to have the empire given to him, he could not retain it for a single morning.

CHAPTER X. 1 Pih Kwei said, "I want to take a twentieth of the produce only as the tax. What do you think of it?"

2 Mencius said, "Your way would be that of the Mih

the next; compare IV Pt. I, xv

與國 — ally with other States. Here Chao K'e differs again, making 約-期 to determine beforehand, undertake, and joining 與國戰 undertake in fighting with hostile countries to conquer. This also is an inferior construction. 8 朝居 — 朝居其位 occupy the position for a morning.

CH. 10. AN ORDERED STATE CAN ONLY SUBSIST WITH A PROPER SYSTEM OF TAXATION, AND THAT ORIGINATING WITH YAO AND SHUN IS THE PROPER ONE FOR CHINA. 1 Pih Kwei,

2. 約

styled Tan (see next ch.), was a man of Chow ascetic in his own habits, and fond of innovations. Hence the suggestion in this chapter — So, Chao K'e, and Choo He has followed him. The author of the 四書辨疑說 however contends that the Pih Kwei, described as above on the authority of the Historical Records, 列傳 lix, was not the same here introduced. See that Work, *in loc.* 2. 貉

or 貉 was a common name for the barbarous tribes on the north. They were a pastoral people, and the climate of their country was cold. No doubt their civilization was inferior



雖人行不加焉。雖窮居  
 不損焉。分定故也。君  
 所性仁義禮智根於心  
 其生色也。晬然見於面  
 盎於背。施於四體。四體  
 不言而喻。曰伯夷辟紂  
 比海之濱。聞文王作興  
 曰。盍歸乎來。在聞西伯  
 善養老者。人公辟紂居

3 "What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement, for this reason that it is determinately apportioned to him *by Heaven*

4. "What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart, their growth and manifestation are a mild harmony appearing in the countenance, a rich fulness in the back, and the character imparted to the four limbs. Those limbs understand *to arrange themselves*, without being told."

CHAPTER XXII Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea when he heard of the rise of king Wān. He roused himself and said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' T'ae-kung, to avoid Chow, was dwelling on the coast of the eastern sea. When he heard of the rise of

nature 3 君了 is not to be interpreted only of the prince of a State or the emperor. Indeed in the two preceding paragraphs, though the individuals indicated are in those positions, the phrase, as well as here, has its moral significance. 分 (low 3d tone) 定故也, — the nature is complete as given by Heaven. It can only be developed from within. Nothing can be added to it from without. This seems to be the idea. 4 其生色也, extend over all the rest of the par 生 and 色, are in apposition, 色 is not to be taken as under the government of 生. The meaning is sim-

ylth that moral and intellectual qualities indicate themselves in the general appearance and bearing. 晬然 is explained as 清和潤澤之貌, 'the appearance of what is pure, harmonious, moistening and rich,' and 盎 as 豐厚盈溢之貌, 'meaning what is affluent, generous, full and overflowing.'—The whole description is rather strained.

CH 22. THE GOVERNMENT OF KING WAN BY WHICH THE AGED WERE NOURISHED 1 Comp IV Pt I, xiii. 1. 2. This is to be

克舜之道者，人桀小桀也。  
 禹，孟了了過矣。禹之治水，  
 水之道也。是故禹以四海爲  
 壑，今吾了以鄰國爲壑。水逆  
 行，謂之洚水。洚水者，洪水也。  
 人之所惡也。吾了過矣。  
 魯欲使樂止了爲政，孟了  
 曰：吾聞之，喜而不寐。公孫丑

If we wish to make it heavier, we shall just have the great Kēē and the small kēē."

CHAPTER XI 1 Pih Kwei said, "My management of the waters is superior to that of Yu."

2 Mencius replied, "You are wrong, Sir. Yu's regulation of the waters was according to the laws of water."

3 "He therefore made the four seas their receptacle, while you make the neighbouring States their receptacle."

4 "Water flowing out of its channels is called an inundation. Inundating waters are a vast waste of water, and what a benevolent man detests. You are wrong, my good Sir."

CHAPTER XII Mencius said, "If a scholar have not faith, how shall he take a firm hold of things?"

CHAPTER XIII 1 The prince of Loo wanting to commit the administration of his government to the disciple Yü-ching, Mencius said, "When I heard of it, I was so glad that I could not sleep."

CH. 11. PIH KWEI'S PRES. RELIGIOUS IDEA THAT HE COULD REGULATE THE WATERS BETTER THAN YU DID. 1 There had been some partial inundations, where the services of Pih Kwei were called in, and he had reduced them by turning the waters into other States, saving one at the expense of injuring others.

水之道—順水之性

4. See III.

PI. II. ix. 3, but 洪水 has there a particular application.

CH. 12. FAITH IN PRINCIPLES NEEDS BARE TO FIRMNESS IN ACTION 亮 used as 諒 Choo He explains it by 信

CH. 13. OF WHAT IMPORTANCE TO A MINISTER—TO GOVERNMENT 1 IS TO LOVE WHAT IS GOOD. 1. 爲政,—to administer the

妻子使養其老，五十非帛  
 不煖，七十非肉，不飽，不煖  
 不飽，謂之凍餒。文王之民  
 無凍餒之老者，此之謂也。  
 閔子貢曰：易其田疇，薄其  
 稅斂，民可使富也。食之以  
 時，用之以禮，財不可勝用  
 也。民非水火，不生活，昏暮  
 叩人之門戶，求水火，無弗

their aged. At fifty, warmth cannot be maintained without silks, and at seventy flesh is necessary to satisfy the appetite. Persons not kept warm nor supplied with food are said to be starved and famished, but among the people of king Wǎn, there were no aged who were starved or famished. This is the meaning of the expression in question.

CHAPTER XXIII 1 Mencius said, "Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light, so the people may be made rich."

2 "Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies so their wealth will be more than can be consumed."

3 "The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so as to cause pulse

explanation of that expression 田甲，一甲 is the dwelling place, the 5 *mow* allotted for build-  
ings.

CH 23 TO PROMOTE THE VIRTUE OF THE PEOPLE, THE FIRST CARE OF A GOVERNMENT SHOULD BE TO CONSULT FOR THEIR BEING WELL OFF 1 易, e,—low 2d tone, as I Pt I v 3, et al 田, —'grain fields' 疇, —'flax fields' 易 and 簿 are both in the imper, indicating the work of the ruler or government. So 食

and 用 in par 2, where 之 may be referred to 財, or the resources arising from the govt just indicated. 以時 may be best explained from I Pt I in 3, 4 以禮, —the 禮 are the festive occasions of capping, marriage, &c, excepting on which a strict economy should be enforced. 3 Comp I Pt I in 19 昏 properly denotes half an hour after sunset, or thereabouts. 暮 is 日晚, 'the evening



道也。不成章不達。  
 孟子曰：雞鳴而起，  
 孳孳爲善者，舜之徒  
 也。雞鳴而起，孳孳爲  
 利者，蹠之徒也。欲知  
 舜與蹠之分，無他，利  
 與善之間也。  
 孟子曰：楊子取爲  
 我，拔一毛而利天下，  
 不爲也。墨子兼愛，摩

on the doctrines of the sage, does not advance to them but by completing one lesson after another."

CHAPTER XXV 1 Mencius said, "He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

2 "He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

3 "If you want to know what separates Shun from Chih, it is simply this, the interval between *the thought of gain* and *the thought of virtue*."

CHAPTER XXVI. 1 Mencius said, "The principle of the philosopher Yang was 'Each one for himself' Though he might have benefited the whole empire by plucking out a single hair, he would not have done it.

2 "The philosopher Mih loves all equally. If by rubbing smooth his whole body from the crown to the heel, he could have benefited the empire, he would have done it.

章，一，'an elegant piece,' here for 'one lesson,' 'one truth,'

CH 25 THE DIFFERENT RESULTS TO WHICH THE LOVE OF GOOD AND THE LOVE OF GAIN LEAD 1 'A disciple of Shun,' i.e., although such a man may not himself attain to be a sage, he is treading in the steps of one.

2 Chih, (蹠 being used for 跖), is the robber Chih, see III Pt II x 3 爲利一

爲 is used here as in ch. xix 1 I should prefer myself to read it in the low 3d tone. It is observed by the scholar Chung that 'by good and gain' are intended the public mind and the self-fish mind 公私而已.) 3 利與善之間 is intended to represent the slightness of the separation between them, in its

initial principles, and I therefore supply 'the thought of'

CH 26 THE ERRORS OF YANG, MIH, AND TS/E-MOH. OBSTINATE ADHERENCE TO A COURSE WHICH WE MAY DEFINE ABSTRACTLY RIGHT IS PERHAPS. 1 'The philosopher Yang,'—see III Pt II ix 9, 10, 14 Choo He says—

取者僅足之意，'取 conveys the idea of what is barely sufficient.' This is not correct. 楊子取=楊子所取，'that which the philosopher Yang chose, was In the writings of the scholar Leü (列子), Bk VII, we find Yang Choo speaking of Pih-shung Tsze-kaou (伯成了高) that 'he would not pull out one of his hairs to benefit others,' and when questioned himself 'if he would pull out a hair to help an age' declining to reply 2 'The

甲奚舉於市。故○人將降人  
 任於人也。必先苦其心  
 志，勞其筋骨，餓其體膚，空  
 乏其身，行拂亂其所爲，所  
 以動心忍性，曾益其所不  
 能。人恆過，然後能改。困於  
 心，衡於慮，而後作。徵於色，  
 發於聲，而後喻。入則無法  
 家拂士，出則無敵國外患，  
 者國恆亡。然後知生於憂

2 "Thus, when Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

3 "Men for the most part err and are afterwards able to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

4 "If a prince have not about his court families attached to the laws and worthy counsellors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

5 "From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.

which the walls are formed. 舉士一士 is the officer who was in charge of him.

餓其體膚—hunger his members and skin. 空乏其身—empty his person.

行拂云云—as to his doings, confound what he is doing. 行 is taken as 行事 and

爲 as 心所謀爲. 曾—used for 增

3. The same thing holds true of ordinary

men. They are improved by difficulties. 衡—

used for 衡. 徵於色云云—the meaning is, that, though most men are not quick of apprehension, yet when things are clearly before them they can lay hold of them.

4 The same thing is true of a State. 法家—law families, i.e., old families to whom the laws of the State are familiar and dear. 拂 is used for

彌. Such families and officers will stimulate

湯之害爲心害則不  
 及人不爲憂矣。  
 以公易其介。  
 若掘井九仞而  
 不及泉猶爲棄井也。  
 也。湯武身之也。  
 假之也。久假而不歸。

being any evils to his mind, he need not have any sorrow about not being up with other men "

CHAPTER XXVIII Mencius said, "Hwuy of Lew-hea would not for the three highest offices of state have changed his firm purpose of life "

CHAPTER XXIX Mencius said, "A man with definite aims to be accomplished may be compared to one digging a well To dig the well to a depth of seventy-two cubits, and stop without reaching the spring, is after all throwing away the well "

CHAPTER XXX 1 Mencius said, "Benevolence and righteousness were natural to Yaou and Shun T'ang and Woo made them their own The five chiefs of the princes feigned them

2 "Having borrowed them long and not returned them, how could it be known they did not own them? "

prevent being, 無 being emphatic 不及

人, 一人 refers to great men, sages, and worthies Such a man has himself really advanced far in the path of greatness

CH 28 HWUY OF LEW-HEA'S FIRMNESS

1 'Hwuy of Lew-hea.—see II Pt I ix 2, 3 IV Pt II 1 3, 5 VI Pt II vi 2

和, 'mildness,' 'friendly impressibleness,' was a characteristic of Hwuy, and Mencius, therefore, notices how it was associated with firmness of mind The 'three *kung*,' are the three highest officers about the imperial court, each equal in dignity to the highest rank of nobility

CH 29 THAT LABOUR ONLY IS TO BE PRIZED WHICH ACCOMPLISHES ITS OBJECT 辟,—used

for 辟 軻=軻, 'eight cubits' In the Ana., XIX xxiii 3, it is said, in the note, that the 軻 was seven cubits, while here its length is given as eight Its exact length is a moot point

See the 集證, in loc 有爲者,—'one who has that which he is doing' The application may be very wide

CH 30 THE DIFFERENCE BETWEEN YAOU, SHUN, T'ANG AND WOO ON THE ONE HAND, AND THE FIVE CHIEFS ON THE OTHER, IN RELATION TO BENEVOLENCE AND RIGHTEOUSNESS 1

之 no doubt refers to 仁義, 'benevolence and righteousness,' and a translation can hardly be made without supplying those terms Though Yaou and Shun stood on a higher platform than T'ang and Woo, they agreed in sincerity, which is the common point of contrast between them and the chiefs 身之,—'incorporated them'=made them their own 2

Choo He explains 還 by 還, 'returned' Admitting this, the meaning of 假 passes from 'feigning' to 'borrowing' He seems to prefer viewing 忠知 as='how could they them-

順受其正。莫非命也。立命也。俟之。所以修身以。也。所以事人。心養其性。

2 "To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven

3 "When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever issue*,—this is the way in which he establishes his *Heaven-ordained being*"

CHAPTER II 1 Mencius said, "There is an appointment for every thing. A man should receive submissively what may be correctly ascribed thereto

is no work or labour in 盡其心; that it is the 知至 of the Confucian chapter in the Superior Learning according to their view of it that all the labour is in 知其性 which is the 物格 of that chapter. If this be correct, we should translate:—He who completely develops his mental constitution, has known (come to know) his nature, but I cannot construe this word so.

2 The preservation, is the holding fast what we have from Heaven, and the nourishing, is the acting in harmony therewith, so that the serving Heaven is just being and doing what it has intimated in our constitution to be its will concerning us.

3. 命 is our nature, according to the opening words of the *Chang Yang*—天命之謂性 立 is to be taken as an active verb 不貳—不疑 causes no doubts, i.e., no doubts as to what is to be done. 俟之—之

referring to 殀壽—It may be well to give the views of Chao K'e on this chapter. On the first paragraph he says—To the nature there belong the principles of benevolence, righteousness, propriety and knowledge. The mind is designed to regulate them (心以制之), and having the distinction of being correct, a man can put forth all his mind to think of doing good, and then he may be said to know his nature. When he knows his nature, he knows that the way of Heaven considers what is good to be excellent. On the second par he says—When one is able to preserve his mind, and to nourish his own nature, he may be called a man of perfect virtue (仁人). The way of Heaven loves life and the perfect man also loves life.

The way of Heaven is without partiality and only approves of the virtuous. Thus the acting of the perfect man agrees with Heaven, and hence it is said,—this is the way by which he serves Heaven. On the third par he says:—The perfect man in his conduct is guided by one law. Although he sees that some who have gone before him have been short-lived, and some long-lived, he never has two minds, or changes his way. Let life be short as that of Yen Yuen or long as that of the Duke of Shao, he refers either case equally to the appointment of Heaven, and cultivates and rectifies his own person to wait for that. It is in this way he establishes the root of Heaven's appointments (此所以立命之本).

These explanations do not throw light upon the text, but they show how that may be treated independently of the school of Choo He. And the equal unsatisfactoriness of his interpretation may well lead the student—the foreign student especially—to put forth his strength on the study of the text more than on the commentaries.

CH 2 MAN'S DUTY AS AFFECTED BY THE DEGREES OR APPOINTMENTS OF HEAVEN. WHAT MAY BE CORRECTLY ASCRIBED THERETO AND WHAT NOT. Choo He says this is a continuation of the last chapter developing the meaning of the last paragraph. There is a connection between the chapters, but 命 is here taken more widely as extending not only to man's nature, but all the events that befall him. 正命—the correct appointment, i.e., that which is directly the will of Heaven. No consequence flowing from evil or careless conduct is to be understood as being so. Choo He's definition is—莫之致而至者乃為正命 that which comes without being brought on is the correct appointment.—Chao K'e says there are three ways of speaking about the



孟子曰：君子居是國也，其君  
用之則安，富尊榮，其子弟從  
之，則孝悌。忠信，不素餐兮。孰  
大於是？  
問：「士子塾問：『何事？』」  
曰：「尚志。」  
曰：「何謂尚志？」  
曰：「仁義而已矣。殺一無罪，非仁也。非  
其有而取之，非義也。居惡在，  
仁是也。路惡在，義是也。居仁  
由義，人皆謂之『備矣』。」

sovereign employ his counsels, he comes to tranquillity, wealth, honour, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful. What greater example can there be than this of not eating the bread of idleness?"

CHAPTER XXXIII. 1 The king's son, Teen, asked Mencius, saying, "What is the business of the *unemployed* scholar?"

2 Mencius replied, "To exalt his aim."

3 Teen asked again, "What do you mean by exalting the aim?" The answer was, "*Setting it simply on benevolence and righteousness. He thinks* how to put a single innocent person to death is contrary to benevolence, how to take what one has not *a right to* is contrary to righteousness; that one's dwelling should be benevolence, and one's path should be righteousness. When benevolence is the dwelling-place of the heart, and righteousness the path of the life, the business of a great man is complete."

not actively serve their country 耕—  
'ploughing' labouring. This term is suggested  
from the ode, where it occurs, 用之—'use  
him,' i.e., his counsels, not as a minister.

CH 33 HOW A SCHOLAR PREPARES HIMSELF  
FOR THE DUTIES TO WHICH HE ASPIRES 1

Teen was the son of the king of Ts'e. His question probably had reference to the wandering scholars of the time, whose ways he disliked. They were no favourites with Mencius, but he prefers to reply to the prince according

to his ideal of the scholar

3 仁 義  
是也, represent the scholar's thoughts, his  
nursing his aim 居惡在—'the dwelling  
—what is it?' but in translating we are obliged  
to drop the direct interrogation. We can hard-  
ly take 人人 as in ch xxx 4, where it de-  
notes the sages, the very highest style of men.  
Here it denotes rather the individuals in the  
various grades of official employment, to which  
'the scholar' may attain



已矣。然則舜不禁與？曰：大  
 舜患得而禁之，夫有所受  
 之也。然則舜如之何？曰：舜  
 視棄天下，猶棄敝蹠也。竊  
 負而逃，遵海濱而處，終身  
 新然樂而忘天下。  
 孟子曰：自范之齊，望見齊  
 王之子，喟然歎曰：「居移氣，  
 養移體。」人哉！居乎？大非盡  
 人之子與？孟子曰：「王，王  
 子也。」

3 "But would not Shun have forbidden such a thing?"

4 "Indeed, how could Shun have forbidden it? *Kaou-yaou* had received the law from a proper source"

5 "In that case what would Shun have done?"

6 "Shun would have regarded abandoning the empire as throwing away a worn out sandal. He would privately have taken his father on his back, and retired into concealment, living somewhere along the sea-coast. There he would have been all his life, cheerful and happy, forgetting the empire."

CHAPTER XXXVI 1 Mencius, going from Fan to Ts'e, saw the king of Ts'e's son at a distance, and said with a sigh, "One's position alters the air, just as the nurture affects the body. Great is the influence of position! Are not *we* all men's sons?"

meaning is, 'He would simply have observed the law, and dealt with Koo-sow accordingly'

3 有所受之,—comp III Pt I n 3

It is here implied that the law of death for murder was the will of Heaven, that being the source to which a reference is made. *Kaou-yaou* again must be understood as the nominative to 有. He, as minister of Crime, had to maintain its authority superior to the imperial will.

CH 36 HOW ONE'S MATERIAL POSITION AFFECTS HIS AIR, AND MUCH MORE MAY MORAL CHARACTER BE EXPECTED TO DO SO

1 Fan was a city of Ts'e, a considerable distance from the Capital, to which we must understand Mencius was proceeding. It still gives its name to a district of Puh-chow (濮州), in the

department of Tung-ch'ang (東昌). *Chaou K'e* says that Fan was a city of Ts'e, the appanage of the king's sons by his concubines. On this view we should translate 了 in the plural, but it proceeds from supposing that it was in Fan that Mencius saw the 了, which the text does not at all necessitate. In 之齊, and 之宋 (p 3), 之=往 養=奉養, 'revenues' 人非盡人之子與,—some understand 了 in the phrase between 大 and 非, 'now, are not king's sons all,' &c. But I prefer to understand with *Chaou K'e*, 凡人與了, and in English

平。古語了遊人知之，亦囂囂，  
人不知，亦囂囂。口何如，斯可  
以囂囂矣。口尊德樂義，則可  
以囂囂矣。故一窮不失義，達  
不離道。<sup>五</sup>窮不失義，故一得已  
焉，達不離道，故民不失望焉。  
古之人，得志，澤加於民；不得  
志，修身見於世。窮則獨善其  
身，達則兼善天下。

2 "If a prince acknowledge you and follow your counsels, be perfectly satisfied. If no one do so, be the same.

3 How ts'een said, "What is to be done to secure this perfect satisfaction?" Mencius replied "Honour virtue and delight in righteousness, and so you may *always* be perfectly satisfied.

4 "Therefore, a scholar, though poor, does not let go his right consciousness, though prosperous, he does not leave his own path.

5 "Poor and not letting righteousness go—it is thus that the scholar holds possession of himself. Prosperous and not leaving the proper path,—it is thus that the expectations of the people are not disappointed.

6 "When the men of antiquity realized their wishes, benefits were conferred by them on the people. If they did not realize their wishes, they cultivated their personal character, and became illustrious in the world. If poor, they attended to their own virtue in solitude, if advanced to dignity, they made the whole empire virtuous as well."

Nothing is known of him, but that he was one of the adventurers, who travelled about tendering their advice to the different princes.

To translate 知之 as I have done here, can hardly be called a paraphrase. Choo He after Chiaou K'c, explains 知 as the appearance of self-possession and freedom from desire. Perfectly satisfied, conveys the idea of the phrase.

3. It is to be understood that the virtue is that which the scholar has in him

self and the righteousness is the course which he pursues.

4 窮—人不知之；達 is the reverse. 5. Holds possession of himself —i.e. has what he chiefly loves and seeks.

6. 古之人—人—士 —Choo He obs. This chapter shows how the scholar attaching weight to what is internal, and holding what is external light, will approve himself good in all places and circumstances.

敬而無貲。君了不可虛拘。  
 聖人然後可以踐形。  
 爲齊宣王欲短喪。公孫  
 孟了以是猶或紆其兄之  
 臂了謂之姑徐徐六爾亦  
 教之孝弟而矣。士了有  
 其母死者其傅爲之請數  
 月之喪。公孫止以若此者

CHAPTER XXXVIII Mencius said, "The bodily organs with their functions belong to our Heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization."

CHAPTER XXXIX. 1. The King Seuen of Ts'e wanted to shorten the period of mourning. Kung-sun Ch'ow said, "To have one whole year's mourning is better than doing away with it altogether."

2 Mencius said, "That is just as if there were one twisting the arm of his elder brother, and you were merely to say to him, 'Gently, gently, if you please.' Your only course should be to teach such an one filial piety and fraternal duty."

3 At that time, the mother of one of the king's sons had died, and his tutor asked for him that he might be allowed to observe a

CH. 38 ONLY WITH A SAGE DOES THE BODY ACT ACCORDING TO ITS DESIGN. This is translated according to the consenting view of the modern commentators, but perhaps not correctly. 形 is taken for the bodily organs,—

the ears, eyes, hands, feet, &c., and 色 for their manifested operations,—hearing, seeing, handling, &c. 踐 is used as in the phrase

踐言, 'to tread upon the words,' that is, to fulfil them, to walk, act, according to them. The use of 色 in ch. XXI, 4, is analogous to this use of it here. One critic says, 一形色大性言形色皆人性所在. 非指形色爲人

性也, 'The bodily organs with their operations belong to our Heaven-conferred nature, the meaning is that in these is our Heavenly nature, not that they are that nature.'

CH. 39. REPROOF OF KUNG-SUN CH'OW FOR ASSENTING TO THE PROPOSAL TO SHORTEN THE PERIOD OF MOURNING. Comp. Conf. Ana XVII. XII.

1 The mourning is to be understood as that of three years for a parent. 3

The king's son here must have been a son by a concubine. Choo He, after Chao K', supposes that he was not permitted to mourn the three years, though the jealous or other opposition of the full queen. In this case the son was anxious to prolong his mourning as much as he could. This explanation, bringing in the opposition of the full queen or wife, seems to be incorrect. See the 集澄, in loc. While the

如善教之得民也。善政，不  
聲之入人深也。善政，不  
如也。殺之而不怨，利之  
而不庸，民日遷善而  
知爲之者大君了。所過  
者化，所存者神，卜與  
大地同流，豈以小補之  
哉。

2 "Though he slay them, they do not murmur. When he benefits them, they do not think of his merit. From day to day they make progress towards what is good, without knowing who makes them do so.

3 "Wherever the superior man passes through, transformation follows, wherever he abides his influence is of a spiritual nature. It flows abroad above and beneath, like that of Heaven and Earth. How can it be said that he mends society but in a small way!"

CHAPTER XIV 1 Mencius said, "Kindly words do not enter so deeply into men as a reputation for kindness.

2 "Good government does not lay hold of the people so much as good instructions.

appearance of enlargement and self possession. In illustration of the condition of the people under a true sovereign, commentators generally quote a tradition of their state in the golden age of Yao, when entire harmony reigned under heaven, and the lives of the people passed easily away. Then the old men smote the cloths, and sang—日出而作，日入而息，鑿井而飲，耕田而食。帝力於我何有哉！ At sunrise we rise and at sunset we rest. We dig our wells and drink; we cultivate our fields and eat.—What is the strength of the emperor to us?"

2. 庸 is used in the sense of 功, merit, or meritorious work, and the analogy of the other clauses determines the meaning of 才庸 as in the translation.

3 君子 has reference to the 王者 par 1. It is used here in its highest application, = the sage. 所

過所存—the latter phrase is interpreted morally being—when he has fixed his mind to produce a result. This is unnecessary. 神—

spiritual, mysterious—the effects are sure and visible but the operation is hidden. In the influence of Shun in the time of his obscurity, when the ploughmen yielded the furrow and the potters made their vessels all sound, we have an example, it is said, of the 所過者

化. In what it is presumed would have been the influence of Confucius, had he been in the position of a ruler as described, Ana. XIV.

xxv we have an example of the 所存者 神補之—as an object for 之. I supply society. It is understood that a leader of the princes only helps the people in a small way.

Ch. 14 THE VALUE TO A RULER OF REPUTATION AND MORAL INFLUENCES. Kindly words are but brief and on an occasion. A reputation for kindness must be the growth of time.

殉身天下無道以身殉道。  
 公孫止曰道則高矣美  
 矣。宜若登天然似不可及  
 也。何不使彼爲可幾及而  
 日孳孳也。  
 爲拙工改廢繩墨，羿不爲  
 拙射變其彀率。  
 不發躍如也。中道而止能  
 名從之。  
 孟子曰天下有道以道

CHAPTER XLI 1 Kung-sun Ch'ow said, "Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens, something which cannot be reached. Why not *adapt your teaching so as to* cause learners to consider them attainable, and so daily exert themselves?"

2 Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. He did not, for the sake of a stupid archer, change his rule for drawing the bow."

3 "The superior man draws the bow, but does not discharge the arrow. *The whole thing* seems to leap *before the learner*. Such is his standing exactly in the middle of the right path. Those who are able, follow him."

CHAPTER XLII 1 Mencius said, "When right principles prevail throughout the empire, one's principles must appear along with one's person. When right principles disappear from the empire, one's person must vanish along with one's principles."

CH 41 THE TEACHER OF TRUTH MAY NOT LOWER HIS LESSONS TO SUIT HIS LEARNERS

1 何不使彼一彼 'those' refers to learners, which antecedent has been implied in the words 宜若, 云云, 'it is right they should be considered,' &c 爲可幾及, 一

爲=以爲, 'to consider,' 'regard' 2

繩墨, 'string and ink,' a carpenter's marking-line 彀率 (read *leūh*), 'the limit to which a bow should be drawn' 3 The diffi-

culty here is with the words 躍如也, *lit*, 'leaping-like.' They belong, I think to the superior man in all the action which is represented. No man can be taught how to hit. That is his own act. He is taught to shoot, and that in so lively a manner that the hitting also is, as it were, set forth before him. So with the teacher and learner of truth. As the learner tries to do as he is taught, he will be found laying hold of what he thought unapproachable.

CH 42 ONE MUST LIVE OR DIE WITH HIS PRINCIPLES, ACTING FROM HIMSELF, NOT WITH REGARD TO OTHER MEN

殉 means 'to bury along with the dead,' to associate with an

中與木石居，與麋豕遊，其所以異於深山之野人者，幾希。及其聞善言，見善行，若決江河，沛然莫之能禦也。

孟子曰：無爲其所不爲，無欲其所不欲，如此而已矣。

孟子曰：人之有德慧術知者，恆存乎疾疢、獨孤、中。

wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks, and flowing out in an irresistible flood."

CHAPTER XVII Mencius said, "Let a man not do what *his own sense of righteousness* tells him not to do, and let him not desire what his *sense of righteousness* tells him not to desire,—to act thus is all he has to do."

CHAPTER XVIII 1 Mencius said, "Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles."

2 "They are the friendless minister and concubine's son, who keep their hearts under a sense of peril, and use deep precautions against calamity. On this account they become distinguished for their intelligence."

河謂江之決也，非人決之也。

江河 may be taken generally or with special reference to the Yangtze and Yellow river. I prefer the former.

CH. I A MAN HAS BUT TO OBEY THE LAW IN HIMSELF.

The text is literally—Not doing what he does not do, &c. Much must be supplied to make it intelligible in a translation. Chao Hsü interprets and supplies quite differently:—Let a man not make another do what he does not do himself &c.

CH. 18. THE BENEFITS OF TROUBLES AND AFFLICTIONS. Comp VI. Pt. II. XV 德 and

慧術 and 知 (up. 3d tone) go together—Intelligence of virtue, and wisdom of arts. 存

retains its proper meaning of 在 to be in. 疾 means properly fever, any feverish disease, but here 疾疾=distresses generally.

2 惟—not joined with 孤 but qualifying the whole sentence. 獨=孤 father



孟子曰：君子之於物也，變之而弗仁於民也。仁之而弗親，親而仁民，仁民而愛物。曰：知者無不知也，當務之爲急，仁者無不愛也。急親賢之爲務，堯舜之知而不徧物，急先務也。堯舜之仁，不徧愛人，急親賢

CHAPTER XLV Mencius said, "In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures."

CHAPTER XLVI 1 Mencius said, "The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is to cultivate an earnest affection for the virtuous. Even the wisdom of Yaou Shun did not extend to every thing, but they attended earnestly to what was important. Their benevolence did not show itself in acts of kindness to every man, but they earnestly cultivated an affection for the virtuous."

CH 45 THE SUPERIOR MAN IS KIND TO CREATURES, LOVING TO OTHER MEN, AND AFFECTIONATE TO HIS RELATIVES. This was intended, no doubt, against the Mihist doctrine of loving all equally. 物=animals. The second 親 is not to be understood only of parents. Compare 親親, D.M., xx 12.

CH 46 AGAINST THE PRINCES OF HIS TIME WHO OCCUPIED THEMSELVES WITH THE KNOWLEDGE OF, AND REGARD FOR, WHAT WAS OF LITTLE IMPORTANCE. 1 無不知, 無

不愛 are not our 'omniscient,' and 'all-loving,' but show the tendency and adaptation of the wise and the benevolent. The clauses that

follow,—當務之爲急, 急親賢之爲務, show in what way truly great rulers come to an administration which appears to possess those characters. The use of the 之 in those clauses is idiomatic. To reduce it to the ordinary usages of the particle, we must take the first as=惟當務之事爲急, 'but only are they earnest about the things which it is most important to know,' and 惟急丁親賢之當務, 'but only are they earnest about what is most important, the cultivating affection for the virtuous.' The teaching of the chapter is substantially the same as that of Confucius, Ana., XII xxv.

而王天下不與存焉〇三父  
 俱存兄弟無故樂也〇四仰  
 不愧於人俯不怍於人  
 樂也得天下〇四英才而教育  
 之樂也君了有樂而  
 王天下不與存焉  
 子〇一曰廣土衆民君了  
 欲之所樂不存焉〇三大卜  
 而止定四海之民君了樂  
 之所性不存焉君了所性

things in which he delights, and to be ruler over the empire is not one of them.

2 "That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety,—this is one delight.

3 "That, when looking up, he has no occasion for shame before Heaven, and, below, he has no occasion to blush before men,—this is a second delight.

4 "That he can get from the whole empire the most talented individuals, and teach and nourish them —this is the third delight.

5 "The superior man has three things in which he delights, and to be ruler over the empire is not one of them."

CHAPTER XXI 1 Mencius said, "Wide territory and a numerous people are desired by the superior man, but what he delights in is not here.

2 "To stand in the centre of the empire, and tranquillize the people within the four seas,—the superior man delights in this, but the highest enjoyment of his nature is not here.

taken as simply—有天下 The possession of the sovereign sway is indicated, and not the carrying out of the true imperial principles.

2 兄弟無故 may be understood of every painful thing in the condition of his brothers, which would distress him. 3. We cannot but attach a personal meaning to Heaven here.

CH. 21 MAN'S OWN NATURE THE MOST IMPORTANT THING TO HIM, AND THE SOURCE OF HIS TRUE ENJOYMENT.

1. This describes the condition of the prince of a large State who has thereby many opportunities of doing good. This advances on the meaning of the first par. The individual indicated is the emperor who by his position can benefit the myriads of the people and therein he feels delight. 所性—what belongs to him by

所愛公孫丑<sup>二</sup>何謂也。梁  
惠王以土地之故，糜爛其  
民而戰之，人敗將復之，然  
不能勝，故驅其所愛子弟  
以殉之，是之謂以其所不  
愛及其所愛也。  
孟子曰：「春秋無義戰，彼  
善於此，則有之矣。」<sup>二</sup>征者，上  
伐下也，敵國不相征也。

2 Kung-sun Ch'ow said, "What do you mean?" Mencius answered, "The king Hwuy of Leang, for the matter of territory, tore and destroyed his people, leading them to battle. Sustaining a great defeat, he would engage again, and afraid lest they should not be able to secure the victory, urged his son whom he loved till he sacrificed him with them. This is what I call 'beginning with what they do not care for, and proceeding to what they care for'."

CHAPTER II 1 Mencius said, "In the 'Spring and Autumn' there are no righteous wars. Instances indeed there are of one war better than another."

2 "'Correction' is when the supreme authority punishes its subjects by force of arms. Hostile States do not correct one another."

of infliction to another

2 糜, 'to boil rice till it is 糜爛, reduced to a pulpy mass'. So did Hwuy seem to deal with the bodies of his subjects. 所愛子弟 refers to Hwuy's eldest son (I Pt I v 1). He is called a 了弟, as being one of the youth of the kingdom. 殉之,—comp Pt I 45

CH 2 HOW ALL THE FIGHTINGS RECORDED IN THE CH'UN-TS'EW WERE UNRIGHTIOUS —A WARNING TO THE CONTENDING STATES OF MENCIUS' TIME

1 無義戰,—'no righteous battles'. Both Chaou K'ie, and Choo He make 戰=戰伐之事, 'the affairs of fighting and smiting,' i.e., all the operations of war detailed in the Ch'ün Ts'ew. And rightly,

for Mencius himself uses the term 伐 in the 3d par. In the Ch'ün Ts'ew itself there are mentioned of 'fightings' (戰) only 23, while the 'smittings,' (伐) amount to 213. There are specified in it also 'invasions' (侵), 'sieges' (圍), 'carrying away' (遷), 'extinguishings' (滅), 'defeats' (敗), 'takings' (取), 'surprises' (襲), 'pursuits' (追), and 'defences' (戍), all of which may likewise be comprehended under the term 戰. 3 Explains the assertion in the first. In the wars recorded by Confucius, one State or chief was said to 征 another, which could not be according to the

東海之濱，聞文伯作興，以  
歸乎來，吾聞西伯善養老者，  
人卜有善養老者，則仁人以爲  
已歸矣。力畝之，心樹牆下以  
桑，凡婦蠶之，則老者足以衣  
帛矣。力母雞，力苑，無失其  
時，老者足以無失肉矣。自畝  
之田，凡人耕之，八口之家，可  
以無飢矣。所謂西伯善養老  
者，制其田甲，教之樹畜，導其

king Wán, he said, 'Why should I not go and follow him? I have heard that the chief of the West knows well how to nourish the old.' If there were a prince in the empire, who knew well how to nourish the old, all men of virtue would feel that he was the proper object for them to gather to.

2 "Around the homestead with its five mow, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. Each family had five brood hens and two brood sows, which were kept to their breeding seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of 100 mow, and thus their families of eight mouths were secured against want.

3 "The expression, 'The chief of the West knows well how to nourish the old,' refers to his regulation of the fields and dwellings, his teaching them to plant the mulberry and nourish those animals, and his instructing the wives and children, so as to make them nourish

translated historically as it describes king Wán's argument. Comp. I. Pt. I. H. 4 匹婦 corresponding to 匹夫 below—the private woman, the private man. 蠶之—silkwormed them, i.e., nourished silkworms with them. It is observed by 淮南子—The silkworm eats and does not drink, going through its transformations in 27 days. The

wife of the Yellow Emperor (B.C. 2697—2597), whose surname was Se-ling (西陵氏), first taught the people to keep silk worms, and to revere their silk, in order to provide clothes. Future ages sacrifice to her as the 先王. Mencius has not mentioned before the number of brood sows and hens apportioned to a family. 3. 此之謂 responds to 所謂. 者 at the beginning. The whole paragraph is the

狄烈東面而征，西夷烈。奚爲後我？武王之王，天下歸之。伐殷也，革中，自爾虎賁，十<sup>五節</sup>無畏，爾也。非敵百<sup>六節</sup>姓也。若崩厥角，稽首<sup>六節</sup>征之。爲<sup>三節</sup>正也。各欲正己也。焉用戰。人規矩不能使人巧。

south, the rude tribes on the north murmured. When he was executing it in the east, the rude tribes on the west murmured. Their cry was 'Why does he make us last?'

4 "When king Woo punished Yin, he had *only* three hundred chariots of war, and three thousand life-guards

5 "The king said, 'Do not fear. Let me give you repose. I am no enemy to the people.' *On this*, they bowed their heads to the earth, like the horns of animals falling off'

6 "'Imperial correction' is but another word for rectifying. Each State wishing itself to be corrected, what need is there for fighting?"

CHAPTER V Mencius said, "A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skilful *in the use of them*."

CHAPTER VI Mencius said, "Shun's manner of eating *his* parched grain and herbs was as if he were to be doing so all his life

others, chariots of war, each one of which had 72 foot soldiers attached to it, so that Woo's army would number 21,600, few as compared with the forces of his opponent 兩 used for

輶, low 2d tone, a numeral for carriages.

虎賁 (*pun*)—these appear to have been of the character of life-guards, named from their tiger-like courage and bearing

4 See the Shoo-king, Pt V 1 Sect II 9. But the text of the Classic is hardly recognizable in Mencius version of it. The original is—'Rouse ye, my heroes. Do not think that he is not to

be feared, but rather hold that he cannot be withstood. The people are full of awe, as if their horns were falling from their heads'

5 Perhaps it would be well to retain the sound of 征 in the translation, and say—'Now *chung*

means to rectify' 各欲正己, 'each people wishes the *chung-er* to correct itself'

CH 5 REAT ATTAINMENT MUST BE MADE BY THE LEARNER FOR HIMSELF Comp Pt I IV

41 梓匠輪輿 see III Pt II 3

CH 6 THE FORTUNITY OF SHUN IN POVERTY AND AS EMILOR 草 must be taken as 菜.

與者，全足矣。聖人治人，  
使有菽粟如水火。菽粟如  
水火，而民有不得仁者乎。  
孟子曰：孔子登東山而  
小魯，登太山而小天下，故  
觀於海者難爲水，遊於卑  
人之門者難爲言。觀水有  
術，必觀其瀾。日月有明，容  
光必照焉。流水之爲物也，  
不盈科不行。君子之志於

and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?"

CHAPTER XXIV 1 Mencius said, "Confucius ascended the eastern hill, and Loo appeared to him small. He ascended the T'ao mountain, and all beneath the heavens appeared to him small. So, he who has contemplated the sea, finds it difficult to think anything of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*."

2 "There is an art in the contemplation of water—It is necessary to look at it as foaming in waves. The sun and moon being possessed of brilliancy, their light admitted *even* through an orifice illuminates

3 "Flowing water is a thing which does not proceed till it has filled the hollows *in its course*." The student who has set his mind

of the day. The time of the request is inopportune, and the manner of it not according to propriety;—and yet it is granted. 菽 is the generic name for all kinds of peas and beans. 粟—as in Ana. XII. xl. 8.

CH. 4 HOW THE GREAT DOCTRINES OF THE SAGES ARE TO BE ADVANCED TO BY SUCCESSIVE STEPS.

1 This par. illustrates the greatness of the sage's doctrine. The eastern hill was on the east of the capital of Loo. Some identify it with a small hill, called Fang (防), in the district of K'ueh fow (曲阜), at the foot of which Confucius' parents were buried; others

with a hill named Mang (蒙) in the district of Pe in the department of E-chow. The T'ao mountain is the chief of the five great mountains of China. It lay on the extreme east of T'ao, in the present district of T'ao-ugan in the department of the same name. In 雒爲水.

雒 is used as in 爲第 IV Pt. I vii. 5.

2 This illustrates how the very greatness of the sage's doctrine leads to the thought of their elementary principles. Who can look at the foaming waves and suppose they are fortuitous and sourceless? So light penetrating every cranny assures us of its source in the great luminaries.

3 君子 is here the aspiring student.

孟子曰：「身不行道，不行於妻子；使人不以道，不能於妻子；使人不以道，不能行於妻子。」  
 孟子曰：「周」利者，凶年不能殺，周」德者，邪世不能亂。  
 孟子曰：「好名之人，能讓千乘之國；苟非其人，簞食不美見於色。」  
 孟子曰：「不信仁賢，則國不亡。」

CHAPTER IX Mencius said, "If a man himself do not walk in the *right* path, it will not be walked in *even* by his wife and children. If he do not order men according to the *right* way, he will not be able to get the obedience of *even* his wife and children."

CHAPTER X Mencius said, "A bad year cannot prove the cause of death to him, whose stores of grain are large, an age of corruption cannot confound him whose equipment of virtue is complete."

CHAPTER XI Mencius said, "A man who loves fame may be able to decline a kingdom of a thousand chariots, but if he be not *really* the man to do such a thing, it will appear in his countenance, in the matter of a dish of rice or a platter of soup."

CHAPTER XII 1 Mencius said, "If men of virtue and ability be not confided in, a State will become empty and void."

CH 9 A MAN'S INFLUENCE DEPENDS ON HIS PERSONAL EXAMPLE AND CONDUCT. To the second 行 we are to suppose 道 as the nominative, while the third is like a verb in the *hypothetical* conjugation. The 人 is not so much 他人, 'other men' The whole 使人不以道 simply = 出令不當理, 'if his orders are not according to reason.'

CH 10 CORRUPT TIMES ARE PROVIDED AGAINST BY ESTABLISHED VIRTUE. 不能殺, 不能亂, may be taken either actively or passively. 周」利者, 'he who is complete in gain,' i.e., he who has gained much, and laud much by

CH 11 A MAN'S TRUE DISPOSITION WILL OFTEN APPEAR IN SMALL MATTERS, WHEN A VIEW OF FAMILIAR MAY HAVE CAUSED HIM OVER GREAT DIFFICULTIES. Choo He here expounds well —

觀人不於其所勉而於其所忽，然後可以見其所安之實. 'A man is seen not so much in things which require an effort as in things which he might easily despise. By bearing this in mind when we observe him, we can see what he really rests in.'

CH 12 THREE THINGS IMPORTANT IN THE ADMINISTRATION OF A STATE. 1 不信, 'be not confided to,' perhaps rather 'confided in,' 'Will become empty and void,'—Chou K'e supplements thus, 'If the prince do not

頂放踵利人卜爲之了。  
莫執中執中爲近之執。  
中無權猶執也。所忌。  
執者爲其賊道也。舉。  
而廢白也。  
者曰飲是未得飲食之。  
止也。飢渴害之也。豈惟。  
口腹有飢渴之害人心。  
亦皆有害人能無以飢。

3 "Tsze-möh holds a medium between these. By holding that medium, he is nearer the right. But by holding it without leaving room for the exigency of circumstances, it becomes like their holding their one point.

4 "The reason why I hate that holding to one point is the injury it does to the way of right principle. It takes up one point and disregards a hundred others."

CHAPTER XXVII 1 Mencius said, "The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate*. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

2 "If a man can prevent the evils of hunger and thirst from

philosopher Mh.,—see III. Pt. I. v 1, Pt. II ix. 9 10, 14. We are not to understand the rubbing the body smooth as an isolated act which somehow would benefit the empire. The smoothness would arise from labours undergone for the empire like those of the great Yu, who wrought and waded till he had worn away all the hair on his legs. See the 集證 in loc. 3. Of Tsze-moh nothing seems to be known, but that he belonged to Ioo 執中 must be clearly understood as referring to a Mean between the selfishness of Yang Choo and the transcendentalism of Mh. Tsh. 近之—

近道 the 道 mentioned in par 4. The necessity of attending to the exigency of circumstances is illustrated by saying that a case may be conceived when it would be duty to deny a single hair to save the empire, and a

case when it would be duty to rub the whole body smooth to do so. The orthodox way (道) of China is to do what is right with reference to the whole circumstances of every case and time.

CH. 27 THE IMPORTANCE OF NOT ALLOWING THE MIND TO BE INJURED BY POVERTY AND A MEAN CONDITION 1 甘 perhaps is used

adverbially = readily; comp. II. Pt. I. 1, 11

The two clauses 是未 and 飢渴 run parallel to each other the latter being explanatory of the former 害之—之—

口腹 With reference to the mind, hunger and thirst stand for poverty and a mean condition. 2 能無以爲—can



廉、慍、人、有、止、心、聞、柳、卜、  
 故、聞、伯、夷、之、風、名、頌、大、  
 師、也、伯、夷、柳、卜、患、是、也、  
 國、孟、子、曰、聖、人、自、世、之、  
 置、社、稷、  
 時、然、而、旱、乾、水、溢、則、變、  
 既、成、黍、盛、既、潔、粢、祀、以、  
 侯、危、社、稷、則、變、置、犧、牝、  
 侯、得、乎、諸、侯、爲、人、人、諸、  
 爲、天、子、得、乎、天、子、爲、諸、

peror, to gain the emperor is the way to become a prince of a State; to gain the prince of a State is the way to become a great officer

3 "When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place

4 "When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place"

CHAPTER XV Mencius said, "A sage is the teacher of a hundred generations this is true of Pih-e and Hwuy of Lew-hea Therefore when men now hear the character of Pih-e, the corrupt become pure, and the weak acquire determination When they hear the character of Hwuy of Lew-hea, the mean become generous, and the

野之民, 'the people of the fields and wilds,' the peasantry According to the Chow Le, nine husbandmen, heads of families, formed a *tsung* (川), four *tsung* formed a *yih* (邑), and four *yih* formed a *k'ew* (丘), which would thus contain 144 families But the phrase 丘人, signifying the peasantry, is yet equivalent to 'the people' Mencius uses it, his discourse being of the spirits of the land and grain

4 The change of the 社稷 is taken by most commentators as merely a destroying of the altars and building others This is Choo He's interpretation — 穀之神, 不能爲民禦災捍患, 則毀其壇壝而更置之, 'when the spirits of the ground

and grain cannot ward off calamities and evils from the people, then their altars and fences are thrown down and others in different places erected' Chaou K'e is more brief He simply says that in such a case 毀社稷而更

置之, which may mean that they destroyed the altars or displaced the spirits themselves A changing of the altars merely does not supply a parallel to the removal of the princes in the preceding paragraph And there are traces of deposing the spirits in such a case and appointing others in their places. See the 四書

撫餘說, *in loc.*

CH 15 THAT PIH-E AND HWUY OF LEW-HEA WERE SAGES PROVED BY THE PERMANENCE OF THEIR INFLUENCE Comp V Pt II 1 *et al* 'A hundred generations' is spoken generally Between the two worthies themselves, several hundred years intervened

今君了之不耕而食何也。  
 公孫刀曰。詩曰。不素餐  
 之志。則纂也。  
 有伊尹之志。則可。無伊尹  
 不賢。則固可放與。  
 悅賢者之爲人臣也。其君  
 人悅太甲賢。又反之。民人  
 狎丁不順。放太甲。丁桐民  
 公孫刀曰。伊尹曰。予不  
 忠。知其非有也。

CHAPTER XXVI 1 Kung sun Ch'ow said, "E Yin said, 'I can not be near *and see him* so disobedient to reason, and therewith he banished T'ae k'eh to Tung. The people were much pleased. When T'ae k'eh became virtuous, he brought him back, and the people were *again* much pleased."

2 "When worthiness are ministers, may they indeed banish their sovereigns *in this way* when they are not virtuous?"

3 Mencius replied, 'If they have the same purpose as E Yin, they may. If they have not the same purpose, it would be usurpation.'

CHAPTER XXVII 1 Kung sun Ch'ow said, "It is said, in the Book of Poetry,

'He will not eat the bread of idleness!'

How is it that *we see* superior men eating without labouring?" Mencius replied, "When a superior man resides in a country, if its

selves know? but I much prefer the view in the translation.

CH. 31 THE END MAY JUSTIFY THE MEANS, BUT THE PRINCIPLE MAY NOT BE EASILY APPLIED. Comp. V Pt. I v. 5 伊尹曰—see the Shoo-king Pt. IV v. Bk. 10. The words are taken somewhat differently in the comm. on the *Li*—but I have followed what seems the most likely meaning of them. 志 is the purpose not suddenly formed on an emergency but the determination and object of the whole life. It is said—志以其嘉定者言

CH. 32. THE SERVICES WHICH A SUPERIOR MAN RENDERS TO A COUNTRY AS LEHIM, WITH OUT HIS DOING OFFICIAL DUTY TO SUPPORT THIS IS AN INSTANCE of the oft-repeated insinuation against Mencius, that he was content to be supported by the princes, while he would not take office; comp. III Pt. I iv.; Pt. II. iv.

詩 空 empty without doing service. The old comm. and the new differ somewhat in their interpretations of the ode, but they agree in understanding its great lesson to be that people should not be *receiving* emolument, who do

厥不群小孔了也肆  
 問珍厥小孔了也肆  
 文也。亦不隕  
 詩傷也。上憎茲多  
 傷也。上憎茲多  
 理於。孟子曰。無  
 國貉稽曰。稽大不  
 上下之交也。  
 於陳蔡之間。無  
 困孟子曰。君子之

CHAPTER XVIII. Mencius said, "The reason why the superior man was reduced to straits between Ch'in and Ts'ae was because neither the princes *of the time* nor their ministers communicated with him."

CHAPTER XIX. 1. Mih K'ie said, "Greatly am I from anything to depend upon from the mouths of men."

2. Mencius observed, "There is no harm in that. Scholars are more exposed than others to suffer from the mouths of men."

3. "It is said, in the Book of Poetry,  
 'My heart is disquieted and grieved,  
 I am hated by the crowd of mean creatures.'  
*This might have been said by Confucius.* And again,  
 'Though he did not remove their wrath,  
 He did not let fall his own fame.'  
*This might be said of king Wän."*

CH. 18. THE REASON OF CONFUCIUS' BEING IN STRAITS BETWEEN CH'IN AND TS'AE. See Con Ana XI. 11. The speaking of Confucius simply by the term 君了 is to be noted, comp Ana X. 11. 1, et al. Chao K'e observes that Confucius, in his exceeding modesty, said that he was not equal to the three-fold way of the superior man (Ana XIV. xxx) and therefore he might be spoken of as a superior man. It is difficult to see the point of this observation nor does it meet the difficulty which arises from the use of the designation in the text 上=君, 'the sovereigns,' and 下=臣, 'their ministers.' The princes did not honour him and seek his service; Their ministers did not honour him and recommend him to employment. This is the meaning of 無上卜之交. The commentators, in their quest for profound meanings, make out the lesson to be that though a sage may be reduced to straits, the way of truth cannot be so reduced.

CH. 19. MENCIUS COMFORTS MIH K'IE UNDER CALUMNY BY THE REFLECTION THAT IT WAS THE ORDINARY LOT OF DISTINGUISHED MEN. 1. Of Mih K'ie, nothing is known beyond what is here intimated. 理 is used in the sense of

賴, 'to depend on.' This is given to it in the dict., with a reference to this passage. The meaning is that not only did he not have a good word from men but was spoken ill of by them.

2. 憎 it is concluded, from the comment of Chao K'e, is a mistake for 增, 'to increase,' and 茲 has substantially the same meaning.

Retaining 憎, however, and taking 茲 in its sense of *this* or *these*, we get a tolerable meaning, — 'The scholar hates those many mouths.' 3. For the first quotation see the She-king, I. in Ode I. st. 4, a description of her condition by the ill-used wife of one of the dukes of Wei (according to Choo He), and which Mencius somewhat strangely would apply to Confucius. For the second, see III. 1. Ode III.

CH. 34. HOW MEN JUDGE PROXALY OF CHARACTER, OVERLOOKING, IN THEIR ADMIRATION OF ONE STRIKING EXCELLENCE, GREAT VIRTUES AND DEFICIENCIES.

1. 仲子

Is the Ch'ia Chung of III Pt. II. x, which sec. I substitute the surname to avoid translating

子. In the translation of 人莫大焉

焉 is taken as used for 乎 and what follows

is under the regimen of 大 as if we were to

complete the construction in this way:—人之

罪莫大乎亡親云云

Chao K's

interprets quite differently — But what a man should excel is the greatest virtue, the propriety and righteousness in the great relations of life. He, however, dares them, &c. Per haps the solecism of taking 焉 for 乎 is bet

ter than this. 亡 — used for 無, but as a verb.

CH. 35. WHAT SHUN AND HIS MINISTER OF CRIMES WOULD HAVE DONE, IF SHUN'S FATHER HAD COMMITTED A MURDER.

1. T'ao Ying was a disciple of Mencius. This is all that is known of him. 士 is not to be under

stood here as merely 士師. An, XVIII.

II, XIX, etc. The 士 of Shun's time was the

same as the 大司寇 of the Chow dynasty

the officer of Crimes, under whom were the 士

師 and other subordinates. See the 集解

as be. 2 We must understand Kao

tsun as the nominative to 執 之 must

refer to Koo-sow though common now under

stand 法 as the antecedent. No doubt the

哉。城門之軌，兩馬之力。齊饑，陳臻曰：「國人皆以夫子將復爲發棠，殆不可復。」孟子曰：「是爲馮婦也。昔人有馮婦，婦者，善搏虎也。卒爲善士，則之野，有衆逐虎，虎負嵎，莫之敢撓。見馮婦趨而迎之。」

3 Mencius said, "How can that be a sufficient proof? Are the ruts at the gate of a city made by a single two-horsed chariot?"

CHAPTER XXIII 1 When Ts'e was suffering from famine, Ch'in Tsin said to Mencius, "The people are all thinking that you, Master, will again ask that the granary of T'ang be opened for them. I apprehend you will not do so a second time."

2 Mencius said, "To do it would be to act like Fung Foo. There was a man of that name in Tsin, famous for his skill in seizing tigers. Afterwards, he became a scholar of reputation, and going once out to the wild country, he found the people all in pursuit of a tiger. The tiger took refuge in a corner of a hill, where no one dared to attack him, but when they saw Fung Foo, they ran and met him. Fung Foo immediately bared his arms, and descended from

3 The meaning is that what K'ou noticed was only the effect of time or long use, Yu being anterior to King Wan, and did not necessarily imply any superiority of the music of the one over that of the other. The street contracts at the gate, and all the carriages that have been running over its breadth are obliged to run in the same ruts, which hence are deeper here than elsewhere.—There is much controversy about the phrase 兩馬之力. Ch'au

K'e understands 兩馬 as meaning 'two kinds of horses,'—the 國馬, levied from the State, and employed on what we may call the postal service, and the 公馬, or 'public horses,' principally used in military service. On this view the meaning would be that the ruts in question were not made by these two kinds of carriages only. Ch'ou He, after the Commentator Fung (豐氏), takes the meaning as I have given it in the translation. Another view takes 兩 in the sense of 申, taking it in the

low 3d tone, as in ch. iv 4. See the 四書 辨餘說, in loc.

CH. 23 HOW MENCIUS KNEW WHERE TO STOP AND MAINTAIN HIS OWN DIGNITY IN HIS INTERCOURSE WITH THE PRINCES

1 At T'ang, whose name is still preserved in the village of Kun-tang, in the district of Tseih-mih (卽罍), in the department of Lac-chow, the princes of Ts'e, it would appear, kept grain in store, and on some previous occurrence of famine, Mencius had advised the king to open the granary. In the meantime, however, some difference had occurred between him and the prince. He intended leaving Ts'e, and would not expose himself to a repulse by making an application which might be rejected.

2 善士, 'a good scholar,' or 'officer,' but 善 is not to be taken at all emphatically. 之野, 之=往. It did not belong to

孟子子孟之曰，仁之義，與  
 之齊，而窮愛人，皆信  
 之，是舍簞食豆羹之義，  
 小人莫大焉亡親戚君  
 臣，以其人者，信其  
 大者，奚日哉。  
 孟子曰，應曰，舜爲天子，  
 皐陶爲一，瞽瞍殺人，則  
 如之何？孟之曰，殺之而

CHAPTER XXXIV Mencius said, "Supposing that the king  
 dom of Ts'e were offered, contrary to righteousness, to *Ch'in* Chung,  
 he would not receive it, and all people believe in him, as a man of the  
*highest worth*. But this is *only* the righteousness which declines a  
 dish of rice or a platter of soup. A man can have no greater  
*crimes* than to dishonour his parents and relatives, and the relations of  
 sovereign and minister, superiors and inferiors. How can it be  
 allowed to give a man credit for the great excellencies because he  
 possesses a small one?"

CHAPTER XXXV 1 T'aoü Ying asked, saying, "Shun being  
 emperor, and Kao yüu chief minister of justice, if Koo-sow had  
 murdered a man, what would have been done in the case?"

2 Mencius said, "Kao yüu would simply have apprehended  
 him."

不<sup>七節</sup>可知<sup>六節</sup>之<sup>五節</sup>謂<sup>四節</sup>神<sup>三節</sup>樂<sup>二節</sup>止<sup>一節</sup>  
 人<sup>七節</sup>而<sup>六節</sup>化<sup>五節</sup>之<sup>四節</sup>謂<sup>三節</sup>聖<sup>二節</sup>而<sup>一節</sup>  
 充<sup>六節</sup>實<sup>五節</sup>而<sup>四節</sup>有<sup>三節</sup>光<sup>二節</sup>輝<sup>一節</sup>  
 已<sup>六節</sup>之<sup>五節</sup>謂<sup>四節</sup>信<sup>三節</sup>充<sup>二節</sup>實<sup>一節</sup>  
 信<sup>六節</sup>而<sup>五節</sup>可<sup>四節</sup>欲<sup>三節</sup>之<sup>二節</sup>謂<sup>一節</sup>善<sup>四節</sup>有<sup>三節</sup>諸<sup>二節</sup>  
 也<sup>六節</sup>信<sup>五節</sup>人<sup>四節</sup>也<sup>三節</sup>何<sup>二節</sup>謂<sup>一節</sup>善<sup>四節</sup>何<sup>三節</sup>謂<sup>二節</sup>  
 子<sup>六節</sup>何<sup>五節</sup>人<sup>四節</sup>也<sup>三節</sup>孟<sup>二節</sup>子<sup>一節</sup>  
 國<sup>六節</sup>浩<sup>五節</sup>生<sup>四節</sup>不<sup>三節</sup>害<sup>二節</sup>問<sup>一節</sup>  
 了<sup>六節</sup>不<sup>五節</sup>謂<sup>四節</sup>命<sup>三節</sup>也<sup>二節</sup>  
 天<sup>六節</sup>道<sup>五節</sup>也<sup>四節</sup>命<sup>三節</sup>也<sup>二節</sup>有<sup>一節</sup>性<sup>四節</sup>焉<sup>三節</sup>君<sup>二節</sup>

'nature for them' The superior man does not say, *in reference to them*.  
 'It is the appointment of Heaven'

CHAPTER XXV 1 Haou-sang Puh-hae asked, saying, "What sort of man is Yö-ching?" Mencius replied, "He is a good man, a real man'

2 "What do you mean by 'A good man,' 'A real man'?"

3 The reply was, "A man who commands our liking, is what is called a good man

4 "He whose *goodness* is part of himself, is what is called a real man

5 "He whose *goodness* has been filled up, is what is called a beautiful man

6 "He whose completed goodness is brightly displayed, is what is called a great man

7 "When this great man exercises a transforming influence, he is what is called a sage

8 "When the sage is beyond our knowledge, he is what is called a spirit-man

may induce a broader way of thinking in regard to the second class, and repress the way of thinking in regard to the first

CH 25 THE CHARACTER OF THE DISCIPLE YÖN-CHING DIFFERENT DEGREES OF ATTAINMENT IN CHARACTER WHICH ARE TO BE AIMED AT

1 Chaou Ke tells us that Haou-sing is the surname and Puh-hae the name and that the individual was a man of 'T'se' This is all we know of him 3 It is assumed here that the general verdict of mankind will be on the side of goodness Hence when a man is *desirable* and commands universal liking, he must be a good man 4 有諸已, 'having in

himself' i.e., when a man has the goodness, without hypocrisy or pretence Comp VI ii 13 Goodness is an attribute entering into all the others, and I have therefore thrice expressed it in the translation

8 聖而不可知之之謂神, —with this we may compare what is said in the Doctrine of the Mean, 至誠如神, 'the individual possessed of the most complete sincerity is like a spirit' In the critical remarks in the 四書合講, it is said indeed, that the expression in the text

室申馬衣服多與人同而  
 了名彼者只居使之然  
 也況居人卜之廣居者乎  
 魯君之宋呼於垓澤之門  
 守者曰此非吾君也何只  
 聲之似我君也此無他居  
 相似也  
 孟子曰食而弗愛豕父  
 之也愛而不敬獸畜之也  
 恭敬者幣之末將者也恭

2 Mencius said, "The residence, the carriages and horses, and the dress of the king's son, are mostly the same as those of other men. That he looks so is occasioned by his position. How much more *should* a *peculiar air distinguish* him whose position is in the wide house of the world!

3 "When the prince of Loo went to Sung, he called out at the T'ê-chih gate, and the keeper said, 'This is not our prince. How is it that his voice is so like that of our prince?' This was occasioned by nothing but the correspondence of their positions."

CHAPTER XXXVII 1 Mencius said "To feed a scholar and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.

2 "Honouring and respecting are what exist before any offering of gifts

3 "If there be honouring and respecting without the reality of them, a superior man may not be retained by such empty *demonstrations*."

to supply us rather than they 2. 孟子  
 曰 seem here to be superfluous. 天下之  
 賤居 —see III. Pt. II. III. 3 垓澤 ant  
 hill marsh was simply the name of a gate in  
 the capital of Sung

CH. 37 THAT HE BE RESPECTED IS ESSEN  
 TIAL TO A SCHOLAR'S ENGAGING IN THE SERVICE  
 OF A PRINCE. 1 豕交之 — having pig

intercourse with him. 交—接 or 待 獸

as distinguished from 豕 leads us to think of  
 dogs or horses, animals to which we entertain a  
 sentiment higher than to those which we keep  
 and fatten merely for our eating. 2 恭

敬者—所謂恭敬者 The para  
 graph is an explanation of what is meant by  
 those terms. 將—奉 presented, offered.

2 拘—留



孟子曰：「諸侯之寶，土地，  
 人民，政事，寶珠玉者，殃必及  
 身。」  
 孟子曰：「盆成括仕於齊，孟子曰：死  
 矣。盆成括曰：盆成括見殺，門人  
 問曰：夫子何以知其將見殺？  
 曰：其爲人也小有才，未聞君  
 子之大道也，則足以殺其軀  
 而已矣。」  
 孟子曰：「滕，館於上宮，有業

CHAPTER XXVIII Mencius said, "The precious things of a prince are three, the territory, the people, the government and its business. If one value as most precious pearls and stones, calamity is sure to befall him."

CHAPTER XXIX P'wan-shing Kwoh having obtained an official situation in Ts'e, Mencius said, "He is a dead man, P'wan-shing Kwoh!" P'wan-shing Kwoh being put to death, the disciples asked, saying, "How did you know, Master, that he would meet with death?" Mencius replied, "He was a man, who had a little ability, but had not learned the great doctrines of the superior man.

He was just qualified to bring death upon himself, but for nothing more.

CHAPTER XXX. 1 When Mencius went to T'ang, he was lodged in the upper palace. A sandal in the process of making had been

CH 28 THE PRECIOUS THINGS OF A PRINCE, AND THE DANGER OF OVERLOOKING THEM FOR OTHER THINGS

「，—'the productive ground,' and 地,—'land generally' 人 as distinguished from 民='officers,' but the terms are not to be taken separately. So of 政事, see ch. VII.

CH 29 HOW MENCIUS PREDICTED BEFOREHAND THE DEATH OF P'WAN-SHING KWOH. Comp. Conf. prediction of Tszee-loo's death, Con. Ana. XI. xi. Little is known of this Kwoh.

He is said to have begun learning with Mencius, but to have soon gone away, disappointed by what he heard.

CH 30 THE GENEROUS SPIRIT OF MENCIUS IN DISPENSING HIS INSTRUCTIONS.

This, which is the lesson of the chapter, only comes out at the end, and has been commemorated, as being the remark of an individual, not of extraordinary character, and at first disposed to find fault with Mencius' disciples.

1 之滕—之=往 宮,—comp 雪宮, I. Pt. II. iv. This was evidently a palace appropriated by the duke of T'ang for the lodging of honourable visitors. The first 館 is a verb, 'was

也。此<sup>之</sup>有<sup>四</sup>答<sup>問</sup>者<sup>有</sup>成<sup>德</sup>者<sup>有</sup>如<sup>時</sup>雨<sup>化</sup>之<sup>教</sup>者<sup>力</sup>。孟子曰：君了之所以爲者也。於<sup>已</sup>謂<sup>人</sup>莫<sup>之</sup>禁<sup>而</sup>弗<sup>可</sup>得<sup>也</sup>。雖<sup>加</sup>日<sup>愈</sup>何<sup>如</sup>也。曰：是<sup>欲</sup>終<sup>之</sup>而<sup>不</sup>可<sup>得</sup>也。

few months mourning Kung sun Ch'ew asked, "What do you say of this?"

4 Mencius replied, "This is a case where the party wishes to complete the whole period, but finds it impossible to do so. The addition of even a single day is better than not mourning at all. I spoke of the case where there was no lundrance, and the party neglected the thing himself."

CHAPTER XL 1 Mencius said, "There are five ways in which the superior man effects his teaching

2 "There are some on whom his influence descends like sea sonable rain

3 "There are some whose virtue he perfects, and some of whose talents he assists the development.

4 "There are some whose inquiries he answers

5 "There are some who privately cultivate and correct them selves.

6 "These five ways are the methods in which the superior man effects his teaching"

father was alive, a son shortened the period of mourning for his mother

夫 has a pronominal force.

CH 40 HOW THE LESSONS OF THE SAGE REACH TO ALL D. L. E. C. T. CLASSES. 1 The

wish of the superior man is in all cases one and the same,—to teach. His methods are modified, however by the different characters of men.

2. This class only want his influence, like plants which only need the dew of heaven. So was it, it is said, with Confucius and his disciples Yen

Yuen and Tsing Sin. 3. 成德者—成其德者 So 其 is to be understood before

財 (—村) and 問 So was it with Confucius and the disciples Yen and Min. 4. So

was it with Mencius and Wan Chang 5

This is a class, who never come into actual contact with their teacher but hear of his doctrines, and learn them. His teachings though not delivered by himself in person, do notwithstanding reach to them.

之類也。以不<sup>二</sup>餽<sup>一</sup>之也。可以<sup>三</sup>言<sup>四</sup>而<sup>五</sup>不<sup>六</sup>言<sup>七</sup>是<sup>八</sup>以<sup>九</sup>言<sup>十</sup>之實<sup>十一</sup>無<sup>十二</sup>所<sup>十三</sup>往<sup>十四</sup>而<sup>十五</sup>不<sup>十六</sup>爲<sup>十七</sup>義<sup>十八</sup>也。勝<sup>十九</sup>用<sup>二十</sup>也。人<sup>二十一</sup>能<sup>二十二</sup>允<sup>二十三</sup>無<sup>二十四</sup>穿<sup>二十五</sup>窬<sup>二十六</sup>之<sup>二十七</sup>心<sup>二十八</sup>而<sup>二十九</sup>義<sup>三十</sup>不<sup>三十一</sup>可<sup>三十二</sup>勝<sup>三十三</sup>用<sup>三十四</sup>也。人<sup>三十五</sup>能<sup>三十六</sup>

2 "If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over, a wall, his righteousness will be more than can be called into practice.

3 "If he can give full development to the real feeling of dislike with which he receives the salutation, 'Thou,' 'Thou,' he will act righteously in all places and circumstances.

4 "When a scholar speaks what he ought not to speak, by *guile* of speech seeking to gain some end, and when he does not speak what he ought to speak, by *guile* of silence seeking to gain some end, both these cases are of a piece with breaking through a neighbour's wall."

CHAPTER XXXII 1 Mencius said, "Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive,

a hole through' 箭=箭牆, 'to jump over a wall' The two together are equivalent to 'to play the thief' 3 'Thou,' 'Thou,' is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself and if he be careful to act so that men will not dare to speak to him in this style, he will go nowhere where he will not do righteousness.—This is rather far fetched 4 餽,—to lick with the tongue' To find an antecedent to the 之,

we must understand the person who is spoken to, or before whom silence is kept, or, perhaps, 之 merely gives effect to the verb in the general sense of 'to gain some end' CH 32 AGAINST AIMING AT WHAT IS REMOTE, AND NEGLECTING WHAT IS NEAR. WHAT ARE GOOD WORDS AND GOOD PRINCIPLES 1 不卜帶,—see the Book of Rites, I Pt II in 14 The ancients did not look at a person below the girdle so that all above that might be considered as near, beneath the eyes. The phrase =近 言, 'words which are near,' i.e., on

二  
 未聞以道殉乎人者也。  
 公都了曰：滕更之在門也，  
 名在所禮而不答，何也？  
 孟了  
 曰：挾貴而問，挾賢而問，挾長  
 而問，挾有勲勞而問，挾故而  
 問，皆所不答也。滕更有焉。  
 孟子了曰：於不可曰而曰者，  
 無所不曰，於所厚者薄，無所  
 不薄也。其進銳者其退速。

2 "I have not heard of one's principles being dependant for their manifestation on other men."

CHAPTER XLIII 1 The disciple Kung too said, "When Käng of T'äng made his appearance in your school, it seemed proper that a polite consideration should be paid to him, and yet you did not answer him. Why was that?"

2 Mencius replied, 'I do not answer him who questions me presuming on his nobility, nor him who presumes on his talents, nor him who presumes on his age, nor him who presumes on services performed to me, nor him who presumes on old acquaintance. Two of those things were chargeable on Käng of T'äng.'

CHAPTER XLIV 1 Mencius said, "He who stops short where stopping is not allowable, will stop short in every thing. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all."

2 "He who advances with precipitation will retire with speed."

death as in life. Another meaning is 以身從物 with the person to follow after things, —to pursue. The first 道 is right principles in general. The other 道 are those principles as held by individual men.

CH 43 HOW MENCIUS REQUIRED THE SIX FLE PURSUIT OF TRUTH IN THOSE WHOM HE TAUGHT. Käng was a younger brother of the prince of T'äng. His rank made Kung too

think that more than ordinary respect should have been shown to him, and yet it was no doubt one of the things which made Mencius jealously watch his spirit. Comp. VI. Pt. II. II. 6, 7.

CH 44 WHERE VIRTUES ARE WANTING DE- U-SUI 3 MAY NOT BE EXPECTED. PRECIPITATE ADVANCES ARE FOLLOWED BY SPEEDY RETIRATIONS. The first par. It is said, has reference to c of defect (不及者之弊), and the second to those of excess (有過).

正行也。<sup>三節</sup>君子行法以俟命而已矣。<sup>一節</sup>  
 孟子曰：說大人則藐之，勿視其巍巍然。<sup>二節</sup>堂高數仞，榱題數尺，我得志，弗爲也；食前方丈，侍妾數百人，我得志，弗爲也；般樂飲酒，驅騁田獵，後車十乘，我得志，弗爲也；在彼名，皆我所不爲也；在我名，皆古之制也，吾何畏彼哉。

3 "The superior man performs the law of right, in order that he may wait simply for what has been appointed."

CHAPTER XXXIV 1 Mencius said, "Those who give counsel to the great should despise them, and not look at their pomp and display."

2 "Halls several times eight cubits high, with beams projecting several cubits, these, if my wishes were to be realized, I would not have. Food spread before me over ten cubits square, and attendant girls to the amount of hundreds, these, though my wishes were realized, I would not have. Pleasure and wine, and the dash of hunting, with thousands of chariots following after me, these, though my wishes were realized, I would not have. What they esteem are what I would have nothing to do with, what I esteem are the rules of the ancients. Why should I stand in awe of them?"

impression on others 3 Describes the virtue that is next in degree, equally observant of right, but by an intellectual constraint 法 =

人理之當然, 'the proper course indicated by Heavenly principles'

CH 34 HE WHO UNDERTAKES TO COUNSEL THE GREAT, SHOULD BE MORALLY ABOVE THEM

1 人人, 'great men' The phrase is to be understood not of the truly great, as in ch. xxv 6, *et al.*, but of the socially great, with an especial reference to the princes of the time, dignified by their position, but

without corresponding moral qualities 2

堂高，六六， and all the corresponding clauses, are under the government of some

words like 彼大人有, 'those great men have,' to which 我弗爲, 'I would not do,' respond 榱題, 'these may be seen in

the more important temples and public buildings throughout China, projecting all round, beneath the eaves 般樂, 'see II Pt I iv

4 驅騁田獵, 'spurring and galloping

務。謂決、問流察、小喪、二也。  
不、是無歡、放功而、年不  
知、之齒而飯、之總之能

2 "Not to be able to keep the three years mourning, and to be very particular about that of three months, or that of five months, to eat immoderately and swallow the soup, and at the same time to inquire about the precept not to tear the meat with the teeth,—such things show what I call an ignorance of what is most important."

\* 紼— coarse, unbleached, hempen cloth, worn in mourning the period of three months for distant relatives. 小功 is the name applied in the case of mourning which extends for five months. 放飯云云—

see the Book of Rites, I. Pt. I. III 54 55.— There are cases adduced in illustration of what I insisted on in the previous paragraph,—the folly of attending to what is comparatively trivial, while overlooking what is important.

BOOK VII

TSIN SIN PART II

不愛者、不愛者、患不仁哉、  
愛及其所、以仁也、  
者、以其所、仁也、  
不愛者、不愛者、患不仁哉、  
愛及其所、以仁也、  
者、以其所、仁也、

CHAPTER I 1 Mencius said, "The opposite indeed of benevolent was the king Hwuy of Leang! The benevolent, beginning with what they care for, proceed to what they do not care for. Those who are the opposite of benevolent, beginning with what they do not care for, proceed to what they care for."

CH. I. A STRONG CONDEMNATION OF KING HWUY OF LEANG FOR SACRIFICING TO HIM AND HIS PEOPLE AND EVEN HIS SON. Comp. I Pt. I v and other conversations with King Hwuy. 1 不仁 is more than unbenevolent would mean, if we had such a term. It is nearly = cruel, oppressive. 仁者云

云 404p. Pt. I 4 Only 愛 being there opposed to 仁 is used with reference to animal while here 仁 is used with reference to men and animals, and I have rendered it by to care for. In the first case in the text, the progress is from one degree of love to another; in the second from one degree

姓所同也。名所獨也。  
 萬章問曰。孔子在陳。以  
 歸乎來。吾黨之士。狂簡進取。  
 不忘其初。孔子在陳。何思魯  
 之狂也。<sup>二節</sup>孟子曰。孔子不得中  
 道而與之。必也狂狷乎。狂者  
 進取。狷者有所不爲也。孔子  
 不欲中道哉。不可必得。故  
 思其次也。<sup>三節</sup>敢問何如。斯可謂

there is a common liking, while that for sheep-dates was peculiar. We avoid the name, but do not avoid the surname. The surname is common, the name is peculiar"

CHAPTER XXXVII. 1 Wan Chang asked, saying, "Confucius, when he was in Ch'in, said, 'Let me return. The scholars of my school are ambitious but hasty. They are for advancing and seizing their object, but cannot forget their early ways' Why did Confucius, when he was in Ch'in, think of the ambitious scholars of Loo?"

2 Mencius replied, "Confucius not getting men pursuing the true medium, to whom he might communicate *his instructions*, determined to take the ardent and the cautiously-decided. The ardent would advance to seize their object; the cautiously-decided would keep themselves from certain things. It is not to be thought that Confucius did not wish to get men pursuing the true medium, but being unable to assure himself of finding such, he therefore thought of the next class."

3 "I venture to ask what sort of men they were who could be styled 'The ambitious?'"

rules for 諱名,—"avoiding the name," of parents, ancestors, emperors, &c., see the Le-ke, I Pt I v 15—20, *et al*

CH 37 TO CALL TO THE PURSUIT OF THE RIGHT MEDIUM WAS THE OBJECT OF CONFUCIUS AND MENCIUS. VARIOUS CHARACTERS WHO FAIL TO PURSUE THIS, OR ARE OPPOSED TO IT 1

See Con Ana V xxxi. The differences between that text and what we have here will be noted. Perhaps Wan Chang was quoting from memory. 2 See Con Ana XIII xxi. As Mencius quotes that chapter, some think that there should be a 一 in the text after 孔了.

無敵焉。南面而征，北  
 罪也。國君好仁，大  
 善爲陳，我善爲戰，大  
 國子曰：有人曰：我  
 血之流杵也。  
 伐，今不仁，而何其  
 人無敵於天下，以  
 取策而已矣。仁  
 不如無書。吾於武  
 孟子曰：盡信書，則

CHAPTER III. 1 Mencius said, "It would be better to be with out the Book of History than to give entire credit to it."

2 "In the 'Completion of the War', I select two or three passages only, which I believe."

3 "The benevolent man has no enemy under heaven. When the prince the most benevolent was engaged against him who was the most the opposite, how could the blood of the people have flowed till it floated the pestles of the mortars?"

CHAPTER IV. 1 Mencius said, "There are men who say—'I am skilful at marshalling troops, I am skilful at conducting a battle!—They are great criminals."

2 "If the sovereign of a state love benevolence, he will have no enemy in the empire."

3 "When Tang was executing his work of correction in the

meaning of the term. By 上 is intended the emperor, by 下 the prince. Comp. VI Pt. II, vii. 2.

CH. 3. WITH WHAT RESERVATION MENCIUS READ THE SHOO-KING. This is a difficult chapter for Chinese commentators. Chou K'o takes 書 of the Shoo-king which is the only fair interpretation. Others understand it of books in general. The Julien translates—*Si oisivo solum addere libris*. Many say that Mencius had in view only the portion of the Shoo-king to which he refers in the next par. but such a restriction of his language is entirely arbitrary. The strangest view is that of the author of the 四書辨疑說 whose judgments generally are sound and sensible. But he says here that Mencius is anticipating the attempts that would be made in after ages to corrupt the Classics, and to trifling against them. We can see how the remarks were directed against the

propensity to warfare which characterized his contemporaries.

2 武成 is the title of the third Book in the 5th Part of the Shoo-king, professing to be an account by king Woo of his enterprise against the tyrant Chow. The words quoted in the next par are found in par 8. For 杵 there are diff. readings.

see the 集證 in loc. Doubtless there is much exaggeration in the language but Mencius misinterprets the whole passage. The blood shed was not done by the troops of king Woo, but by the forces of the tyrant turning against one another.

CH. 4. COUNSEL TO PRINCES NOT TO ALLOW THEMSELVES TO BE DECEIVED BY MEN WHO WOULD ADVISE THEM TO WAR. I Cor. p. IV 1. 1. xiv 3. Comp. I Pt. II xi. It is spoken of Tang.

3 革車—leathern carriages, or chariots, said by some to be baggage waggon, but more probably by



何以是嚶嚶也。言不顧行。行不顧言。則曰古之人。古之人。行何爲蹢躅涼涼。生斯世也。爲斯世也。善斯可矣。閤然媚於世也者。是鄉原也。萬章曰。鄉原。何人也。無所往而不爲。原人。孔子以爲德之賊。何哉。曰井之無舉也。刺之無刺也。同乎流俗。合乎汙世。居之似忠信。行之似廉潔。衆皆悅之。自以爲是。而不可與

9 Mencius replied, "They are those who say, 'Why are they so magniloquent? Their words have not respect to their actions, and their actions have not respect to their words, but they say, *The ancients! The ancients!* Why do they act so peculiarly, and are so cold and distant? Born in this age, we should be of this age, to be good is all that is needed' Eunuch-like, flattering their generation, such are your good careful men of the villages"

10 Wan Chang said, "Their whole village styles those men good and careful. In all their conduct they are so. How was it that Confucius considered them the thieves of virtue?"

11 Mencius replied, "If you would blame them, you find nothing to allege. If you would criticize them, you have nothing to criticize. They agree with the current customs. They consent with an impure age. Their principles have a semblance of right-heartedness and truth. Their conduct has a semblance of disinterestedness and purity. All men are pleased with them, and they think themselves right, so that it is impossible to proceed with them to

Before this par we must understand 孟子  
 14 The 14 in the text has for its subject 鄉  
 原, or we may take it in the infinitive, making  
 the whole par down to 也者 the nominative

to the 是 that follows 善斯可矣—  
 'to be good is enough,' i.e. to be accounted good  
 by the age in which they live is enough for  
 them 蹢躅,—the appearance of walking  
 alone, i.e., acting peculiarly 11 流俗

也。召將終身焉。及其爲人子  
也。被袵衣鼓琴。女果若固  
有之。  
[圖]了口。吾今而後知殺人  
親之重也。殺人之父。人亦殺  
其父。殺人之兄。人亦殺其兄。  
然則非自殺之也。閒耳。  
[圖]了口。占之爲關也。將以  
禦暴。今之爲關也。將以爲暴。

When he became emperor, and had the embroidered robes to wear, the lute to play, and the two daughters of Yao to wait on him, he was as if those things belonged to him as a matter of course."

CHAPTER VII Mencius said, "From this time forth I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father, when a man kills another's elder brother, that other will kill his elder brother. So he does not himself indeed do the act, but there is only an interval between him and it."

CHAPTER VIII 1 Mencius said, "Anciently, the establishment of the frontier gates was to guard against violence.

2 "Now a-days, it is to exercise violence."

茹 is a word used for 食 applied to eating herbs. 飯=食 to eat. The embroidered robes are the imperial dress. On Shun's lute, see V Pt. I, II, 8. 果 used for 嫖, a female attendant.

On ~ HOW THE THOUGHT OF ITS CONSEQUENCES SHOULD MAKE MEN CAREFUL OF THEIR CONDUCT. Choo He observes that this remark must have been made with some special reference, —吾今而後 It is a maxim of Chinese society that a man may not live under the same heaven with the slayer of his father, nor in the same State with the slayer of his elder brother. But the remark does not seem to regard that so much as to take occasion from it to

warn rulers to make their government firm in the attachment of their subjects, and not provoke their animosity by oppressive acts. —

閒耳—there is only one interval—that is, the death of a man's father or brother is the consequence of his previous conduct, the slayer only intervening.

CH. 8. THE DARK OLDNESS AND SENSITIVENESS OF ANCIENT AND MODERN RULERS CONTRASTED. Comp. I. Pt. II v. 3. II. Pt. I v. 3. But one does not see exactly how the ancient rule of punishing the person, and not taking the goods, guarded against violence. Here as elsewhere, Mencius is led away by his fondness for anti-theism.

爾則亦無有乎爾。  
 之居若此其甚也。然而無有乎  
 人之世若此其未遠也。近聖人  
 子而來至於今。自有餘歲。大聖  
 知之。若孔子則聞而知之。○四節  
 餘歲若太公望散宜生則見而  
 知之。○三節由文王至於孔子。自有  
 朱則見而知之。若文王則聞而  
 知之。○三節由文王至於孔子。自有  
 於文王。五百有餘歲。若伊尹。萊  
 知之。若湯則聞而知之。○三節  
 知之。若湯則聞而知之。○三節

they saw *those earliest sages*, and so knew their doctrines, while T'ang heard their doctrines *as transmitted*, and so knew them.

2 "From T'ang to king Wăn were 500 years and more. As to E Yin, and Lae Choo, they saw *T'ang* and knew his doctrines, while king Wăn heard them *as transmitted*, and so knew them.

3 "From king Wăn to Confucius were 500 years and more. As to T'ae-kung Wang and San E-sang, they saw *Wăn*, and so knew his doctrines, while Confucius heard them *as transmitted*, and so knew them.

4 "From Confucius downwards until now, there are *only* 100 years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one *to transmit his doctrines*? Yea, is there no one *to do so*?"

II \ et al 1 From the commencement of Shun's reign to that of T'ang's were 489 years, while from T'ang to the rise of the Chow dynasty were 614 years. Here, as before, II Pt II xiii, Mencius uses 500 as a round number. In 知之, the 之 refers to the doctrines of the sages.

2 Lae Choo is not exactly identified. Most make him the same with T'ing's minister, Chung-hwuy, see the Shoo-king IV ii. 3 T'ae-kung Wang, —see IV, Pt I xiii. Of San E-sang more can hardly be said to be known than that he was an able

minister of king Wăn. Choo He seems to be wrong, however, in making San, instead of San-e, to be the surname. See the 四書撫餘說, *in loc*.

4 The concluding sentences here wonderfully vex commentators. In the 'Supplemental Commentary' (翼註), are found five different interpretations of them. But all agree that Mencius somehow takes upon himself the duty and responsibility of handing down the doctrines of the sage.

是故得乎民而  
社稷次之君爲輕。  
有也。仁而得大卜  
得國者有之矣不  
用不足。亂無政事則財  
卒虛。無禮義則卜

2 "Without the rules of propriety and distinctions of right, the high and the low will be thrown into confusion

3 "Without the great principles of government and their various business, there will not be wealth sufficient for the expenditure."

CHAPTER XIII Mencius said "There are instances of individuals without benevolence, who have got possession of a single State, but there has been no instance of the whole empire's being got possession of by one without benevolence

CHAPTER XIV 1 Mencius said, "The people are the most important element in a nation the spirits of the land and grain are the next the sovereign is the highest

2 "Therefore to gain the peasantry is the way to become em

peror with and confide in the virtuous and able then they will go away and country without such person is and to be empty and void.

2. The high and the low—that is, the distinction of ranks. 禮義 may be con

sidered a hexad, and so 政事 in the next

paragraph. 義 is the right, or rightness, on which the rules of propriety are founded, and 事 is the various business that flows from the right principles of government

CH. 13. ONLY BY BENEVOLENCE CAN THE EMPIRE BE GOT. Many comm. put 有之

in the potential mood, as if it were 威有之

This is not allowable. Facts may be alleged that seem to be in opposition to the concluding statement. The commentator Tsou (鄒)

says:—From the dynasty of Tsin downwards, there have been cases, when the empire was got by men without benevolence but in such cases, it has been lost again after one or two reigns.

CH. 14 THE DIFFERENT ELEMENTS OF A NATION—THE LEAST TUTELARY SPIRITS, AND GOVERNMENT IN THE POINT OF THEIR IMPORTANCE.

1 社 is properly the altar or resting

place of the spirit or spirits of the ground, and thence used for the sacrifice to that spirit or those spirits. 稷—panicked millet, and then generally the spirit or spirits presiding over grain.

Together the characters, 社稷 denote the

tutelary spirits of a country on whom its prosperity depends, and to sacrifice to whom was the prerogative of its sovereign.—It is

often said that the 社 was to sacrifice to the spirits of the five kinds of ground, and the

稷 to sacrifice to those of the five kinds of grain. But this is merely one of the numerical fables of which Chinese writers are fond. The

five kinds of ground are mountains and forests (山林), rivers and marshes (川澤),

mounds (丘陵), places of tombs (墳行),

and plains (原濕). But it would be easy to

make another division, just as we have six, eight, and other ways of speaking about the

kind of grain. The regular sacrifices to these tutelary spirits were three—one in spring to

pray for a good harvest; one in autumn, to give thanks for the harvest; and a third in the first

month of winter. On occasions of calamity there were special services.

2. 丘民—田

Beauty, the love of, compatible with royal government, I 𠄎 𠄎 —only moral is truly excellent, IV 𠄎 𠄎𠄎

Behaviour of Menems with an unworthy associate, II 𠄎 𠄎

Benefits of trouble and affliction, VII 𠄎 𠄎𠄎

Benevolence, and righteousness, I 𠄎 𠄎 VI 𠄎 𠄎 IV 𠄎 𠄎 —belongs naturally to man, II 𠄎 𠄎 IV 𠄎 𠄎 VI 𠄎 𠄎 VII 𠄎 𠄎 𠄎, — 𠄎 𠄎 —exhortation to, II. 𠄎 𠄎 —importance to all of exercising, IV 𠄎 𠄎 —the only security of a prince, IV 𠄎 𠄎 𠄎, 𠄎 —filial piety the richest fruit of, IV 𠄎 𠄎 —the superior man preserves, IV 𠄎 𠄎 —and righteousness equally internal, VI 𠄎 𠄎, 𠄎 —it is necessary to practice with all ones might, VI 𠄎 𠄎 —must be matured, VI 𠄎 𠄎 —and righteousness, the difference between Yaon and Shun, T'ang and Woo, and the five Chiefs in relation to, VII 𠄎 𠄎 —the empire can be got only by, VII 𠄎 𠄎

Benevolent government, I 𠄎 𠄎, 𠄎 III 𠄎 𠄎 IV 𠄎 𠄎 —safety and prosperity he in, I 𠄎 𠄎 —affections of the people secured by, I 𠄎 𠄎 —glory the result of, II 𠄎 𠄎 —the prince who sets about practising has none to fear, III 𠄎 𠄎

Bodily defects, how men are sensible of, VI 𠄎 𠄎 —organization, only a sage can satisfy the design of his, VII 𠄎 𠄎

Book of Rites, quotations from, II 𠄎 𠄎 III 𠄎 𠄎 IV 𠄎 𠄎

Brilliant Palace, the, I 𠄎 𠄎

Burial, Menems', of his father, II 𠄎 𠄎 — of Mih's parents, III 𠄎 𠄎

## C

Calamity and happiness are men's own seeking, II 𠄎 𠄎 —the superior man is beyond the reach of, IV 𠄎 𠄎

Calumny, comfort under, VII 𠄎 𠄎

Careful, the thought of consequences should make men, VII 𠄎 𠄎

Cattle and sheep, illustration taken from feeding, II 𠄎 𠄎

Character, how men judge wrongly of, VII 𠄎 𠄎 —different degrees of attainment in, VII 𠄎 𠄎

Charge of one's self the greatest of charges, IV 𠄎 𠄎

Chess-playing, illustration from, VI 𠄎 𠄎

Chief ministers, the duties of, V 𠄎 𠄎

Chiefs of the princes, the five, VI 𠄎 𠄎

Chiefest in of the princes not a sovereign of the Empire, II 𠄎 𠄎 —influence of a, different from that of a true sovereign, VII 𠄎 𠄎

Child-like, the great man is, IV 𠄎 𠄎

Comfort under calumny, III 𠄎 𠄎

Common relations of life, importance of to the prosperity of the empire, IV 𠄎 𠄎

Compass and square, use of the, IV 𠄎 𠄎

Condemnation of Hway of Leang, VII 𠄎 𠄎

Confidence of the Sovereign, how to obtain, IV. 𠄎 𠄎

Consequences, the thought of should make men careful, VI 𠄎 𠄎

Consent the character of Confucius a complete, V 𠄎 𠄎

Conspicuous mound, monopolizing the, II 𠄎 𠄎

Constitution, benevolence and righteousness part of man's, VII 𠄎 𠄎

Conviction, how Menems brought home, II 𠄎 𠄎

Cookery, E Yin's knowledge of, V 𠄎 𠄎

Corn, assisting to grow, II 𠄎 𠄎

Corrupt times are provided against by established virtue, VII 𠄎 𠄎

Counsellors of great men should be morally above them, VII 𠄎 𠄎

Counselling princes from the ground of profit, danger of, VI 𠄎 𠄎

Connels for the government of a kingdom, III 𠄎 𠄎

Courses, two, open to a prince pursued by his enemies, I 𠄎 𠄎 —of Yaou and Shun, VI. 𠄎 𠄎

Count, Menems would not pay to a favourite, IV 𠄎 𠄎

Cultivation, men's disregard of self-, VI 𠄎 𠄎

naturally become liberal. *Those two* made themselves distinguished a hundred generations ago and after a hundred generations those who hear of them, are all aroused *in this manner*. Could such effects be produced by them, if they had not been sages? And how much more did they affect those who were in contiguity with them, and were warmed by them!

CHAPTER VI Mencius said "Benevolence is the distinguishing characteristic of man. As embodied in man's conduct, it is called the path of duty."

CHAPTER VII Mencius said, "When Confucius was leaving Lo, he said, 'I will set out by and by'—this was the way for him to leave the State of his parents. When he was leaving Ts'g, he strained off with his hand the water in which his rice was being rinsed, *took the rice*, and went away,—this was the way for him to leave a strange State.'

CH. 16. THE RELATION OF BENEVOLENCE TO MAN

This chapter is quite enigmatical.

合 is taken as—合仁于人身 *unite benevolence with man's person* and 道 as the 率性之道 of the Ching yung. The

closest of Chao K'g refers to Conf. Ann. IV xviii, which is very good. Choo Ho, however mentions that in an edition of Menc

ch'g found in Corea, after 人也 there follow accurate of righteousness, propriety and wisdom—義也者宜也 云云. If that was the original reading the final clause would be—"These, all united and named, are the path of reason."

CH. 17 HOW CONTRARY TRAVELING LOO AND TS'G WAS DIVULGATED  
Comp. V PL II, L

Error of 1 Milust refuted III 卜 1, 卜 18  
 Errors of Yang, Mîh, and Tsze-môh, VII 卜  
 1111 VII, 卜 1111  
 Evil, 2 warning to the violently, and the weak-  
 ly, IV 卜 1 —speaking, brings with it evil  
 consequences, IV 卜 18  
 Exactions just, should be made with discrimina-  
 tion, VII 卜 1111  
 Example, influence of, III 卜 11,—influence of  
 a rulers', IV 卜 1 —the ancients led men  
 by, VII 卜 11  
 Excellence, how a prince may subdue men by,  
 IV 卜 111  
 Excusing of errors, how Mencius beat down  
 the, II 卜 18  
 Exhortation to benevolence, II 卜 111  
 Explanation of friendly intercourse with Kwang  
 Chang, IV 卜 111 —of the different con-  
 duct of Tsäng and Tsze-sze, IV 卜 1111  
 —of Shun's conduct towards his brother, V  
 卜 11 —id towards the emperor Yaou, and  
 his father Koo sow, V 卜 11 —of the Odes  
 Seon P'wan and Kae Fang, VI 卜 11  
 Extreme cases must not be pressed to invali-  
 date a principle, VI 卜 1

## F

Faith, the necessity of, VI 卜 111  
 Fame, a love of, may carry a man over great  
 difficulties, VII 卜 11  
 Father, why a, does not himself teach his own  
 son, IV 卜 1111  
 Favour to individuals, good government does  
 not lie in, IV 卜 11 —how Mencius acknow-  
 ledged a, VI 卜 1  
 Favourite, Mencius would not pay court to a,  
 IV 卜 1111  
 Filial piety, to have posterity, a part of, IV  
 卜 1111 —in relation to benevolence, &c.,  
 IV 卜 1111 —how Shun valued and exem-  
 plified, IV 卜 1111 —seen in the obseques  
 of parents, IV 卜 111 —of Kwang Chang,  
 IV 卜 111 —great, of Shan, V 卜 1, 11  
 —of Tsäng-tsze seen, VII 卜 1111  
 Firmness of Hwuy of Lew-hea, VII 卜 1111  
 First judgments, are not always correct, IV  
 卜 1111

Five things which are unfilial, IV 卜 111.  
 —injunctions of the agreement of the princes,  
 VI 卜 11 —ways in which the sage teaches,  
 VII 卜 11  
 Force, submission secured by, II 卜 11  
 Forester refusing to come to the king of Ts'e  
 when called by a flag, V 卜 11  
 Four hunbs, principles of the mind compared  
 to the, II 卜 11 —different classes of min-  
 isters, VII 卜 111  
 Fraternal obedience, in relation to righteousness,  
 &c., IV 卜 1111 —affection of Shun, V, 卜 11  
 11  
 Freedom of Mencius as unsalaried, to speak  
 out his mind, II 卜 1  
 Friends, carefulness in making, IV 卜 111  
 Friendship, the principles of, V 卜 11, 111,  
 1111.

## G

Gain, the love of, and the love of good, contrast-  
 ed, VII 卜 111  
 Generosity of Mencius in receiving pupils, VII.  
 卜 111  
 Gifts of princes, how Mencius declined or ac-  
 cepted, II 卜 11  
 Glory the result of benevolent government, II  
 卜 11  
 God, the people assisting to I 卜 11 —the or-  
 dinances of, II 卜 11 IV 卜 11 —the  
 decree of, IV 卜 11 —who may sacrifice to,  
 IV 卜 111  
 Good, sages and worthies delighted in what is,  
 II 卜 111 —importance to a government of  
 loving what is, VI 卜 111 —man is fitted  
 for, and happy in doing, VII 卜 11 (See  
*Nature*)—people should get their inspiration  
 to in themselves, VII 卜 11 —the love of,  
 and the love of gain contrasted, VII 卜  
 111 —words and principles, what are, VII  
 卜 1111  
 Goodness, different degrees of, VII 卜 111  
 Government, character of king Hwuy's, I 卜  
 11, 11 —the love of music subservient to  
 good, I 卜 1 —bad, of the king of Ts'e,  
 I 卜 11 —of a kingdom, counsels for the,  
 III. 卜 11 —there is an art of, which

惠之風者，薄夫敦，鄙夫寬，審  
乎百廿之二，百廿之二，耳者  
莫不興起也。三聖人而能若  
是立，而況於羣衆之者立。  
孟子曰：仁之者，人也，合而  
言之道也。  
孟子曰：子之之去魯，曰遲  
遲吾行也，去父王璽之道也，  
去齊，淩浙而行，去他璽之道  
也。



Inspiration to good, people should get in themselves, VII 卜 ㄨ

Instrumentality of others affects one's way in life, how far, I 卜 ㄨ

Intercourse with neighbouring kingdoms, I 卜 ㄨ  
—of Mencius with the princes of his time, III 卜 ㄨ

Internal, the foundation of righteousness is, VI 卜 ㄨ, ㄨ

## J

Judgment concerning Pih-c and Hwuy of Lew-ha, II 卜 ㄨ

Judgments, first, not always correct, IV 卜 ㄨ  
—of character, how men form wrong, VII 卜 ㄨ

## K

Killing a sovereign not necessarily murder, I 卜 ㄨ  
—men, a prince should not have pleasure in, I 卜 ㄨ  
—the character of, does not depend on the instrument used, I. 卜 ㄨ  
—the innocent, consequences of, IV 卜 ㄨ

Kings, the three, VI 卜 ㄨ

Kingdoms, intercourse with neighbouring, I 卜 ㄨ  
—the disposal of, rests with the people, I. 卜 ㄨ

Knowledge ought to be pursued, how, IV 卜 ㄨ  
ㄨ

## L

Labour, propriety of the division of, III 卜 ㄨ  
—only that, to be pursued, which accomplishes the object, VII 卜 ㄨ

Labourer the, is worthy of his hire, III 卜 ㄨ

Law in himself, a man has but to obey, the, VII. 卜 ㄨ

Learner(s), teachers of truth must not lower their lessons to suit, VII. 卜 ㄨ  
—himself, real attainment must be made by the, VII 卜 ㄨ

Learning inwrought into the mind, the value of, IV 卜 ㄨ  
—consists in seeking the lost mind, VI 卜 ㄨ  
—must not be by halves, VI 卜 ㄨ

Leaving Ioo and Ts'e, Confucius, VII 卜 ㄨ

Lessons the, of the sage, reach to all classes, VII 卜 ㄨ

Lettered class conducting government, propriety of a, III 卜 ㄨ

Life, not nature, VI 卜 ㄨ  
—there are things which men like more than, VI 卜 ㄨ

Lamps, the principles of the mind compared to the, II 卜 ㄨ

Lingering, Mencius, in Ts'e, II 卜 ㄨ

Little men, how some are, VI 卜 ㄨ

Lords of reason, how some are, VI 卜 ㄨ

Losses, how a ruler may take satisfaction for I 卜 ㄨ

Loving what is good, importance of to government, V. 卜 ㄨ

## M

Man, the nobility that is of, VI 卜 ㄨ  
—the honour that is of, VI 卜 ㄨ  
—the duty of, as affected by the decrees of Heaven, VII 卜 ㄨ  
—is fitted for, and happy in doing good, VII. 卜 ㄨ  
—has but to obey the law in himself, VII 卜 ㄨ  
—benevolence in relation to, VII 卜 ㄨ

Marriage of Shun justified, IV 卜 ㄨ

Masters, be not many, IV 卜 ㄨ

Mean, doctrine of the, referred to, IV 卜 ㄨ  
—Confucius kept the, IV 卜 ㄨ  
—Tang held fast the, IV 卜 ㄨ

Means, the end may justify the, VII 卜 ㄨ

Measure, with what, a man metres, it will be measured to him again, IV 卜 ㄨ

Medium, Confucius and Mencius called to the pursuit of the right, VII 卜 ㄨ

Men, importance of a prince gaining the hearts of, II 卜 ㄨ

Mental qualities proved by deeds not by words, IV 卜 ㄨ

Messenger, Mencius offended because a prince sent for him by a, II 卜 ㄨ

之曰以追譌口是奚足  
 一之聲了曰何以言  
 三品了曰禹之聲尙文  
 矣今茅塞了之心矣  
 路爲問不用則茅塞之  
 之蹊開介然用之而成  
 三了謂高了曰山徑  
 皆使人昭昭  
 昭使人昭昭今以其皆  
 三了曰賢者以其昭

CHAPTER XX Mencius said "Incidentally men of virtue and talents by means of their own enlightenment made others enlightened. Now a-days, it is tried *while they are themselves in darkness*, and by means of that darkness, to make others enlightened."

CHAPTER XXI Mencius said to the disciple Kao "There are the foot paths along the hills—if suddenly they be used they become roads—and if as suddenly they are not used the wild grass fills them up. Now the wild grass fills up your mind."

CHAPTER XXII 1 The disciple Kao said, "The music of Yu was better than that of King Wāi."

2 Mencius observed "On what ground do you say so?" and the other replied "Because at the pivot the knob of Yu's bells is nearly worn through."

st. 8 descriptive of the king Tse though applied to Wāi 聞 is in the sense of 聞 report reputation

CH. 20 HOW THE ANCIENTS LED ON MEN BY THEIR EXAMPLE, WHILE THE RULERS OF MEN CUI'S TIME TRIED TO URGED MEN CONTRARY TO THEIR EXAMPLE. In translating I supply

古之 before 賢者 in contrast with the 今 below To the two 使 a very different force is given. The former is the constraining influence of example; the latter is the application of pains and penalties.

CH. 21 THAT THE CULTIVATION OF THE MIND MAY NOT BE INTERMITTED 蹊間—spaces for the foot, =footpaths; 山徑之蹊間—the footpath of the hill ways 介 (read 介, according to Chao He tho the dict. does not

give such a sound to the character, nor do we find in it the meaning which suits this passage)

然—so suddenly; nearly—爲間 The Kao here must have been a disciple of Mencius, different from the old Kao. VI Pt II III Chao K'o says that after studying with Mencius for some time, and before he fully understood his principles, he went off and addicted himself to some other teacher and that the remark was made with reference to this course and its consequences.

CH. 22 AN ABSURD REMARK OF THE DISCIPLE KAO ABOUT THE MUSIC OF YU AND KING WAX 3. 追—read (ay the knob, or loop, of a bell, the part by which it is suspended 齧—low and tone, an insect that bores through wood; hence metaphorically anything having the appearance of being eaten or worn away

Parts of the nature, relative importance of different, VI 卜 XIV.

Passion-nature, Mencius nourished his, II 卜

People, rulers must share their pleasures with the, I 卜 II —love of valour may subserve the good of the, I 卜 III —the disposal of kingdoms rests with the, I 卜 X —the affections of, only secured by benevolent government, I 卜 XII IV 卜 IX 's happiness disregarded by the ministers of Mencius' time, IV 卜 XIV —the part of the, in making an emperor, V 卜 V, —how to promote the virtue of the, VII 卜 XXIII —the most important element in a nation, VII 卜 XIV

Pecuniary considerations, Mencius not influenced by, II 卜 X

Personal character, importance of, IV 卜 V

Pictures of Pih-c and Hwuy of Lew-hea, II 卜 IX

Phenomena, importance of carefully studying, IV 卜 XXVI

Pleasure, rulers must share with the people, I 卜 II, 卜 I, IV

Position, how one's material, affects his air, VII 卜 XXXVI

Poverty, when office may be taken on account of, V 卜 V —importance of not allowing the mind to be injured by, VII 卜 XXVII —equanimity of Shun in, VII 卜 VI

Praise and blame not always according to desert, IV 卜 XXI

Precious things, three, of a prince, VII 卜 XXVIII

Precipitate advances will be followed by speedy retreats, VII 卜 XLV

Prediction of P'wan-shing Kwoh's death by Mencius, VII 卜 XXIX

Prepares himself for the duties to which he aspires, how a scholar, VII 卜 XXXIII

Presents, Mencius defends accepting, from oppressors of the people, V 卜 IV —of a prince to a scholar, how to be made and accepted, V 卜 VI, —how Mencius acknowledged, VII 卜 V

Presumptuous idea of Pih Kwei, that he could regulate the waters better than Yu did, VI 卜 XI

Prince, a, should employ ministers, how, I 卜

XII —should depend on himself, not on other powers, I 卜 XIII —threatened by neighbours should act how, I 卜 XIV —two courses open to, when pursued by his enemies, I 卜 XV —should get the hearts of men, II 卜 I —slighting Mencius, II 卜 II —the, who sets about practising benevolent government has none to fear, III 卜 V —benevolence the only security of a, IV 卜 XII —a vicious, the agent of his own ruin, IV 卜 XIII —importance of rectifying a, IV 卜 XV —presents of a, to a scholar, how to be made and accepted, V 卜 VI —three precious things of a, VII 卜 XXXIII

Princes, the only topics of Mencius with, I 卜 I —a chieftain of the not a sovereign of the empire, II 卜 III —the, of Mencius' time failed in true royal government, II 卜 V —Mencius declining or accepting gifts of, II 卜 V III 卜 IV —Mencius' reserve with the, of his time, III 卜 I —Mencius defends himself for not going to see the, III 卜 XII —why a scholar should decline going to see, when called by them, V 卜 XII —danger of counselling from the ground of profit, VI 卜 IV. —influence of a chief among the, different from that of a true sovereign, VII 卜 XII. —of his time, Mencius censures the, VII 卜 XLVI —how Mencius maintained his own dignity with the, VII 卜 XXXIII

Principles, one must live or die with his, &c, VII 卜 XIII

Profit, secondary to benevolence and righteousness, I 卜 I, VI 卜 IV

Progress of degeneracy in successive ages, VI 卜 VII

Prompt action, necessity of, at the right time, IV 卜 IV

Propriety, belongs naturally to man, II 卜 VI. —parents should be served, &c, according to, III 卜 II —help to the world should be given according to, IV 卜 XVII —the richest fruit of, IV 卜 XXVIII —the great man makes no mistakes in, IV 卜 VI —the superior man preserves, IV 卜 XXXIII —importance of observing the rules of, VI 卜 I.

馮婦攘臂卜申，眾皆悅之。  
 其爲一者笑之。  
 口之於味也，目  
 之於色也，耳之於聲也，鼻  
 之於臭也，四肢之於安佚  
 也，性也。有命焉，君子不謂  
 性也。仁之於父子也，義之  
 於君臣也，禮之於賓客也，智  
 之於賢者也，聖人之於

the earriage. The multitude were pleased with him, but those who were scholars laughed at him."

CHAPTER XXIV. 1 Mencius said, "For the mouth to desire sweet tastes, the eye to desire beautiful colours, the ear to desire pleasant sounds, the nose to desire fragrant odours, and the four limbs to desire ease and rest,—these things are natural. But there is the appointment of Heaven in connection with them, and the superior man does not say of his pursuit of them, 'It is my nature.'

2 "The exercise of love between father and son, the observance of righteousness between sovereign and minister, the rules of ceremony between guest and host, the display of knowledge in recognizing the talented, and the fulfilling the heavenly course by the sage,—these are the appointment of Heaven. But there is an adaptation of our

Fung Foo, now an officer to be fighting with tigers, playing the part of a bravo.

CH. 4. HOW THE SUPERIOR MAN SUBJECTS THE GRATIFICATION OF HIS NATURAL APPETITES TO THE WILL OF HEAVEN AND PURSUES THE DOING OF GOOD WITHOUT THINKING THAT THE AMOUNT WHICH HE CAN DO MAY BE LIMITED BY THAT WILL.

1. 口之於味—the mouth as to tastes; that is, its constitution so as to be pleased with certain tastes. So, all the other clauses 有命焉—there is the appointment of Heaven i.e., every appetite naturally desires its unlimited gratification, but a limited amount or an entire denial may be the will of Heaven.

智之於賢者 is not the possession of knowledge by the

talented, but the calculus of wisdom in reference to them, valuing and appreciating their excellence. The sentiment is well illustrated by the case of An Ying, the minister of T'ao, able and wise, and yet insensible to the superior excellence of Confucius and his principles.—Choo He says well upon this chapter:—

I have heard it observed by my master that the things mentioned in both of these paragraphs are in the constitution of our nature, and likewise ordained by Heaven. Mankind, however consider that the first five are more especially natural and, though they may be prevented from obtaining them, still desire them; and that the last five are more especially appointed by Heaven, so that if they do not come to them readily they do not go on to put forth their strength to reach them. On this account Mencius shows what is most important in each case that he

Selling himself, Pih-le He vindicated from the charge of, V 卜 18  
 Senses, all men have the same, VI 卜 11 — some are slaves of the, VI 卜 15  
 Settling the empire, I 卜 11  
 Shame, the value of the feeling of, VII 卜 11, 11  
 Sheep-dates, Tsang-tsze could not eat, VII 卜 11  
 Shifts, Mencius put to, II 卜 11  
 Shoo-king, quotations from the, I 卜 1, 11, 11, 11, 11 II 卜 11 III 卜 1, 11, 11 IV 卜 11 V 卜 11 VI 卜 11 — with what reservation Mencius read the VII 卜 11  
 Sickness, Mencius pretends, II 卜 11  
 Sincerity, the great work of men should be to strive after perfect, IV 卜 11  
 Slaves of sense how some are, VI 卜 11  
 Sorrow of Shun on account of his parents V 卜 1  
 Sovereign, killing a, not necessarily murder I 卜 11 — of the empire who is a, II 卜 11 — importance of having virtuous men about a, III 卜 11 —'s example, influence of, IV 卜 11 — influence of a true, VII 卜 11 — a the least important element of a nation, VII 卜 11  
 Sovereigns, will be served by their ministers according as they treat them, IV 卜 11 — the ministers of Mencius' time pandered to their, VI 卜 11  
 Spirit-man, who is a, VII 卜 11  
 Spirits, tutelary, the importance of to a nation, VII 卜 11  
 'Spring-and-Autumn,' referred to III 卜 11 IV 卜 11 VII 卜 11  
 State, three things important in the administration of a, VII 卜 11  
 States, intercourse of neighbouring, I 卜 11 — rise and fall of, dependent on benevolence, IV 卜 11 — subjection of, to one another, determined differently at different times, IV 卜 11  
 Straits, why Confucius was reduced to, VII 卜 11  
 Subjection of one State to another, how determined, at different times, IV 卜 11  
 Successive steps, the doctrines of the sages to be advanced by, VII 卜 11.

Superior man, the, keeps away from his cook-room, I 卜 11 — helps men to practice virtue, II 卜 11 — will not follow narrow-mindedness, &c, II 卜 11 — will not take a bribe, II 卜 11 — will not be inggantly to his parents, II. 卜 11 — of ancient and of modern times contrasted II 卜 11 — does not murmur against Heaven, &c II 卜 11 — makes difficulty about taking office, why, III 卜 11 — the spirit nourished by, may be known, how, III 卜 11 — does not himself teach his son why, IV 卜 11 — wishes to get hold of what he learns as in himself IV 卜 11, 11 — is ashamed of a reputation beyond his merits, IV 卜 11 — cultivates moral excellence, &c, IV 卜 11 — may be deceived, in what respects, V 卜 11 — all do not understand the conduct of, VI 卜 11 — serves his prince, how, VI 卜 11 — taking and leaving office, grounds of, VI 卜 11 — has three things in which he delights, VII 卜 11 — finds his true enjoyment in his own nature, VII 卜 11 — s services to a country, without his being in office entitle him to support, VII 卜 11 — is kind to creatures, loving to men, and affectionate to his relatives, VII 卜 11 — speaks of his nature, and of the will of Heaven, how, VI 卜 11 — the words and the principles of, VII 卜 11

sympathy of a ruler with the people in their joy and sorrows, I 卜 11  
 Superiority, not to be elated by riches, a proof of, VII 卜 11

## T

Talents, and virtue, how to know men of, I 卜 11 — a ruler should be guided by men of, I 卜 11 — duties owing by men of, to those who have not, IV 卜 11  
 Taxation, III 卜 11, 11 VI 卜 11  
 Teacher a, in a higher place than a minister, IV 卜 11 — of truth must not lower his lessons to suit learners, VII 卜 11  
 Teaching, refusing to teach, may also be a way of, VI 卜 11.

了之中四之下也。  
 孟子曰：逃墨必歸於楊，  
 逃楊必歸於儒。歸斯受之，  
 而尸矣。今之與楊墨辯者，  
 如追放豚，既入其苜，又從  
 而招之。  
 孟子曰：有布縷之征，粟  
 米之征，力役之征。君了用  
 其緩，其用其一，而民  
 有殍，用其而父了離。

9. "Yü-ching is between the two *just* characters, and below the four last."

CHAPTER XXXI. 1. Mencius said: "Those who are fleeing from the errors of Mieh naturally turn to Yang, and those who are fleeing from the errors of Yang naturally turn to orthodoxy. When they so turn, they should at once and simply be received."

2. Those who now a-days dispute with the followers of Yang and Mieh, do so as if they were pursuing a stray pig, the leg of which after they have got it to enter the pen, they proceed to tie

CHAPTER XXXII. Mencius said: "There are the exactions of hempen-cloth and silk, of grain and of personal service. The prince requires but one of these *at once*, deferring the other two. If he require two of them *at once*, then the people die of hunger. If he require the three *at once*, then fathers and sons are separated."

1 stronger than that there but the two are substantially to the same effect. Some would translate 招 by 招, a rendering which it never can admit of, and yet, in applying, to mean the term appropriate to the settings and influence of Mieh whose way is in the sea, and 11 judgments a great deep. Chinese writers are guilty of this liberty in the sense of derogating from the propriety of it.

11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT.

1. 歸於儒 — they turn to the learned. The learned in Chinese phrase is prevalent in our the orthodoxy. The name is still retained in China by the followers of Confucius and other sages, in opposition to the Taoists and Buddhists.

11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT. 11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT.

11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT. 11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT.

11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT. 11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT.

11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT. 11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT.

11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT. 11. 11. THE THREE SERVICES SHOULD BE RECEIVED WITH IT CASTING THEIR OLD LEARNINGS IN THEIR TENT.

Wisdom the richest fruit of, IV 卜 xvii  
 Words, Mencius understood, II 卜 ii —what  
 are most truly inauspicious, IV 卜 xvi  
 World, one cannot avoid all connection with

those whom he disapproves, in the, III 卜  
 2  
 Wrongs should be put right at once, III 卜.  
 viii.

## INDEX II

### OF PROPER NAMES

*Names in Italics will be found in their own places in this Index with additional references.*

#### CH AND CH'.

Chang E, a celebrated scholar of Wei, III. 卜  
 11  
 Chang, *K'uang Chang*, a minister of Ts'e, IV  
 卜 xxx  
 Ch'ang Seih, a disciple of Kung-ming Kaou, V  
 卜 1, 卜 iii  
 Chaou Keen, a noble of Tsin, III. 卜 1  
 Chaou the Great a title borne by different  
 ministers of Tsin, VI. 卜 xvii  
 Chaou-woo, a hill on the north of Ts'e, I 卜.  
 iv  
 Che-shaou the name of a piece of music, I. 卜  
 iv  
 Che Wa, appointed chief criminal judge of  
 Ts'e, II 卜 v  
 Chih, a famous robber of Confucius' time, III  
 卜 2, VII. 卜 xxv  
 Ch'in Chung, an ascetic of Ts'e, III 卜 x  
 VII 卜 xxxiv.  
 Ch'in Kea, an officer of Ts'e, II 卜 ix  
 Ch'in Leang, a philosopher, III 卜 iv  
 Ch'in Seang, a disciple of Ch'in Leang, III 卜  
 iv  
 Ch'in Tae, a disciple of Mencius, III 卜 1  
 Ch'in Tsin, a disciple of Mencius, II 卜 iii,  
 x VI 卜. xiv VII 卜. xxi  
 Ch'in the State of, V 卜. viii. VII. 卜.  
 xiii, xxxvii.

Ch'ing the State of, IV 卜 ii, xxiv V 卜.  
 ii VII 卜 xxxii  
 Ch'ing, a minister of the State of Ch'in, V 卜.  
 viii  
 Choo, a minister of Ts'e, IV 卜. xxxii VI  
 卜 v  
 Choo fung, the birth place of Shun, IV 卜 1.  
 Chow, the State and dynasty, I 卜 iii II.  
 卜 1, 卜 xiii III 卜 iii, 卜 v IV.  
 卜 vii, 卜 1 V 卜 iv, vi 卜 ii,  
 iv, vii  
 Chow, a city on the southern border of Ts'e, II  
 卜 vi, xii  
 Chow, the last emperor of the Yin dynasty, I  
 卜 viii. II 卜 1 III 卜 ix IV 卜.  
 1, ix, xiii V 卜 vi, 卜. 1 VI. 卜 vi  
 VII 卜 xxi  
 Chow-kung, or the duke of Chow, II 卜 1;  
 卜 ix III 卜 1, iv, 卜 ix. IV 卜  
 xx V 卜 vi VI. 卜 viii  
 Chow, the prince of Ch'in in Confucius' time,  
 V 卜 viii  
 Chow Seaou, a scholar of Wei, III 卜 iii  
 Chuen-foo, a hill on the north of Ts'e, I 卜.  
 iv  
 Chung-jin, a son of the emperor T'ang, V 卜.  
 vi  
 Chung-ne, *Confucius*, I 卜 iv., vii iii. 卜.  
 iv IV 卜 xviii.

屨於牖上，館人求之弗得。或問之曰：「若是乎從者之  
 疾也？」曰：「了以是爲竊屨來  
 與。」曰：「殆非也。」人子之設科  
 也，往者不追，來者不拒，苟  
 以是心全，斯受之而尸矣。  
 達之於其所忍，仁也；人皆  
 有所不爲，達之於其所爲，  
 義也。人能不爲達之於其所爲，

placed there in a window, and when the keeper of the place came to look for it, he could not find it

2 On this, some one asked Mencius, saying "Is it thus that your followers pilfer?" Mencius replied, "Do you think that they came here to pilfer the sandal?" The man said, "I apprehend not. But you, Master, having arranged to give lessons, do not go back to inquire into the past, and you do not reject those who come to you. If they come with the mind to learn, you receive them without any more ado."

CHAPTER XXVI Mencius said, "All men have some things which they cannot bear—extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do,—extend that feeling to the things which they do, and righteousness will be the result."

lodged. The second makes a compound noun with 人 業屨—the dict. has, with reference to this pass 事, 事物已爲而未成曰業 things being done, but not completed, are said to be 業. 廢—see on 1st tone to hide—to steal and hide. 曰子

以是—是 these, referring to followers 夫子之設科云云 according to Choo He, this is the observation of Mencius questioner suddenly awaking to an understanding of the philosopher. Anciently 夫子

was real 夫子 now I and Mencius was supposed to be himself the speaker. Choo He is probably correct. 設科 is better than 設教科 conveying the idea of cautions suited to different capacities. 是心—向道之心

CH 31 A MAN HAS ONLY TO GIVE DEVELOPMENT TO THE PRINCIPLE OF GOOD WHICH ARE IN HIM TO SHOW THEM ELDERLY AS FOWL THE OR, TO BE EXTREMELY GOOD AND COURAGEOUS. This is a sentiment which we have found continually occurring in these analects. It supposes that man has much more power over himself than he really has. 穿—穿穴 to make



Kaou, the philosopher, named Puh-hae, II

卜 11 VI 卜 1-11, 11

Kaou, a disciple of Mencius, II 卜 11 VII

卜 11, 11

Kaou a disciple of Tsze-hea, VI 卜 11

Kaou-kih, a distinguished minister of the tyrant

Chow, II 卜 1 VI 卜 11

Kaou-t'ang, a place in the west of Ts'e, VI 卜 11

Kaou-yaou, a minister of Shun, III. 卜 11

VII 卜 11, 11

Ke, a small State in Shan-se, II 卜 1

Ke, a mountain in Ho-nan, V 卜 11

K'e, the viscount of Wei in Shan-se, VI 卜 11

K'e, the son of the emperor Yu, V 卜 11

K'e, the name of a mountain, and also of the old State of Chow, I 卜 1, 11, 11. IV 卜 1

Ke, the name of a stream, VI 卜 11

Ke family, the family of Ke K'ang of Loo, IV 卜 11

Ke Hwan, the head of the *Ke family* in the latter days of Confucius V 卜 11

Ke Leang, an officer of Ts'e, slain in battle, VI 卜 11

Keang, the Yang-tsze river, III 卜 11, 11

Keang, the lady of, I 卜 1

Keaou, a brother of the prince of T'saou, VI 卜 11

Keč, the tyrant, I 卜 11, 11 VII IV 卜 11 V 卜 11, 11 VI 卜 11, 11, 11, 11

Kč-shaou, the name of a piece of music, I 卜 11

Keu, the name of an ancient State, I 卜 11

Keu-sin, the governor of P'ing-luh, II 卜 11

Keuč, a place in Tsin, famous for horses, V 卜 11

K'ew, the name of Yen Yew, a disciple of Confucius, IV 卜 11

Kih, a small State adjoining to Tsin, V 卜 11

K'in Chang, named Laou, a disciple of Confucius, VII 卜 11, 11

King, a place punished by the duke He of Loo, III 卜 11, 11

King, the duke of Ts'e, B.C. 546-488, I 卜 11

III 卜 1, 11 IV 卜 11 V 卜 11

King Ch'ow, an officer of Ts'e, II 卜 11

King Ch'un, a man who plumed himself on his versatility, III 卜 11

Kč, the name of a State in Ho-nan, I 卜 11, 11 III 卜 11

Kč, or Kč, a city in Ts'e, II 卜 11 III 卜 11

Koo sow, Shun's father, IV 卜 11, 11 V

卜 11, 11 VI 卜 11 VII 卜 11

Kow-ts'een, the name of a prince in the Lč K'wč, I 卜 11

Kung, *K'eu-sin*, II 卜 11

Kung Che-ke, an officer of the State of Yu, V 卜 11

Kung-e, prime minister of Loo, VI 卜 11

Kung-liang, an officer of Ts'e, IV 卜 11

Kung-lew, the duke of Lew, an ancestor of the Chow family, I 卜 11

Kung-mung L, a disciple, first of Tsze-chang, and then of Ts'ang Sin, III 卜 1, 11

IX IV 卜 11

Kung-mung Kaou, a disciple of Ts'ang Sin, V. 卜 11

Kung-shoo, a celebrated mechanist of Loo, named Pan, now the god of carpenters, IV 卜 11

Kung-sun Ch'ow, a disciple of Mencius, II 卜 11, 11, 11 III 卜 11

IV 卜 11, 11 VI 卜 11, 11 VII 卜 11

XXXI, XXXII, XXXIII, 11, 11, 11

Kung-sun Yen, a celebrated scholar of Wei, III 卜 11

Kung-too, a disciple of Mencius, II 卜 11

III 卜 11 IV 卜 11, 11 VI 卜 11, 11

XV VII 卜 11

Kwän barbarians, I 卜 11

K'wän, the father of the emperor Yu, V 卜 11

Kwan Chung, by name E-woo, minister of Hwan, duke of Ts'e, II 卜 1, 11

VI 卜 11

Kwan-shüh, the elder brother of the duke of Chow, II. 卜 11

K'wang, music-master and wise counsellor of Tsin, IV 卜 11 VI 卜 11

K'wang *Chang*, a minister of Ts'e, III 卜 11

IV. 卜 11

K'wei-k'ew, the place where the duke Hwan assembled the princes, VI 卜 11

道也。君子之言也，不卜帶。  
而道存焉。君子之守，修其  
身而人下之。人病舍其田  
而芸人之田，所求於人者  
重，而所以自任者輕。  
農子<sup>一</sup>曰：堯舜性者也，湯  
武反之也。動容周旋中禮  
者，盛德之至也。哭死而哀，  
非爲生者也。經德不回，非  
以祿也。言詒必信，非以

are good principles. The words of the superior man do not go below the girdle, but *great* principles are contained in them.

2 "The principle which the superior man holds is that of personal cultivation, but the empire is thereby tranquilized."

3 "The disease of men is this—that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light."

CHAPTER XXXIII 1 Mencius said, "Yaou and Shun were what they were by nature, T'ang and Woo were so by returning to natural virtue."

2 "When all the movements, in the countenance and every turn of the body, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right.

common subjects, simple, plain. So, Choo He, but the passage in the Lo-ko is not so general as his commentary. It gives the rule for looking at the emperor. A minister is not to raise his eyes above the emperor's collar nor lower them below the girdle. Chao K'e tries to explain the expression without reference to the ancient rule for regulating the looking at men. Acc. to him, words not below the girdle are all from near the heart. This is the explanation of 守約而施博. The paragraph is a

good summary of the teaching of The Great Learning.

CH. 33. THE PERFECT VIRTUE OF THE HIGHEST SAGES, AND HOW OTHERS FOLLOW AFTER IT.

1 Comp. Pt. I. xxx, but 之 has not here a special reference to certain virtues as there.

3. This is an exhibition of the highest style of virtue—that of Yaou and Shun, which does every thing right, with no motive beyond the doing so. Weeping is from real sorrow and not because of the living —i.e. there is nothing of show in it, and no wish to make an

P'ing-luh, a city on the southern border of Ts'e, II 𠂔 IV VI 𠂔 v  
 Pö, a city in Ho-nan, T'ang's capital, III 𠂔 v V 𠂔 vi, vii  
 P wan-shung Kwoh, an officer of Ts'e, VII 𠂔 xxi

## S

San E-sang, an able minister of Kang Wän, VII 𠂔 xxviii  
 San Meaou, the State of, V 𠂔 iii  
 San-wei, a region in the West, V 𠂔. iii  
 Se, the lady, a celebrated beauty of Confucius' time, IV 𠂔 xxv  
 Seang, the half brother of Shun, V. 𠂔 ii, iii VI 𠂔 vi  
 Seang, hon epithet of Hih, king of Leang, I 𠂔 vi  
 Seë, the name of an ancient principality adjoining T'ang, I. 𠂔 xiv II 𠂔 ix  
 Sëë, Shun's minister of instruction, III 𠂔 iv  
 Sëë Keu-chow, a minister of Sung, III 𠂔. vi  
 Seë Lew, *Tsze-lew*, a disciple of the Confucian school, II 𠂔 xi III 𠂔 viii  
 Seu, a place punished by the duke He of Loo, III. 𠂔 iv, 𠂔 ix  
 Seu Peih, a disciple of Mencius, III 𠂔 v IV 𠂔 xviii  
 Seuen, the king of Ts'e, B C 332, I 𠂔 vii, 𠂔 i—xi IV. 𠂔 iii. V 𠂔 ix VII 𠂔 xxxix  
 Shang, the dynasty, III 𠂔 v IV 𠂔 vii.  
 She, an officer of Ts'e, II 𠂔 x  
 Shih-k'ew, a place in Sung, VI 𠂔 iv  
 Shun-ming, the second of the Five emperors, III 𠂔 iv  
 Shun Kuh-le, minister of the prince of Loo, VI 𠂔 viii  
 Shun Ts'eang, a son of Tsze-chang, Confucius' disciples, II 𠂔 xi  
 Shin T'ung, a high minister of Ts'e, II. 𠂔 viii  
 Shin-yew, a friend of the philosopher Tsäng, IV 𠂔 xxxi  
 Shun-yew Hing, a disciple of Tsäng, IV 𠂔 xxxi  
 Shung Kan, a person whose words are quoted, III 𠂔 i.

Shun, the emperor, II 𠂔 ii, viii, 𠂔 iii 𠂔 i, iv, 𠂔 iv, ix IV 𠂔 i, ii, xxi, xxiii, 𠂔. i, xix, xxviii, xxxii V 𠂔 i—ii 𠂔 i, iii, vi VI 𠂔 vi 𠂔 ii, iii, viii, x, xv VII. 𠂔 xxi, xxv, xxv, xxvi, xli, 𠂔 vi, xxviii, xxxviii, xxxviii  
 Shun-yu K'wän, a famous sophist of Ts'e, IV 𠂔 xii VI. 𠂔 vi  
 Sin, the native place of E Yin, in Ho-nan, V. 𠂔 vii  
 Sin, younger brother of Ch'iu Seang, III 𠂔 iv.  
 South river, V 𠂔 v  
 Sun-shuh Gaou, prime minister of Ch'wang of Ts'oo, VI x  
 Sung, the State of, II 𠂔 ii, 𠂔. iv III 𠂔 i, iv., 𠂔 v V 𠂔 vii VII 𠂔. xxxvi  
 Sung K'ang, a travelling scholar, VI 𠂔 ix.  
 Sung Kow-ts'een, a travelling scholar, VII 𠂔. ix  
 Sze, the name of a stream, III 𠂔 ix.

## T

Tae, elder brother of Ch'iu Chung, III, 𠂔 x  
 T'ae an ancestor of the Chow family, the duke *T'an-foo*, who received from Woo the title of king, I 𠂔 v xiv, xv 𠂔 viii  
 T'ae mountain, on the border between Loo and Ts'e, I 𠂔 vii. II 𠂔 ii VII 𠂔 xxi.  
 T'ae-këü, son and successor of T'ang, II 𠂔. iv IV 𠂔. viii V 𠂔 vi VII 𠂔. xxi  
 T'ae-kung, a great counsellor of Wän and Woo, IV 𠂔 vii VII 𠂔 xxi, 𠂔 xxxviii.  
 Tae Puh-shing, a minister of Sung, III 𠂔 vi  
 Tae-ting, eldest son of the emperor T'ang, V. 𠂔 vi.  
 Tae Ying-che, a great officer of Sung, III 𠂔. viii.  
 T'äh, the name of a stream III 𠂔 iv  
 T'an-foo, *Tae*, the duke of Ts'e, I 𠂔 v  
 Tan Choo, the son of Yaou, V 𠂔 vi  
 T'ang, the founder of the Shang dynasty, I ii, 𠂔 iii, viii xi, II 𠂔 i, iii, 𠂔. ii. xii III. 𠂔 v IV 𠂔 ix, 𠂔. xx. V.

孟子曰養心莫善於寡欲  
 其爲人也寡欲雖有不存焉  
 者寡矣其爲人也多欲雖有  
 存焉者寡矣  
 曾皙嗜羊棗而曾子不忍  
 食羊棗公孫子問曰膾炙與  
 羊棗孰美孟子曰膾炙哉公  
 孫子曰然則曾子何爲食膾  
 炙而不食羊棗曰膾炙所同  
 也羊棗所獨也諱名不諱姓

CHAPTER XXV Mencius said, "To nourish the heart there is nothing better than to make the desires few. Here is a man whose desires are few—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many—in some things he may be able to keep his heart, but they will be few."

CHAPTER XXXVI 1 Mencius said, "Ts'ang Seh was fond of sheep dates, and his son, the philosopher Ts'ang, could not bear to eat sheep-dates."

2 Kung sun Ch'ow asked, saying "Which is best,—minced meat and roasted meat, or sheep-dates?" Mencius said, "Mince and roast-meat, to be sure. Kung sun Ch'ow went on, "Then why did the philosopher Ts'ang eat mince and roast meat, while he would not eat sheep-dates?" Mencius answered, "For mince and roast sheep-meat

in hunting 在彼者—what are in them, the things which they esteem so. 在我者—the things which I esteem.

Ch. 35. THE REGULATION OF THE DESIRES IS ESSENTIAL TO THE NOURISHMENT OF THE HEART. 欲 must be taken in a bad, or at least an inferior sense,—the appetites, while 心 is the heart naturally disposed to all virtue. 雖有不存焉—although there are—virtues of the heart that is,—which are not preserved.

Ch. 36. THE FILIAL FEELING OF TS'ANG-TEH SHUN IN HIS NOT EATING DATES. 1.

羊棗—sheep-dates, the small black northern date, so called from its resembling sheep's dirt. Such is Choo He's account of the fruit. The writer of the 四書摭餘說 is loc., h. v. c. seems to make out a case for 羊棗 being a kind of personum. Still, why call it a date? 2. Shih's liking for the small dates was peculiar and therefore the sight of them brought him vividly up to his son, and he could not bear to eat such dates. There are many

## U

Uh-loo, a disciple of Mencius, VI 1, v

## W

Wae-ping, a son of the Emperor T'ang, V. 1  
vi

Wän, the king, I 11, vii, 11, iii, v,  
x II 1, iii III 1, iii, 1, v,  
ix IV 11, xiii, 1, x VI 1  
vi, 11 VII 1, xii, 1, xix,  
xxii, xxxiii

Wän, the duke of T'ang, I 11, xii III  
1, iii, iv

Wän, the duke of Tsai, B.C. 635—627, I 1  
vii IV 11

Wan Chang, a disciple of Mencius, III 1 v  
V 1, ii, iii, v—ix 11, ix vi,  
xiii VII 1, xxxiii

Wang Hwan, *Tze-gaou*, the governor of K'ö, iii  
Ts'e, II 1

Wang Leang, charoteer to Chaou Keen, III  
1

Wang P'ao, a man of Wei, teacher of an ab-  
rupt style of singing, VI 1 vi

Wang Shun, an officer of the duke of Pe,  
V 11

Wei, the State of, IV 1, xiv V 1, viii,  
1 iv

Wei, one of the three families which governed  
the state of Tsai, VII 1, x

Wei, a small State in Shan-se, II, 1 VI  
1 vi

Wei, a river in the state of Ch'ing, IV 1 11

Woo, the State of, I 11, iii IV 1, vii,  
xiii

Woo, the founder of the Chow dynasty, I 1  
II iii, viii, x II 1, 1, vii III 1  
ix IV 1, ix, 1, xx VI 1, vi, vii  
1, xxi, 1, iv, xxxiii

Woo Hwö, a man noted for his strength, VI  
1

Woo-ling, a wild place in the department of  
Tse-nan, III 1, x

Woo-shing, a city in Loo, IV 1, xxi

Woo-ting, an emperor of the Shang dynasty  
B.C. 1323, II 1

## Y

Yang Choo, a heresiarch of the time of Confu-  
cius, III 1, ix VII 1, xxi 1, xxxi.

Yang Hoo, the principal minister of the Ke  
family, of Loo, III 1, iii 1, vii

Yang-shing, a city in Ho-nan, V 1 vi

Yaou, the emperor, II 1 11, 1, ii III.  
1, ix, 1, ix ix IV 1, ii, 1.  
xxxii, V 1, iii—vii, 1, i, vi, VI 1.  
vi, 1, vi, viii, x VII 1, xxi, xxi,  
1, vi, xxxii, xxxiii, xxxviii

Yellow River, VI 1 vi

Yen, the kingdom of, III 1, ix

Yen, the State of, I 1, xii II 1, viii,  
ix

Yen, Yen Hwuy, a disciple of Conf, IV 1.  
xiii

Yen Ch'ow-yew, a worthy officer of Wei, V.  
1, viii

Yen New, a disciple of Confucius, II 1 11

Yen Pan, a son of Yen Hwuy, V 1 11

Yen Yew, the Grand-tutor of the prince of  
T'ang, III 1 11

Yeo Yuen, a disciple of Confucius, II 1 11  
III 1

Yew, a cruel emperor of the Chow dynasty, VI  
1 vi

Yew Chow, the name of a place on the northern  
border, V 1 11

Yew Jö, a disciple of Confucius, II 1 11, iv

Yih, a minister of Shun, and of Yu, III 1  
iv V 1, vi

Yih-ya, the cook of the duke Hwan of Ts'e, VI  
1 viii

Yin, State and dynasty, II 1, 1, ix  
III 1, iii IV 1, ii, vii V 1, iv.  
vii 1, iv

Yin-kung T'ö, a famous archer, IV 1, xxi

Yin Sze, a man of Ts'e, II 1, xii

Ying, the name of a place between Ts'e and  
Loo, II 1, viii

Yü-ching, a disciple of Mencius I 1, xxi

IV 1, xxi, xxi VI 1, xiii VII  
1, xxi

Yo-ching K'ew, a friend of Mäng Heen, V 1 11

曰、其惟鄉原乎、鄉原、德之賊也、  
 何如斯可謂之鄉原矣、曰、  
 狂矣、曰、如琴張、曾皙、牧皮者、  
 孔了之所謂狂矣、何以謂之  
 狂也、曰、其心膠膠然、曰、占之  
 人、占之人、夷者、其行而不掩  
 焉者也、狂者、又不可得、欲得  
 不屑、不潔之一、而與之、是獯  
 也、是又其次也、孔了曰、過我  
 門、而不入我室、我不憾焉者、

4 "Such," replied Mencius, "as K'in Chang, Tsang Seih, and Muh P'ei, were those whom Confucius styled 'ambitious?'"

5 "Why were they styled 'ambitious'?"

6 The reply was, "Their aim led them to talk magniloquently, saying 'The ancients! The ancients! But their actions, compared with *their words*, did not come up to them."

7 "When he found also that he could not get such as were *thus* ambitious, he wanted to get scholars who would consider anything impure as beneath them. Those were the cautiously decided,—a class next to the former."

8 *Chang pursued his questioning*, "Confucius said, 'They are only your good careful people of the villages at whom I feel no indignation when they pass my door without entering my house. Your good careful people of the villages are the thieves of virtue.' What sort of people were they who could be styled 'Your good careful people of the villages?'"

4 K'in Chang is the Lao mentioned *Con. Ana. IV. vi*. So acc. to Choo He, who quotes an instance from the T'ouan philosopher Chwang, of the waywardness of Lao, but Chwang's accounts of Confucius and his disciples are not much to be trusted. The identification of the individual in the text with Lao, however is no doubt correct, though Chao H'ao makes him to be the *Sze* of the *Analekta*, referring to *XL. xvii. 3*. *Sze* is specious, and will g

that he played well on the *Hsu* and was therefore styled K'in. See the 四書據餘說 as acc. Of Muh P'ei nothing is known. 夷—in the sense of 平, even 夷考—evenly examining. 掩—to cover—to make good. 8. The first part of the saying here attributed to Confucius is not found in the *An. k'ia*. For the second, see *XVII. xiii.* 9

# INDEX III

## OF CHINESE CHARACTERS AND PHRASES,

INTENDED ALSO TO SHIP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE  
OF THE CLASSICS

In the references, Books are separated by a colon, Parts of the same Book, and Chapters, by a Semicolon.

### THE 1st RADICAL

(1) One, sometimes =a, I 上 sh  
6, 10, 17, 下 sh 5, 14 5 *et alibi*, *serpe*  
民, every single individual of all the  
people II 十 1 8 國, any one  
State, and a whole State IV 十 1 1  
心, all the heart VII 下 sh 10  
鄉, VII 十 sh 19  
人, once with a reference to the Emperor  
I 十 1 7 九, a ninth 什, a tenth,  
十, a twentieth III 十 1 6, 15, 十 1 4, 11 1 VI 十 1 4  
執, to hold to one point, be obstinate VII 十 sh 3, 4 (2)  
One and the same, exactly similar VI 十 1 4, 十 1 3 VII 十 1 2  
*et al* (3) To unite, to be united I 十 1 2, 3, 4 (4) As an adv and conj  
Once, once for all, as soon as I 十 1 1, 十 1 6, 8, 11 2 III 下 1 1, 11 1  
IV 十 1 1 VII 十 1 1, 11 2 *et al* (5) , one another,  
now now II 十 1 11 2 III 十 1 1 2  
太 I A son of the emperor T'ang  
V 十 1 5 武 I An emperor of  
the Yin dynasty II 十 1 8  
七 Seven I 十 1 4, 11 24, 十 1 1, 2, 11 1 *et al* May be used for the  
seventh I 十 1 6  
父 (1) Ten cubits VII 十 1 11 2  
chang (2) 父人, a man 賤父大, II 十 1 4, 11 6 人丈大, III 十

1 1, 下 1 1 2, 3 =a son III 十 1 6  
(1) Three I 十 1 1, 11 2 II 下 1 2, 11 6 III 十 1 2 3 *et al*,  
*sup* 一軍, the armies of a great State  
I 下 1 1 II 上 1 3 *et al* 二  
代, the three dynasties of Hsia, Shang,  
and Chow III 上 1 10 *et al* 十,  
the founders of the three dynasties  
IV 十 1 5 聖, the three sages,  
Yu, Chow-kung, and Confucius III 下 1 13  
了, the three worthies,  
Pih-e EYin, and Hwuy of Lew hea  
卿 the three highest officers of a State  
VI 十 1 1 公, the three high-  
est dignitaries at the imperial court  
VII 十 1 11 樂 VII 十 1 11  
寶 VII 十 1 11 May be  
used for the third VI 十 1 11 3 *et al*  
(2) Adverbially, three II 十 1 1, 11 1, 4 *et al* (3) . 了, my  
children I 十 1 1 (4) 苗  
The name of a State V 十 1 2  
危 The name of a place Ib  
上 (1) He, she, it, thus, that, which is  
shang above with the corresponding plurals,—  
chang spoken of place, time, and rank *Passim*  
十 十, constantly appear as correlates,  
=superiors and inferiors, high and low,  
above and below 上者 下者 on  
the high grounds on the low grounds, or  
they who were above, they who were be-  
low III 十 1 3 十卅, the high-  
est antiquity III 十 1 4 十刑,  
the severest punishment IV 十 1 11  
3 十士 V 十 1 3, 6, 7 8 十農.

入堯舜之道，故曰德之賊也。  
 孔子曰：『<sup>十三</sup>惡似而非者，惡莠，恐  
 其亂苗也；惡佞，恐其亂義也；  
 惡利口，恐其亂信也；惡鄭聲，  
 恐其亂樂也；惡紫，恐其亂朱  
 也；惡鄉原，恐其亂德也。』<sup>十三</sup>君了  
 反經而<sup>十四</sup>入，<sup>十五</sup>矣，經止，則庶民興，  
 庶民興，斯無邪慝矣。  
 孟子曰：『山堯舜於湯，力  
 白有餘歲，若禹、皋陶，則見而』

the principles of Yao and Shun. On this account they are called 'The thieves of virtue'

12 "Confucius said, 'I hate a semblance which is not the reality. I hate the dandel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity. I hate the music of Ching, lest it be confounded with the true music. I hate the reddish blue, lest it be confounded with vermilion. I hate your good careful men of the villages, lest they be confounded with the truly virtuous.'

13 "The superior man seeks simply to bring back the unchanging standard, and that being rectified, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear."

CHAPTER XXXVIII 1 Mencius said, "From Yao and Shun down to T'ang were 500 years and more. As to Yu and Kaou yau,

is literally our <sup>as</sup> at customs, but 流 at the same time, stigmatizes the customs as bad.

居之—居之於心者 行之—行之於身者

12. These are sayings of Confucius which are only found here. Such a string of them is not in the sage's style. 恐其亂苗—lest it confound the corn, = be confounded with it. So in the other

phrases. 鄭聲—see Con. Ana. XV x. 紫—see Con. Ana. X. vi. 2.

13. This par explains the rest of the chap. The 經 or unchanging at which, is the 中道 the right medium, which the sage himself pursues, and to which he seeks to recall others.

Ch 33. ON THE TRANSMISSION OF THE LINE OR DOCTRINE FROM YAO TO MENCIUS OWN TIME. Compare II Pt II. xiii. III Pt



other preposition before the noun 之 also is often between the noun and 中 I 卜 11 3, xi 3 II 卜 x 6 III 卜 iv 5, 卜 v 5, ix 4 *et al.*, *scape* (2) 中 心, in the heart's core II 卜. iii 2 III 卜 v 4 中 國 and 國 中, in the middle of the kingdom II 卜 v 3 III 卜 iii 15, iv 17 IV 卜 xxxiii 1 中 心, the central one III 卜 iii 19 中 心, to burn at heart. V 卜 i 5 中 心, an officer of the middle class V 卜 ii In the same chapter 中 心 simply, of the middle quality (3) A mean, average III 卜 iii 7 (4) The Mean IV 卜 xx 2 To keep the Mean IV 卜 vii (5) 中 人 卜 而 中, to stand in the centre of the empire VII 卜 xxi 2 Comp xli. 3, xxxvi 3, 卜 xxxvii 2 (6) 中 國. The middle kingdom, III 卜 iv 7, 12, 卜 ix. 3 VI 卜 x 5

中 Up 3d tone To hit the mark II 卜. vii 5 V 卜 i 7 中 禮 VII 卜 xxxiii 2

## THE 3D RADICAL 月

月 (1) 月 朱, the name of Yaou's son. V 卜 vi 2. (2) The name of 月 卜 VI 卜 xi 1

月 (1) To count—be counted—as the principal thing II 卜 ii 4 (2) To preside over V 卜 v 6 (3) A host V 卜 iii 5 VII 卜 xxi 2. (4) To make one's host, i.e., to lodge with V. 卜 vii 1, 2 Obs parr 3, 4, 其所 爲 中 and 其所 中

## THE 4TH RADICAL 乃

乃 (1) To be I 卜 vii 8 9, 卜 iv 6 V 卜 iv 1 (2) An initial particle of varying power,—seeing this but, now, &c I 卜. xi 1 II 卜 ii 22 IV 卜

xxviii. 7 VI 卜 vi 5, 卜 vi 6 Obs. 乃 乃, I 卜 iv 6, where we can hardly translate it

久  
lew  
chih

A long time, for a long time, to be a long time II 卜 i 3, 8, ii 22, 卜. xiv 3 III 卜 ix 2 V 卜 vi 2, 卜. i 4 VII 卜 xxx 2

之  
che  
chih

(1) Of, = the sign of the possessive case But it would often be very harsh to translate it by *of* I 卜 i 4, iii 1, 3, 4 *et al.*, *sapissime* The regent follows the 之, and the regimen precedes it. They may be respectively a noun, a phrase, or a larger clause 之 followed by 於 is very common in Mencius, *eg*,

VII 卜 xxiv. (2) Him, her, it, them *Passim* (3) It is often difficult to determine the antecedent to 之 It has to be gathered from the context, and sometimes 之 merges in the verb, making it an emphatic neuter, or = a passive *E G.*, I 卜 iii 2, v 3, vi. 6, vii 4 IV 卜 xiv, xv VII 上 iii 1, v, xiii 3, xxx 1 (3) 有之, as in (2), but also impersonally, = there is I 卜 iii 1, vii. 1 *et scape* So, the negative 不 之 有, where the 不 attracts the 之 to itself The same is to be observed of

莫 (4) We have 作之君, I 卜 iii 7, 爲之辭 II 卜 ix 4, 與 之處, III 卜 iv 1, and other similar expressions, where we may suppose two objectives, the 之 being = to, for, &c, him, it, them Obs esp 莫之死, I. 卜 xii 1 and 與之, 示之, V 卜 v (5) 之謂, is called, or is what is called 此之謂, II 卜 iv 6 We might reduce this to (1), is the saying of this But this cannot be done where 謂 is followed by an adjective or other words *E G.*, VII 卜 xxv 謂

之 comes under (2) Compare 名之, IV 卜 ii 4, 何服之有, IV 下 iii 4, 何卿之問, V 卜 ix 1, and 是之取爾, IV 卜 xxxiii 2 (6) 如之何 how. I 卜 vi.

謂 之 comes under (2) Compare 名之, IV 卜 ii 4, 何服之有, IV 下 iii 4, 何卿之問, V 卜 ix 1, and 是之取爾, IV 卜 xxxiii 2 (6) 如之何 how. I 卜 vi.

謂 之 comes under (2) Compare 名之, IV 卜 ii 4, 何服之有, IV 下 iii 4, 何卿之問, V 卜 ix 1, and 是之取爾, IV 卜 xxxiii 2 (6) 如之何 how. I 卜 vi.

# INDEXES

## INDEX I

### OF SUBJECTS

For Pt. I and Pt. II the characters 上 and 下 are used in all the Indexes.

#### A

Absurdity of a ruler not following wise counsellors I 下 ix.

A knowledge favours, how Mencius, VI. 下 v

Action, faith necessary to firmness in, VI. 下 xii.

Adherence to one course, against obstinate, VII. 上 xxvi.

Advantages, the greatest, of friendship, V 下 viii.

Advice of Mencius with regard to mourning III. 上 ii.

Adviser of the prince might always be perfectly satisfied, how an, VII. 上 ix.

Affliction, benefits of, VII. 上 xviii.

Aged the, were nourished by the government of king Wan, VII. 上 xxii.

Age, different conduct of great men in different, reconcilable. IV 下 xxix.

Age, evenest of sages not affected by place or time, IV 下 i.

Agriculture importance of a ruler attending to, III. 上 iii.—a ruler should not labour at

with his own hands, III. 上 iv

Air how one's material position affects his, VII. 上 xxxvi.

Ambition, and avarice, evils of I. 下 xi.—of Hwuy of Leang, VII. 下 i.

Ambitious, who are the, VII. 下 xxxvii.

Ancient(s), the, shared their pleasures with the people I. 上 ii.—surpassed other men in

what, I. 上 vii.—the music of the, I. 下 i

perore, tours of inspection made by I 下 iv: VI. 下 vii.—coffins used by the, II

下 vii.—sages, how all men may become

equal to the, III. 上 i.—kings practised benevolent government, III. 下 v—Mencius

appeals to the example and maxims of the, III 下 vii.—kings, the example and principles of, must be studied, IV 上 i. ii.—the,

exchanged sons, each one teaching the son of the other IV 上 xviii.—m ki g friends of

the, V 下 viii.—the, cultivated the nobility that is of Heaven, VI 上 xvi.—scholars

maintained the dignity of their characters, how VII 上 viii.—and modern rule con-

trasted, VII. 下 viii.—the, led men by their example, VII. 下 xx.

Animals, man how much different from, IV 下 xix.

Antiquity the example of, VII. 上 ix.

Appetites, the superior man subjects his to the will of Heaven, VII. 上 xxiv

Archer he who would be benevolent is like an, II. 上 vii

Archery learning IV 上 xxiv: VI. 上 xx.

Arrangement of dignities and emoluments according to the dynasty of Chow V 下 ii.

Association, influence of III. 下 vi. VI. 上 ix.—with those of whom one does not ap-

prove unavoidable, III. 下 x.

Attainment, real must be made by the learner for himself VII. 下 v

Authority punishment should be inflicted only by the proper II 下 viii.

#### B

Barbarians, influence of the Chinese on, III. 上 iv: 下 ix.

Barley illustration taken from, VI. 上 vii.

卜 1 5, 卜 in 2, 5 *et sape* (5) 也  
者 in the first member of a sentence  
resumes a word or subject, and the ex-  
planation or account of it follows V

卜 in 1 VII 卜 1111111 9 *et al*  
We find 也 者 however at the com-  
mencement of a chapter, where no dis-  
course is resumed, VII 卜 1111111 obs VI

卜 in 2 (6) It is often interroga-  
tive, following 何, 忠, 在, &c I 卜  
in 1, 11 5 卜 1 6, 7, 11 4 *et sape*

乾  
kan

早 乾, dry, drought VII 卜 1111 4

亂,  
luan  
tuan

To confound III 卜 11 18 VI 卜  
11 2 VI 卜 1 =to be confounded  
with VII 卜 1111111 12 Rebellions  
III 卜 11 11 To be in confusion, a  
state of confusion II 卜 11 22 III  
卜 11 2, 5 IV 卜 1111 2 V 卜  
1, 1, 2 VII 2 卜 11

### THE 6TH RADICAL J

予 I, me, we, my I 卜 11 4, 11 9,  
卜 1111 3 II 卜 1 3, 11, 16 26, 11  
3 *et al, sape*

事  
eze  
shuh

(1) Affairs, doings, achievements,  
business I 卜 11 1, 2 VII 卜  
111111 1, 3, 卜 111111 1 *et al, sape*  
無非事者, were for special busi-  
ness I 下 11 5 必有事焉,  
there must be the practice of II 卜 11  
16 無事, without doing service III

卜 11 2 without difficulty IV 卜  
1111 2 以爲事, to make—the  
business V 卜 11 1 好事者,  
one who is fond of strange things V 卜  
111 1, 11 1 compare 事 and 功 in  
III 卜 11 3, and VI 卜 11 5 (2)  
To serve—parents, a sovereign, a teacher,  
a greater State, &c I 卜 11 3, 11 20,  
22 *et al, sape* 以人事小, I  
卜 11 1, 2

### THE 7TH RADICAL

Two, the second III 卜 11 7, 11 3:  
*et al* (2) 了, see , (3).

But 策 = two or three pas-  
sages VII 下 11 2

A preposition = by, to, in, on, for, *sape*.  
It occurs commonly in quotations from  
the older classics Mencius himself pre-  
fers 於, though he does also use 于

(1) Says In a quotation, V 卜 11.  
1 Obs V 卜 11 4 (2) 爾,  
closing a sentence, or the member of a  
sentence It is difficult to translate, and  
=so, just, so, only II 卜 11 4 III 卜.  
11 7-IV 卜 1111 1 VII 卜 11111.  
2 So 乎, 乎, V 卜 11 4

Five *Sape* =the fifth IV 卜  
111 2 Adverbially, =five times 11  
下 11 2

(1) A well II 卜 11 3 III 卜 11  
3 V 卜 11 3 VII 卜 1111. 市 井  
之市, a scholar living unemployed in  
a city or market-place (2) A system  
of dividing the ground on a plan of nine  
squares III 卜 11 13, 18, 19

In haste, quickly, to be in haste I.  
卜 11 3 III 卜 11 2

Up 3d tone Frequently IV 卜.  
1111 1 V 卜 11 4, 5, 11 4 VII 卜.  
111 1

### THE 8TH RADICAL

(1) To expire, die I 卜 11 4 VI  
卜 11 4 死 亡, I 卜 11 21, 22.  
IV 卜 11 4 To be utterly lost, to  
perish I 卜 11 6, 7, 8 IV. 卜 11  
4, 11 2, VII 1, 11 1, 11 5, 卜 111.  
1 V 卜 11 2 VI 卜 111 4, 111.  
3, 111 2 卜 11 4 =not to be found,  
gone away I 卜 11 1 (2) To cause  
to die or perish VI 卜 11 2 (3)  
Not at home III 卜 11 1

—men may become Yaous and Shuns by the of their principles and ways, VI 上 II—of the mind must not be intermitted, VII 上 xxi.

## D

Death or flight, whether should be chosen, I 上 xv—there are things which men dislike more than death, VI 上 x.—how Mencius predicted the of P'wan Shing kwoh, VII 上 xxix.

Decencies may not be expected, where virtues are wanting VII 上 xlii.

Decrees of Heaven, man's duty as affected by the VII 上 ii.

Deed not words or manners, prove mental qualities, IV 上 xvi.

Defects, men are sensible of bodily but not of mental or moral, VI 上 xli.

Defence of Shun's conduct, V 上 ii; iii.—of E Yin, V 上 vii.—of Confucius, V 上 viii.—of accepting presents from oppressors of the people V 上 ix.

Degeneracy the progress of, from the three kings to the five chiefs of the princes, VI 上 vii.

Deluge the Chinese, III 上 iv note; 上 ix. IV 上 xxvi; VI 上 xi.

Desires, the regulation of, essential, VII 上 xxxv.

Developing their natural goodness may make men equal the ancient sages, III 上 i; VII 上 xxxi.

Dignities arrangement of in the dynasty Chow V 上 ii.

Dignity how the ancient scholars maintained their VII 上 viii.—how Mencius maintained his with the princes, VII 上 xxxiii.

Disappointment of Mencius with the king Seang I 上 vi.

Discrimination of what is right and wrong must precede vigorous right-doing, IV 上 viii.

Disgraceful means which men take to seek wealth and honour IV 上 xxviii.

Disposition, a man's true, will often appear in small matters, VII 上 xi.

Disputing Mencius, not fond of III 上 ix.

Dissatisfaction with a parent, not necessarily unfilial, VI 上 iii.

Division of labour propriety of the, III 上 iv.

Doctrine, of the Mohists refuted, III 上 v—heretical, III 上 ix.—of the Moan, quotation from the IV 上 xli.—of the sages, to be advanced to by success two steps, VII 上 xxiv.—on the transmigration of, from Yao to Mencius own time VII 上 xxxviii.

Duties which the virtuous and talented owe to the young and ignorant, IV 上 vii.—of different classes of chief ministers, V 上 ix. Duty man's, how affected by the decrees of Heaven, VII 上 ii.—benevolence the path of VII 上 xvi.

Dynasties, Hsia, Yin and Chow II 上 i. III 上 iii; V 上 vi.—Chow II 上 xiii. V 上 ii.—the three III 上 ii; IV 上 iii; 上 xx.—Hsia and Yin, IV 上 ii.—Shang Yin and Chow IV 上 vii.

## E

Earth, advantages of situation afforded by the II 上 i.

Earth-worm, an over fastidious scholar compared to an, III 上 x.

Education, importance of a ruler attending to, III 上 iii.

Elated by riches, not to be a proof of superiority VII 上 xi.

Emoluments, arrangement of in the Chow dynasty V 上 ii.

Emperor friendship with an V 上 iv—equality of Shun as an, VII 上 vi.

Empire by whom the torn, may be united, I 上 vi.—king Hwuy's competence to obtain the, I 上 vii.—employment of Mencius would be for the good of the whole, II 上 xli.—to the State, the Family IV 上 v.—the way to get the IV 上 ix; VII 上 xlii.—tranquillity of dependent on what, IV 上 xi.—a drowning IV 上 xvii.—how Shun got the V 上 v.—how Shun would have regarded abandoning the, VII 上 xxxv.

End, the, may justify the means, VII 上 xxxi.

Enjoyment, man's nature the source of his true, VII 上 xxi.

Equality of Shun in poverty and as emperor VII 上 vi.

apposition, but in regimen (6) 爲人, VII 卜 ㄣㄣ

VII 卜 ㄣㄣ

什 什, a tenth part, a tithe III 卜  
shih m 6, 15 卜 ㄣ 1

仁 Benevolence, benevolent, to be bene-  
jen volent *Passim* Mencius does not use the term for 'perfect virtue,' as Confucius does, though it may sometimes have that meaning In VII 卜 ㄣㄣ 2, *love* seems the proper rendering

仇 To show one's self an enemy to III  
k'ew 卜 ㄣ 2  
ch'ou

今 Now the present modern time also in  
kin the same way as our logical use of *now*,  
chin in discoursing *Passim* We find 今

也, and 今夫, 今日, 今時, 當今之時, and 當今之世 今而後, from this time forth I  
卜 ㄣ 2, *et al*

介 (1) Firm purpose VII 卜 ㄣㄣㄣ.  
keue (2) Used for 芥, a stalk of the mustard  
chieh plant, a straw V 卜 ㄣ 2

介 Up 4th tone 介然, suddenly VII  
keü 卜 ㄣㄣ  
chieh

仕 To take—be in—office II 卜 ㄣ 22,  
sze 卜 ㄣ 1 III 卜 ㄣ 1, 5, 6 *et al*  
shih Obs 當仕, V 卜 ㄣ 9 仕者, officers I 卜 ㄣ 18, 卜 ㄣ 3 So 仕 alone II 卜 ㄣ 1

他 (1) Other, another. I. 卜 ㄣ 9 V.  
t'a 卜 ㄣ 2, 卜 ㄣ 3 VII 卜 ㄣㄣ.  
他日, another day, other days It may mean formerly, next day, and afterwards. I 卜 ㄣ 2, ㄣㄣ 1 II 卜 ㄣ 4 ㄣ 3 III 卜 ㄣ 4, ㄣ 12, ㄣ 2, 4, 卜 ㄣ 5 IV 卜 ㄣ 1 VI 卜 ㄣ 2 無他, nothing else, for no other reason I. 卜 ㄣ 12, 卜 ㄣ 6, 7 II 卜 ㄣ 9 VI 卜 ㄣ 4, 卜 ㄣ 2 VII 卜 ㄣ 3, ㄣㄣ 3, ㄣㄣㄣ 3 So, 豈有他哉 I 卜 ㄣ 4 VI 上 ㄣ 1 口 他, spoke of something else I 卜 ㄣ 3 之他, went elsewhere IV 卜 ㄣㄣㄣ 1 (2) Read *to*, a name IV 卜 ㄣㄣ 2

仞

mu jen  
代  
tae tai

A measure of eight cubits VII 卜.  
ㄣㄣㄣ 2

(1) Alternate, one after another III 卜 ㄣ 5 For, instead of V 卜 ㄣ.

6, 7, 8 (2) 代, the three dynasties, —Her, Shang, and Chow III 卜 ㄣ.

2, m 10 IV 卜 ㄣ 1 (3) A name 陳代, III 卜 ㄣ 1

To employ 便令, to be employed I 卜 ㄣ 1 6

令  
lung

令  
lung

Low 3d tone. (1) An order, to order. I 卜 ㄣ 4 IV 卜 ㄣ 2 (2) Good. VI 卜 ㄣㄣ 3

以  
e 1

(1) To take, to use But our idiom requires for the most part, that it be translated as a preposition,—*by, at, with, because of, according to, &c* It precedes the principal verb of the sentence, as in I 卜 ㄣ 2, 文 以民力爲亭, 'king Wan used the people's strength to make his tower,' or 'made his tower with the people's strength,' or in V 卜 ㄣ 1

堯以人卜與舜, 'Yaou took the empire and gave it to Shun,' or simply, 'Yaou gave the empire to Shun' It follows the principal verb, and then its prepositional force is more apparent *EG*, I 卜 ㄣ 2, 殺人

以梃, 'to kill a man with a stick' We might indeed translate, 'to kill a man, using a stick' Its regimen sometimes precedes it *EG*, V 卜 ㄣ 2,

介不以與人, 介不以取諸人 'one straw he would not have taken and given to men, or taken and received from men,' or simply, 'he would neither have given nor taken a single straw' This position of the regimen is for the sake of emphasis Examples, of the first two usages especially, occur very frequently Julien assigns (See the 'Treatise on four Chinese Characters,' appended to his Translation of Mencius) that in many cases it is merely = a sign of the accusative case And it is difficult sometimes to give any other force to the 以 as in II 卜 ㄣ 5 III 卜 ㄣ 10

IV 卜 ㄣㄣㄣ *et al*, yet a peculiar significancy may be traced in it Obs 所以, that by, for, from, which,—a force sometimes sustained by 以 alone 是以 hence, and 何以, whereby, or

requires to be studied by rulers and their ministers, IV 上 i.—the administration of not difficult, IV 上 vi.—the influence of king Wán, IV 上 xlii.—good, has unequal measures for the general good, IV 下 ii.—the aged were nourished by king Wán, VII. 上 xli.—the well being of the people the first care of a, VII. 上 xlii

Grain, illustration from growing, I. 上 vi.

Great, houses, a ruler should secure the esteem of the, IV 上 vi.—services, Heaven prepares men for, how VI. 下 xv

Great man, Mencius conception of the, III. 下 ii.—makes no mistakes in propriety and righteousness, IV 下 vi.—simply pursues what is right, IV 下 xi.—is child like, IV 下 xii.—a good man a reconciling principle will be found for the outwardly different conduct of IV 下 xxix.—how some are, VI. 上 xv.—be who can so should be morally above them, VII. 下 xxi

Grief of Mencius at not finding an opportunity to do good, II. 下 xiii.

## II

Half measures of little use, I. 上 iii.

Hearts, of men importance of getting the, II. 下 i. IV 上 ix.—the pupil of the eye index of the, IV 上 xv.—how to nourish the, VII. 下 xxxv

Heaven, delighting in, and fearing I. 下 iii.—attal ! g to the imperial dignity rests with, I 下 xiv.—a man's way in life is ordered by I 下 xvi.: V 上 viii.—be who has no enemy in the empire is the minister of, II. 上 v.—opportunities vouchsafed by II. 下 i.—only the minister of may smite a nation, II 下 viii.—the superior man does not murmur against, II. 下 xlii.—submission of States determined by IV 上 vii.—Shun got the empire by the gift of, V 上 v.—a plan in the production of mankind V 上 vii. 下 i.—a places, offices, and emoluments, V 下 iii.—has given us, what, VI. 上 xv.—the nobility of VI. 上 xvi.—

prepares men by trials and hardships, VI. 下 xv.—by the study of ourselves we come to the knowledge of, VII. 上 i.—what may be correctly ascribed to the appointment of, VII. 上 ii.—conferred nature, the bodily organs a part of the, VII. 上 xxi. iii.—how the superior man regards the will of, VII. 下 xli

Hire, the labourer is worthy of his, III. 下 iv

Hereditary monarchy Mencius views on, V 上 v. vi.

History quotations from, III. 上 ii.: 下 i.

Heretics, recovered, should not have their old as a cast in their teeth, VII. 下 xxvi.

Honour the true, which men should desire, VI. 上 xvii.

Husbandry importance of, III. 上 iii. VII. 上 xxi. xlii.—a ruler should not labour at, with his own hands, III. 上 iv

Hypocrisy Shun defended against a charge of, V 上 ii.

## I

Imperial, a comment, characteristic of, I. 上 vii.—dignity shown by true royal government, I. 下 v.: II. 上 v.—ed. by doing what is good and right, I. 下 xiv.—government, Mencius wished to see, and could have realised, a true, II. 上 i.—sovereign should arise every 500 years, II. 下 xlii.—away not one of the things in which the superior man delights, VII. 上 xx.

Impulses must be weighed in the balance of reason IV 下 xlii.

I Mity defined, I. 上 vii.

Inauspicious words, what are most truly IV 下 xvii.

Influence of king Wán's government, IV 上 xlii.—a man's, depends on his personal example and conduct, VII. 下 ix.—Pi-ho &c., proved to be sages by the permanence of their VII. 下 xv

Injunctions, five in the agreement of the princes, VI. 下 vii.

Innuendoes of Shun-yn K'wán, how Mencius repelled the VI. 下 vi.

位  
wei

(1) Position, status, *i.e.*, of dignity I 卜 VII 19 V 卜 1 6 IV 卜 1 7, XII 1 *et al.*, *sape* 在位 is frequent 止位, the correct place, *i.e.*, propriety III 卜 II 3. 人位, all dignities V 卜 III 4. 易位 = to dethrone V 卜 IX 1. (2) Position, place. III 卜 II 4 IV 卜 XXXII 1, 2 To assist III 卜 IX 6

佑  
yew  
yu  
何  
ho

(1) What, why, what kind of I 卜 I 1 6 *et al.*, *sape* 何也, 何與, 何哉, at the end of sentences, generally = why is this? how is it? I 卜 III 1, 10 卜 XVI 1 But sometimes 何也, simply = was what? VI 卜 VII 8, 卜 VI 2 *et al.* III VI 卜 IX 2 何哉 = is of what avail? Other characters sometimes come between 何 and the particles, and with the same difference of usage 何以, whereby, what to I 卜 I 4 *et al.*, *sape* 何由, what from, how I 卜 VII 4 何爲, what do, why I 卜 IX 4 VII 卜 XXXVI 2 But observe 何爲也哉, V 卜 VII 3 何之, where are you going? VI 卜 IX 2 (2) 如何, generally with 之 between, = what, what is to be done. Difficulty, surprise, or indignation is generally implied, but not always The phrase 如之何則可, = how is the exigency to be met, is very common I 卜 IV 6, V 1; 卜 VI 1, 2, 8 V 卜 II 1 *et al.*, *sape* Other words are found also between 如 and 何, and then the phrase = what has to do with—? I 卜 XIV 3 *et al.* (8) 何如, what sort of, of what nature, in what manner. At the end of a sentence, 何如 = what do you think of? What shall be said? I 卜 III 2, VII 3, VI 1 VII 卜 XXXVII 3, 8 *et al.*, *sape* (4) 何有, what difficulty is there. I 卜 V 5 VI 卜 I, 4, *et al.*

余  
yu  
佚  
yih  
yi

Mc. III. 卜 IX 3.

(1) Ease, enjoyment VIII 卜 XII; XXXIV (2) To be without office, in obscurity. 遺佚, II 卜 IX 2 V 卜 I, 3

作  
ts'oh  
tso

(1) To rise up, arise. II 卜 I, 8, 11; III 卜 IX, 1, 5, 7, 9, 10 *et al.* To be aroused, to rise, to act VI 卜 XV 3. 我疾作, I have become ill IV. 卜. XXXIV 2 (2) To make, to form, to cause to be, I 卜 IX 6, 卜 III 7, IV. 6, 9, II 卜 IX 6 IV 卜 VIII 5. To be made IV 卜 XVI 1

佞  
nuy  
使  
aze  
chuh

Glib-tonguedness VII 卜 XXXVII, 12.

(1) To cause, to make to to make to be I 卜 III 3, IX 6, V 3, 4, VII 18, 21 *et al.*, *sape* Obs 行或使之, I 卜 XVI 3 = to send, (once, we have the addition of 來) II 卜 I, 3, VI 1. *et al.*, *sape* (2) To employ, to command; no other verb following II 卜 II 22, V 1 *et al.* (3) 如使 = if, supposing that II. 卜 V 5 V 卜 VI 5 VI 卜. VII 5, V 5 Without the 如 VI 卜. IX 3 ? VI. 卜 X IV 4

使  
sze

Up 3d tone To be commissioned ? I. 卜 VII. 16 使者, a messenger. V. 卜 VI 4

來  
lae  
lai

(1) To come. I 卜 I 2, II 3 *et al.* *sape* 以來 and 而來, downwards. II 卜 II 23, 27, 28, V 6, 卜 XII 4; VII 卜 XXXI 4 Obs 歸乎來, IV 卜 XIII 1 *et al.* (2) The coming, next III 卜 VII 1, 2, 3

來  
lae  
lai

Low 3d tone To lead on III 卜. IX 8

侈  
ch'e  
ch'ih

Extravagant, wild license. I 卜 VII. 20

侍  
she  
shih

To be by, in attendance on II 卜 X. 2 侍人, an attendant, with a bad meaning V 卜 VII. 1, 2 3 侍妾,

Middle kingdom, the, I. 上 vii. III. 上  
iv 下 ix. V. 上 v. VI. 下 x.

Mind, all men are the same in, VI. 上 vii.—  
in danger of being injured by poverty and a  
mean condition, VII. 上 xxvii.—the cul-  
tivation of the, must not be interrupted, VII.  
下 xxi.

Minister(s), care to be exercised in employing,  
I. 下 vii.—the of Heaven only may smite a  
nation, II. 下 viii.—Mencius condemns  
the pursuit of warlike schemes by IV. 上  
xiv.—the truly great, directs his efforts to  
the sovereign's character IV. 上 xx.—will  
serve their sovereign according as he treats  
them, IV. 下 ii.—the duties of chief,  
V. 下 ix.—of Mencius time pondered to  
their sovereign a thirst for wealth and power  
VI. 下 ix.—four different : — s of, VII.  
上 xix.

Moral, beauty alone truly excellent, IV. 下  
xxv.—excellence, the superior man cultivates,  
IV. 下 xxviii.—influences the value of to  
a ruler VII. 上 xiv.

Mountain, illustration from the trees of the  
New VI. 上 viii.

Mourning for parents, I. 下 xvi.; III. 上 ii.;  
V. 上 iv.; v., vi. VII. 上 xxix.; xli.

Magwort, illustration taken from, IV. 上 ix.

Murder what Shun would have done if his  
father had committed a, VII. 上 xxxv.

Murmur at the hardest measures, when the  
people will not, VII. 上 xii.

Music, the love of I. 下 i.—the richest fruit  
of IV. 上 xxvii.—of Yu and King Wan, VII.  
下 xxi.

Music master the grand, I. 下 iv.

## N

Nature, the, of man good, III. 上 i.; VI. 上  
i. ii.; vi. vii.—not to be confounded with the  
phenomena of life, VI. 上 iii.—appears as if  
it were not good, how VI. 上 viii.; ix.—to  
love righteousness more than life is proper to  
man s, VI. 上 x.—how men should seek the

best qualities of their VI. 上 xi.—relative  
importance of the different parts of the, VI.  
上 xiv.—Heaven is served by obeying our  
VII. 上 i.—man's own, the most important  
thing to him, &c., VII. 上 xxi.—of man, and  
the appointment of Heaven, VII. 下 xxiv.  
Natural benevolence and righteousness of man,  
only requires development to be more than  
sufficient, VII. 下 xxxi.

Neighbouring Kingdoms, intercourse with, I.  
下 iii.

Nobility that is of Heaven and that is of man,  
VI. 上 xvi.

Nourishment, the nature of man seems bad  
from not revealing its proper VI. 上 viii.—  
of the different parts of the nature, VI. 上  
xiv.

## O

Object of Confucius and Mencius, what was  
the, VII. 下 xxx ii.

Obviation how what Shun was drawn and itself  
in his greatest, VII. 上 xvi.

Obstinate adherence to a course deemed right,  
against, VII. 上 xxxv.

Odes, quotations from the, I. 上 ii. vii. 下  
iii.; v.; II. 上 iii.; iv.; III. 上 iii. iv. 下  
i. ix. IV. 上 i.; ii. iv.; vii. ix. V. 上  
ii. iv.; 下 vii.; VI. 上 vi.; xvii.; VII. 上  
xxvii.; 下 xix.

Office, Mencius giving up his, II. 下 x. xi.;  
xii. xiii. VI. 下 vi.—to be sought, but only  
by the proper path, III. 下 iii.; V. 上 viii.  
—may be taken on account of poverty when,  
V. 下 v.—grounds of t h g and leaving,  
VI. 下 xiv.

Officiousness, Mencius repelling, II. 下 xi.  
Opposition of Mencius to warlike ambition, VI.  
下 viii.

Ox, King Hwuy's comparison for an, I. 上 vii.

## P

Pat ula, burial of, III. 上 v (see Mourning).  
—the right manner of serving, IV. 上 xix.;  
下 xii.

Parks and hunting, the love of &c. I. 下 ii.



偏 To press upon III 卜 1 7

pei  
pi

側 Side, the side. II 卜 1 2, 卜 1 3  
3 V 卜 1 3

傑 A heroic character 俊傑, II 卜  
豪傑, III 卜  
1 VI 卜 1 2  
14 12 VII 卜 1 1

傅 (1) A tutor (an official title) VII 卜  
3 To act as tutor, to teach III  
1 1 (2) 傅說, an ancient  
statesman VI 卜 1 1

備 All-complete, to be prepared, ready  
III 卜 1 6, 卜 1 3 V 卜 1 3,  
卜 1 6 VII 卜 1 1, 14 3

傳 (1) To transmit, hand down (used both  
actively and passively) I 卜 1 2  
14 1 14 14 7 V 卜 1 1, 1 3  
(2) To communicate, deliver, as an order,  
a pledge II 卜 1 12 V 卜 1 1

傳 Low 3d tone Records, a Record I  
1 1, 14 1 III 卜 1 1 Obs  
以傳食於諸侯, III 卜  
1 1

傷 To hurt, wound II 卜 1 1 IV  
1 1 Wounded IV 卜 1 3  
3 = to be contrary to IV 卜 1 14  
無傷, there is no harm, it does not  
matter I 卜 1 8 VII 卜 1 2  
So, 何傷哉 III 卜 1 4

僕 (1) A charioteer, driver IV 卜  
14 2 (2) 僕僕爾, an adverb, in  
a troubled manner V 卜 1 5

偽 Deceit, deceitfully III 卜 1 17, 18  
V 卜 1 4

儀 (1) Ceremonies, demonstrations of respect  
VI 卜 1 4 (2) A name 張  
儀, III 卜 1 1 - 公明儀, III  
卜 1 4, 卜 1 1, 14 9 IV 卜 1 14  
1 (3) 公儀, a double surname, VI  
卜 1 3

億 A hundred thousand IV 卜 1 15

儉 Economical III 卜 1 4 IV 卜  
14 Niggardly to II. 卜 1 5 To be

limited to, only to amount to VI 卜  
1 6

朝儼, the name of a place I 卜  
1 4.

儒 and 儒者, the learned, the fol-  
lowers of Confucius, the orthodox III  
卜 1 3 VII 卜 1 1

優 More than sufficient VI 卜 1 6.

優 The surname of a minister of Ts'c IV.  
卜 1 14 VI 卜 1 1, 2, 3, 6

## THE 10TH RADICAL 儿

元 (1) Used for the head III 卜 1 2  
V 卜 1 5 元上 head officers, a  
name appropriate to scholars of the first  
class in the imperial domains, V 卜 1  
5 (2) A name 曾元, IV 卜 1 14  
3

允 To believe, accord with V 卜 1 14.  
4

兄 An elder brother II 卜 1 3 III.  
卜 1 3 et al, 8ape 伯兄, the  
eldest brother VI 卜 1 3 父兄,  
fathers and elder brothers, elder relatives  
I 卜 1 3, 卜 1 3 et al, 8ape 兄  
弟, brothers I 卜 1 12, 卜 1  
6 et al, 8ape Embracing cousins V.  
卜 1 1 = Sisters V 卜 1 14 2

允 (1) To fill, to fill up, develop, carry  
out II 卜 1 7 III 卜 1 3, 6 V  
卜 1 5 VI 卜 1 1 VII 卜 1 14.  
5, 6, 14 2, 3 允塞, to stop up.  
III 卜 1 9 Full I 卜 1 14 2 The  
filling up II 卜 1 9 (2) A surname  
II 卜 1 14, 14 1

兆 A prognostic, = a trial. V 卜 1 14.  
14 6

先 (1) First (adv and adj), before (prep);  
former V 卜 1 3, 卜 1 6, VI  
卜 1 3, 14 5 8, 14 2, 卜 1 14 2  
VII. 卜 1 14 1 II 卜 1 3 先君,  
former princes III 卜 1 3 先王,  
the former (ancient) sovereigns I 卜

Prosperity of a country on what dependent, I.

上 I.

Pupil of the eye, the index of the heart, IV

上

xv

Purity pretended, of Ch'in Chung, III

下 x.

## R

Record, quotation from a, III

下 III.

Remote, against (m) g at what is, VII

下

xxvii

Repelling officiousness, Mencius, II

下 xl.

Reproof, the benefit of, IV

上 xxii.

—Mencius' of Yü-ching, IV

上 xxiv

xxv —of Kiang

sun Ch'ow VII

上 I

Reputation, the value of, to a ruler, VII

上

xiv

Reserve, Mencius defends his, with the prince

of his time, III

下 I.

Respected, that a scholar be, is essential to his engaging in a prince's service, VII

上 xxxvii.

Riches, not to be elated by a proof of superiority

VII

上 xl.

Righteousness belongs naturally to man, II

上 vi. VI

上 I.

—the straight path, IV

上 x.

—fraternal obedience the richest fruit

of IV

上 xxvii.

—the great man makes no

mistakes in, IV

下 vi.

—internal, not ex-

ternal, VI

上 iv

—to be loved more than

life, VI

上 x.

Ripe grain, illustration from, VI

上 xix.

Ritual Usages, quotation from the, III

下 II.

Royal government, the great principles of, I

上 III.

iv

—will assuredly raise to the

imperial dignity I

下 v

—various points of,

neglected in Mencius time, II

上 v

Ruin, a vicious p has the agent of his own, IV

上 viii.

Rulers, should share their pleasures with the peo-

ple, I

上 II.

—should follow the advice of

the wise, I

下 ix.

—should sympathize with

the people in their joys and sorrows, I

下 iv

—should not labour at husbandry with

their own hands, III

上 iv

—should study

the example and principles of the ancient

kings, IV

上 I.

—importance of benevo-

lence to, IV

上 III.

—example, influence of,

IV

下 v

—will not be murmured at when

their aim is evidently the people's good, VII

上 xii.

—the value of reputation and moral

influences to, VII

上 xiv

Rules, the necessity of governing according to,

IV

上 I, II.

## S

Sacrifice, allusions to, III

上 II

下 III.

v. IV

下 xxv.

xxviii

VI

下 vi.

VII

下 xiv

Sage, Mencius not a, II

上 II

—only with a,

does the body act according to its design, VII

上 xxxvii.

—the lessons of this, reach to all

classes, VII

上 xi.

Sages, when they arise, will agree with Mencius,

III

下 ix.

—the human relations perfectly

exhibited by IV

上 II.

—the agreement of

not affected by place or time, IV

下 I.

—are

distinguished from other men, how IV

下 II

xix, xx., xxi. xxi.

—just like other men, IV

下 xxvii

VI

上 vii.

—Confucius superior

to all other V

下 I.

—the great doctrines of

this, to be advanced to, by successive steps,

VII

上 xxiv

—Pi-ho, &c. proved to be, by

the permanence of their influence, VII

下

xxv

—definition of a, VII

下 xxv

—the per-

fect virtue of the highest, VII

下 xxviii

Satisfied, how an adviser of the prince may be

always perfectly VII

上 ix.

Scholar(s), tho, ought to be remunerated, III

下 iv

—may accept presents from a prince,

on what principles, V

下 vi.

—should de-

cline going to see the prince when called by

them, why V

下 vii.

—forming friendships,

rules for V

下 vii.

—ancient, maintained

the dignity of their character &c., how VII

上 viii.

—prepares himself for the duties to

which he aspires, VII

上 xxviii

—must be

respected in order to his engaging in the ser-

vice of a prince, VII

上 xxxiii.

Self the charge of, greatest, IV

上 xix.

Self-cultivation, men's disregard of, VI

上

xi.

Self-examination recommended, IV

上 i

—

the superior man practises, IV

下 xxviii.

Self-restraint necessary to a ruler, I

下 iv

V 卜 IV 7—衛孝公, V 卜 IV. 7—費忠公, V 卜 III 3—虞公, V 卜 IX 3 (3) Used in double surnames 公明, V 卜 I 2—III 卜 I 4 et al 公孫, II 卜 I 1 et al—III 卜 II. 1 公都, II 卜 V 4 III 卜 IX 1 et al 公儀, VI 卜 VI 3 公輸, IV 卜 I 1. 公行, IV 卜 XVII. 1 Compare 庾公, and 尹公, IV 卜 XXIV 2 (4) 公劉, and 古公亶父, ancestors of the Chow family I 卜 V 4, 5 太公 and 太公望, a minister of the kings Wūn and Woo IV 卜 VII 1 VI 卜 VIII 6 VII 卜 XXI. 1, 卜 XXVIII 3

六  
luh  
luu

Six II 卜 I 8 六律, the pitch-pipes, IV 卜 I 1, 6 六等, the six degrees of dignity V 卜 II 3 六師, the imperial forces VI. 卜 II 2

兮  
he  
hsi

A particle, much used in poetry IV 卜 VIII 2 VII 卜 XXVIII 1

共  
kung

To have in common III 卜 II 2, III 10 To share V 卜 III 4

共  
kung

Up 1st tone 共 I, a name of office,—the superintendent of Works V 卜 I 2

兵  
ping

Sharp weapons of war I 卜 III. 2, 5, V 3, VII 14, 卜 XI 3 II 卜 I 3, 4, III 4 IV 卜 I 9 VI 卜 IV 2

其  
k'ue  
ch'i

The third personal pronoun, the possessive pronoun of the third person; the, that Both singular and plural *Passim*

具  
leu  
chu

Completely provided with. II 卜 II 20

典  
teen  
tien

(1) A rule, a statute 典刑, V 卜 VI 5 典籍, VI 卜 VIII 5 (2) A canon 克典, name of a Book of the Shoo king V 卜 IV 1

兼  
k'een  
ch'ien

To unite, comprehend, embrace together, together II. 卜 II 18 IV 卜 XXIV VI 卜 X 1, XIV 1 VII 卜 IX 6 Obs III 卜 IX 11 兼金, 'fine

silver' II 卜 III 1. 兼愛, Mih's principle of loving all equally III 卜 IX 9 VII 卜 XXVI 2

### THE 13TH RADICAL 冂

冂  
yen

A surname 冉牛, a disciple of Confucius II 卜 II 18, 20

冉  
tsae  
tsai

Twice, again V 卜 VI 4, 5 VI. 卜 VII 2, 3

冕  
mcen  
mion

A cap of full dress or ceremony VI. 卜 VI 6

### THE 14TH RADICAL 冃

冠  
kwan  
kuan

A cap, a bonnet II. 卜 IX 1 IV. 卜 XXIX 6 7 V 卜 I 1 To wear a cap III 卜 IX 4

冠  
kwan  
kuan

Up 3d tone To cap, the ceremony of capping III 卜 II 2

冢  
ch'ung

冢宰, a prime minister. III 卜 II. 4

### THE 15TH RADICAL 冫

冬  
tung

Winter VI. 卜 V 5

況  
hwang

More properly 況 How much more,—in the concluding member of a sentence. h'uang IV 卜 XIV 2 It is generally followed

by 乎 at the end of the clause V 卜 VII. 7 VII 卜 XXXVI 2 況 is some-

times immediately preceded by 而, and in the previous clause we have the particles 日猶, 猶然日, and 日.

II. 卜 II 10, IX 2 V 卜 IV 5, VII. 3, 4 (與 for 乎), 8 (況乎 乎). VI. 卜 VIII 8, X 6 VII 卜 XV

冶  
yay  
yeh

To melt, fuse = a founder III 卜 IV. 5

凍  
tung

To freeze. = to suffer from cold I. 卜 V 4, 卜 VI 1 VII 卜 XXI. 3.

### THE 16TH RADICAL 几

几  
le  
chi

A stool II 卜 XI 2.

Territory emoluments regulated according to the extent of, in a State, V 下 II.

Thought, how many act without, VII. 上 v

Three things universally acknowledged to be honourable II 下 II—kings, the, VI 下 vii—things in which the superior mandellights, VII. 上 xx—things important in the administration of a State, VII. 下 xii—precious things of a prince VII. 下 xxviii.

Throne, the descended to Yu a son, and not to his minister why V 上 vi.

Thumb amongst the fingers, Ch'ia Chung compared to the, III 下 x

Topics of Mencius with princes, I. 上 I, vii, II 下 II.

Touch, males and females must not allow their hands to, IV 上 xvii.

Tours of inspection of the ancient kings, I 下 iv VI 下 vii.

Tranquillity of the empire dependent on the discharge of the common duties of life, IV 上 xi.

Transmission of doctrine from Yao to Mencius, VII. 下 xxxviii.

Trials and hardships, how Heaven prepares men by VI 下 xv.

Trifles, Mencius censures the princes of his time for occupying themselves with, VII. 上 xlv.

Trouble and affliction, the benefits of VII. 上 xviii.

Truth, how Mencius required the simple pursuit of, in his pupils, VII. 上 xlii.

Tyrant, what will be the fate of a, IV 上 ii.

## U

Ulcer-doctor Confucius charged with lodging with an, V 上 viii.

Unfilial, five things which are, IV 下 xxx.

Unperturbed mind, Mencius had attained to an, II. 上 II.

Unsuited, Mencius free to speak his opinion, &c., because, II. 下 v xiv.

Unworthy a word to, Mencius behaviour with an, II. 下 vi.

## V

Valour the love of, I. 下 iii.—how nourished, II. 上 II.

Villages, the good useful people of the, described, VI. 下 xxx ii.

Vindication of E Yin, V 上 vii—of Confucius from the charge of lodging with unworthy characters V 上 viii—of Pih-le Ho, V 上 ix.—of Mencius from the charge of eating the bread of idleness, VII. 上 xxxii.

Virtue, submission secured by II. 上 iii.—friendship must have reference to the of the friend, V 下 iii.—is sure to be gained by seeking it, but external things not, VII. 上 iii.—man may attain to perfect, VII. 上 iv.—of the people, how to promote, VII. 上 xlii.—corrupt times are provided against by established, VII. 下 x.—of the highest sages, VII. 下 xxxiii.

Virtues, where are wanting decencies may not be expected, VII. 下 xiv.

Virtuous men, importance of having about a sovereign a person, III 下 vi.

For *pyralis ros* Du, V 上 v

## W

Warlike and other schemes of the ministers of his time condemned by Mencius IV 下 xiv VI 下 viii.

Warning to the violently evil and the weakly evil, IV 上 x.—at Sang Kang, VI. 下 iv—to the contending States of Mencius time VII. 下 ii.

Wars, all the, in the Ch'ia Teow were unrighteous, VII. 下 ii.—counsels against, VII. 下 iv.

Way a man a life, ordered by Heaven, I 下 xvi.—of truth like a great road, VI. 下 ii.

Wealth, the love of, compatible with royal government, I. 下 v—disgraceful means which men take to seek, IV 下 xxxi—and power the ministers of Mencius time pondered to their sovereigns' thirst for VI 下 ix.

Well being of the people, the first care of a government, in order to their virtue, VII. 上 xlii.

Well digging a, VII. 上 xxix.

Will, the, is the leader of the passion nature, II. 上 II.

Willow man's nature compared to the *hs*, VI. 上 i.

to correspond to III 卜 iv 11 These two usages are in quotations from the older classics In Mencius himself, 則 is simply the particle

剛 Strong II 卜 ii 13

lang

割 To cut 割烹 = cookery V 卜 vii 1, 8

ko

創 To begin, to found I 卜 iv 3.

ch'wang  
ch'uang

劍 A sword I 卜 iii 5 III 卜 ii 1

kien  
chien

劉 公劉, an ancestor of the Chow dynasty I 卜 iv 4

lew  
hu

## THE 19TH RADICAL 力

力  
leh  
li

Strength, force, vigorously I 卜 ii 3, vii 10 III 卜 iii 12, et al 站

力, to do one's utmost I 卜 iv 1

V 卜 i 2 心力, I 卜 vii 18

目力, IV 卜 i 5 勞力, to labour

with the strength, = the sweat of the brow III 卜 iv 6 力役, personal

service VII 卜 xxi 1 窮日

之力, to exert one's strength a whole

day II 卜 vi 6 兩馬之力,

caused by a two-horsed carriage VII 卜

xxi 3

功

kung

(1) Achievement, work done I 卜

xiv 3 II 卜 i 3, 13, VI 卜 vi 5 =

benefits, merit I 卜 vii 10, 12 III

卜 iv 4, 5 通功, an interchange of

the productions of labour III 卜 iv 3

(2) 小功, a period of mourning VII

卜 xvi 2

加

ka  
chia

To add, to be added VI. 卜 x 7

VII xxi 3, xxxix 4 加少, 加多,

to decrease, to increase I 卜 iii 1

To exercise to I 卜 vii 12 VI

卜 vi 1 VII 卜 ix 6 To raise,

appoint, to, to be raised to II 卜 ii

1 V 卜 vi 6

助

tsao  
chu

To help I 卜 iii 7, iv 5 II 上.

ii 16, v 1, 下 i 1 III 卜 iii 3

(N.B.), VII 卜 vii 2 The system of

mutual aid, on which the ground was

divided by the Chow dynasty III 卜.

iii 6 7 9 15, 18

勃

po  
po

勃然, the appearance of being moved,

or of changing countenance V 卜 iv.

12 VI 卜 vii 1

勇

yung

Valour, bravery brave I 卜 iii 1,

5, 6 7, 8 II 卜 ii 1 7 6, 7 III 卜

i 2 IV 卜 xxi 1, xxi 2 V 卜

vii 5

勉

men  
men

To urge 了必勉之 you

must exert yourself III 卜 iii 13

動

tung

To move excite I 卜 xi 5 To

affect others, IV 上 vii 3 To stimu-

late VI 卜 xxi 2 動容, movements

of the countenance, VII 卜 xxi 3

動心, 不動心, to be perturbed,

unperturbed, in mind II 卜 ii 1, 2, 3,

9 10 勤動, laborious toil III 卜.

iii 7

務

uo  
u

To aim at, attend to chiefly VI 卜

viii 9 VII 卜 xvi 1, 2

勝

shung  
sheng

(1) To conquer, be superior to, subdue

I 上 vii 17, 下 x 1 II 卜 ii 5, vii

5, 卜 i 2, 5 VI 卜 xxi 1, 卜 vii

3 VII 卜 i 2 (2) In a name 戴

不勝, III 卜 vi 1-VII 卜 xxi

勝

shung  
sheng

Up 1st tone To be equal to, to

sustain II 卜 ix 1 = to lift VI

卜 ii 3 不可勝, foll by a verb,

= more than can be I 卜 iii 3,

卜 vii 1 IV i 5 VII 卜 xxi 2,

卜 xxi 2

勞

laou  
lao

(1) To toil III 卜 iv 6 V 卜

ix 2 To make to toil VI 卜 xv 2

勞者, the toiled I 卜 iv 6 So

勞 in VII 卜 xii but in VI 卜

i 2, 勞 = punished. (2) Services

VII 卜 xxi 2

勞

laou  
lao

Low 3d tone. To encourage. III 卜

ix 8

Ch'ung Yu, a disciple of Mencius, II. 下 vii.; xiii.  
 Chuy k'eh, a place in Tain, famous for gems, V. 上 ix.  
 Chwang a street in the capital of T'c, III. 下 vi.  
 Chwang Paou, a minister at the court of T'c, I. 下 i.  
 Confucius, II. 上 i.-iv. III. 上 iv. 下 i. iii., vii. ix. IV. 上 ii. vii. xiv. 下 xviii., xxi.; xxii. xxix. V. 上 iv.; vi.; vii.; 下 i. iv. vii.; VI. 上 vi.; viii.; 下 iii. vi. VII. 上 xxiv. 下 xvii.; xix.; xxx. II. xxxviii.

## E

E, a famous archer B.C. 2160, IV. 下 xxiv VI. 上 xx.; VII. 上 xii.  
 E Che, a follower of Mth, III. 上 v.  
 E Yin, a minister of T'ang II. 上 ii.; 下 ii.; V. 上 vi. vii.; 下 i.; VI. 下 vi.; VII. 上 xxi. 下 xxxviii.

## F

Fan, a city of T'c, VII. 上 xxx. i.  
 Fei seen, a favourite minister of the tyrant Chow III. 下 ix.  
 Foo-hea, a place where Shun dwelt, IV. 下 i.  
 Foo Yue, the minister of the Emperor K'ao tsung, VI. 下 xv.  
 Fung foo, a scholar of Tain, famous for raising tigers, VII. 下 xxiii.

## G

Gan, or Ngan, the principal minister of T'c, I. 下 iv.; II. 上 i.  
 Gê-ching or Yê-ching the double surname of K'eh, a disciple of Mencius, I. 下 xvi.; IV. 上 xxiv. xxv. VI. 下 xiii.; VII. 下 xxv.

## H

Hao Tsang, a famous worthy of Tain, V. 下 iii.

Han, one of the three families which caused the State of Tain, VII. 上 xi.  
 Han, the name of a stream, III. 上 iv.  
 Haou-sang Puh-hae, a man of T'c, VII. 下 xxv.  
 Ha, a favourite of Chaou Keen, III. 下 i.  
 Hea dynasty I. 下 iv.; II. 上 i.; III. 上 iii. IV. 上 ii.; V. 上 vi.; vii. 下 iv.  
 Heou, the duke of Wei, V. 下 iv.  
 Heen-k'ow Mung, a disciple of Mencius, V. 上 iv.  
 Hen Hing, a heresiarch, III. 上 iv.  
 Heun-yuh, a tribe of barbarians, I. 下 iii.  
 Hew a place in the district of T'ang in the department of Yen-chow II. 下 xiv.  
 Ho, the name of a river Yellow river III. 下 ix.  
 Hoo Heih, a man, name, I. 上 vii.  
 Hwa Chow an officer of T'c, slain in battle, VI. 下 vi.  
 Hwa, the name of a stream, III. 上 iv.; 下 ix.  
 Hwan, Hwan T'uy a high officer of Sung, V. 上 viii.  
 Hwan, the duke of T'c, B.C. 683-642, I. 上 vii. 下 ii. IV. 下 xxi.; VI. 下 vii.  
 Hwan-tao, Yaou's minister of instruction, V. 上 iii.  
 Hwuy the posthumous epithet of Yung king of Leang, a State in Tain, I. 上 i.-v.; VII. 下 i.  
 Hwuy of Low-hea, posthumous title of Chen Hwê, an officer of Loo, II. 上 ix. V. 下 i. VI. 下 vi.; VII. 上 xxxviii.; 下 xv.  
 Hwuy the duke of Po, V. 下 iii.

## J

Jin, a small State, VI. 下 i.; v.  
 Joo, the name of a stream, III. 上 iv.

## K AND K'

Kâ, or Kô a city in T'c, II. 下 vi.; III. 下 x.  
 K'ang younger brother of the prince of T'ang VII. 上 xliii.  
 K'ang hon. ep. of Fung brother of king Woo, V. 下 iv.

南面, the imperial position, with the face to the south V 卜 1 1 But I 卜 2 2 III 卜 1 1 and VII 卜 1 3, are diff. (2) 南陽, the name of a place VI 卜 3 3 南蠻, a barbarian of the south III 卜 1 1

搏  
pō  
po

(1) Extensive, extensively IV 卜 1 1 VII 卜 1 1 Applied to the wide loose garments of poverty II 卜 1 4, 7 (2) To gamble IV 卜 1 2

### THE 26TH RADICAL 卩

危  
wei

(1) To be in peril I 卜 1 1 IV 卜 1 4 To endanger I 卜 1 14 IV 卜 1 2 Perils IV 卜 1 1 = is under a sense of peril VII 卜 1 2 (2) 危, the name of a place V 卜 1 2,

卽  
tseuh  
chi

(1) A particle, = that is, indeed I 卜 1 6 (2) To approach, go to III 卜 1 4

卻  
k'èu  
ch'io

To refuse, decline V 卜 1 2, 3

卿  
k'ing  
ch'ing

A noble, a high dignitary or chief minister II 卜 1 1, 卜 1 1, 2, 3 III 卜 1 16 IV 卜 1 3 V 卜 1 3, 卜 1 3, 4, 5, 6, 7, 1 1, 2, 4 VI 卜 1 1, 卜 1 1

### THE 27TH RADICAL 厂

厚  
hou  
hou

Thick = liberally, sumptuously III 卜 1 2 所厚者, where one should behave well VII 卜 1 1

原  
yuen  
yuan

An origin, a fountain Seems to be used for 源. II 卜 1 1, 1 2

原  
yuen  
yuan

Low 3d tone, 1 q 愿 Your good, careful people. VII 卜 1 7, 8, 9, 11

厥  
keuē  
chueh

His, their It occurs only in quotations from the She-king and Shoo-king II 卜 1 7, 5 III 卜 1 5, 卜 1 5, VII 卜 1 5 1 3

厲  
h  
li

(1) To oppress III 卜 1 3, 5 (2) The title of an unworthy emperor VI. 卜 1 2 = 'The Cruel.' IV 卜 1 1.

厭  
yen  
yen

To be satiated II 卜 1 19

Up 1st tone, 1 q 慊 But the meaning seems to be the same as above, — to be satisfied I 卜 1 7

### THE 28TH RADICAL 厶

厶  
i  
chi

(1) To go away from to leave Both active and neuter I 卜 1 4, 1 2; 1 2, 1 2 et al., sape (2) To be distant from II 卜 1 8 IV 卜 1 3, 1 5 V 卜 1 2 VII 卜 1 4

去  
i  
chi

Up 2d tone To put away, to remove. I 卜 1 1 1 1 II 卜 1 1 III 卜 1 1 et al

### THE 29TH RADICAL 又

又  
yew  
yu

Moreover, further — continuing a narrative by the addition of further particulars. I 卜 1 3 II 卜 1 8, 1 8, 10 16 et al., sape = and still III 卜 1 2

及  
k'ieh  
chi

(1) To come to, to reach to, to attain to I 卜 1 2 II 卜 1 4 III. 卜 1 9 VI 卜 1 4 VII 卜 1 2, 1 2, 1 1, 2, 1 1 = to wait for. V 卜 1 3 以及, so as to reach to I 卜 1 10, 12 可及, I 卜 1 4 II 卜 1 6 VII 卜 1 1 (2) At the commencement of clauses, a conjunction, = and when I 卜 1 1, 1 20 II 卜 1 2, 4, 卜 1 4 III 卜 1 5, 1 3, 卜 1 5 VII 卜 1 2, 1 1, 卜 1 1 (3) As a preposition or conjunction, = and, I 卜 1 4, along with, IV 卜 1 6

友  
yew  
yu

(1) A friend, friends I 卜 1 1. II 卜 1 3 et al. Joined with 朋 II 卜 1 1 III 卜 1 8 IV 卜 1 4 V 卜 1 2 (2) Maintaining friendship with, to be friendly II 卜 1 1 III 卜 1 18 V 卜 1 1 3 5:

## L

- Lao Choo, the minister of T'ang, VII 下  
 上 上 III.  
 Lang yay a mountain and city in Ts'ao, I. 下  
 iv  
 Le, a cruel emperor of the Chow dynasty VI.  
 上 vi.  
 Lo Low a man of Hwang tee's time, of very  
 acute vision, IV 上 i.  
 Leang, the state of Wei in Tsin, so called from  
 its capital, I. 上 i-vi. VII 下 i.  
 Ling the duke of Wei, V 下 iv  
 Ling k'ew a city on the border of Ts'ao, II. 下  
 v  
 Loo, the native State of Confucius, I. 下 xii.  
 xvi.: II. 下 vii. III. 上 ii.: IV. 下  
 xxi.: V. 上 viii.; 下 i.; iv. VI. 下 vi.;  
 viii.; xii.: VII. 上 xxiv.; 上 i.; 下  
 xvii. xxvii.  
 Lung, an ancient worthy III. 上 iii.: VI.  
 上 vii.

## M

- Ming, Ming K'ao, Mencius, I. 下 xvi.  
 Ming Chung a nephew or perhaps a son, of  
 Mencius, II. 下 ii.  
 Ming Hsien, a worthy minister of Loo, V 下  
 iii.  
 Ming Ke, a younger brother of Ming Chung,  
 VI. 上 v  
 Ming Pun, a celebrated bravo of Ts'ao, II. 上  
 ii.  
 Ming She-shay a man of valour II. 上 ii.  
 Me, an unworthy favourite of the duke Ling,  
 V 上 viii.  
 Meü K'ou, a man of Ts'ao, who taught a slow  
 style of singing, VI 下 vi.  
 Mih Tsh, a heresiarch, III. 上 v.; 下 ix.:  
 VII. 上 xxvi.  
 Mih, barbarous tribes of the North, VI. 下 x.  
 Mih K'ao, a person whose words are quoted, VII.  
 下 xix.  
 Min Teze-keen, a disciple of Confucius, II.  
 上 ii.

- Ming tenou, the place where Shun died, IV  
 下 i.  
 Mish, the residence of the tyrant K'ao, V 上  
 vii.  
 Mish, the posthumous epithet of the duke of  
 Loo, I. 下 xii.: II. 下 xi.: V 下 vi.; vii.:  
 VI. 下 vi.  
 Mish, the duke of Ts'in, n.c. 659-620, V 上  
 ix.: VI. 下 vi.  
 Mish Chung, a friend of Ming Hsien, V 下 iii.  
 Minh P'ei, an ambitious man, VII. 下 xxxvii.

## N

- Nan-yang, the name of a place, VI. 下 viii.  
 New mountain, the, VI. 上 viii.  
 Ngan, or Gan, the principal minister of Ts'ao,  
 I. 下 iv.: II. 上 i.  
 North Sea, the, V 下 i.

## P

- P'ang K'ang, a disciple of Mencius, III. 下 iv.  
 P'ang Mung, the pupil and murderer of the  
 archer E, IV 下 xxiv.  
 Pe, a place in the State of Loo, V 下 iii.  
 Pe-kan, an uncle of the tyrant Chow II. 上  
 i. VI. 上 vi.  
 Peh Chen, a minister of the State of P'ang,  
 III. 上 iii.  
 Peh ying, the place where king Wan died, IV  
 下 i.  
 Pih-e, hon. epithet of a worthy of the Shang  
 dynasty II. 上 ii.; ix.: III. 下 x.: IV  
 上 xiii. V 下 i.; VI. 下 vi.; VII. 上  
 xxii. 下 xv.  
 Pih Kwei, styled Tan, an ascetic of Chow VI.  
 下 x.; xi.  
 Pih-kung E, an officer of Wei, V 下 ii.  
 Pih kung Yew a bravo of Wei, II. 上 ii.  
 Pih le He, a chief minister of the duke Mish of  
 Tsin, V 上 ix. VI. 下 vi.; xv.  
 Pin, a settlement founded by Kung Iow I.  
 下 xiv.  
 Ping, the duke of Loo, I. 下 xvi.  
 Ping the duke of Tsin, n.c. 558-531 V 下  
 iii.



the west—of Ts'e VI 卜 vi 5) = attendants I 卜 vii 4, 5 ? disciples IV 卜 xxi 1 (2) 右師, the title of a high officer at the courts of the princes IV 卜 xxxii 1, 2

司 To preside over The phrase 有司 = 'the officers,' generally those of inferior rank I 卜 vii 1, 2, xvi 1 III 卜 ii 4 VI 卜 x 4 有司者, II 卜 x 7 司徒, the minister of instruction III 卜 iv 8 司寇 the minister of justice VI 卜 vi 6 司城, the city-master, V 卜 viii 3 司馬, the master of the horse, V 卜 viii 3

各 Each, every VII 卜 ii 6

合 (1) To agree with I 卜 vii 9 IV 卜 xx 5, VII 卜 xxxvii 11 (2) To unite IV 卜 i 3 Obs VII 卜 xvi 1

同 (1) The same I 卜 xvi 2 II 卜 ii 22 III 卜 iv 17 *et al, sape* Often = to be the same, to agree, in or with 有同乎, there are points in which they agree? II 卜 ii 24 To make the same III 卜 iv 18 To consider as common II 卜 viii 3 同乎, agreeing with VII 卜 xxxvii 11 同朝 = all in my court II 卜 x 2 Adverbially,—together, in common III 卜 iii 19 VII 卜 xiii 3 (2) To share I 卜 i 6, 7, iii 2, iv 2 *et al* (3) A name II 卜 viii 1, 2

后 (1) A prince, a ruler I 卜 xi 2 III 卜 v 4 (2) 夏后氏 and 夏后 = the great Yu, the founder of the Hsia dynasty Sometimes = that dynasty II 卜 i 10 VII 卜 iii 6 IV 卜 ii 5 V 卜 vi 7 (3) 后稷, the title of Shun's minister of agriculture III 卜 iv 8 IV 卜 xxx 1, 2, 3, 4

名 (1) The name VII 卜 xxxvi 2 To name III 卜 iv 11 IV 卜 ii

4 無名之指, the 4th finger VI 卜 vii 1 (2) Fame VI 卜 vi 1 VII 卜 xi 名世者, illustrious men II 卜 vii 3

史

le  
li

An officer, a minister III 卜 iii 13 V 卜 iii 3 委吏, the office first held by Confucius V 卜 v 4 人史, II 卜 v 6, 卜 viii 2

君

leun  
chun

A prince, a ruler *Passim* It very often occurs in correlation with 臣, a minister 君了, the superior man, a designation of the individual high in talents and virtue Sometimes indicates station 人君, see on 人都君, a designation of Shun V 卜 ii 3

吠

fei

To bark II 卜 i 10

否

foi  
fou

(1) No I 卜 vii 10, 15, 16 卜 xxi 2 *et al, sape* (2) Or not II 卜 ii 1, 卜 ii 3 iv 1.

吳

uoo  
wu

The name of a State I 卜 iii 1 IV 卜 vii 2

告

laou  
kao

To tell, inform, announce to I 卜 i 6, 7, xii 2, xv 1, xvi 2 3 *et al, sape* 無告者, the helpless, those who have none to whom they can tell their wants I 卜 v 3

謁

kuh  
ku

To announce respectfully and request. IV 卜 xxvi 2 V 卜 ii 1, 2

台

woo  
wu

(1) *Passim* I, my (2) In the name 管夷台, VI 卜 xi 1

周

chow  
chou

(1) Complete VII 卜 x (2) 周旋, turning VII 卜 xxxiii 2 (3) 周賙, to help, give alms to V 卜 vi 2, 3 VI 卜 xiv 4 (4) Name of the Chow dynasty, or its original seat I 卜 iii 6 II 卜 i 10, 卜 xiii 4 *et al, sape* 周人, the founders of the Chow dynasty III 卜 iii 6 周公, the famous duke of Chow II 卜 i 11 *et al sape* 周道, V 卜 vii 8 (5) A name VI 卜 vi 5—V 卜 viii 3 (6) A surname. III 卜 iii 1.

上 vi.; vii VI 下 H<sub>2</sub> xia VII 上 xxx.  
下 iv.; xxxiii; xxxviii  
 T In- the State of I 下 xiii; xiv.; xv. II  
下 vii III 上 L-iv. VII 上 xiii; 下  
 xxx  
 Tang a place where grain was stored in Tai  
 VII 下 xxiii.  
 T'ung Yün a disciple of Mencius, VII 上  
 xxxv  
 Teu, the son of the king of T'ai VII. 上  
 xxvii.  
 Ting the duke of Tung III 上 ii.  
 True th State I, VII 下 xvii.  
 Tsao Gō, a disciple of Confucius III 上 ii.  
 Tsang tsang, a stream in Shan tung, IV 上  
 viii.  
 T'ing 4th, T'ien Sin a latter IV 上 xix  
 VII 下 xxxvi.; xxxvii.  
 Tsang Sh. the grandson of T'ien Sun, the dis-  
 ciple of Confucius and philosopher II 上 L  
 T'ing Sin, the philosopher I 下 xii 上  
 ii; 下 ii. III 上 ii. iv. 下 vii. IV 上  
 xiv.; xxi.; VII 下 xxx i  
 T'ung T'ung a surname of the Duke Hsin of  
 Lo, I 下 xii  
 Ts'ing Yuen, the son of the philosopher Ts'ung  
 IV 上 xix  
 T'auon, the principality of VI 上 ii.  
 Tse the name of a stream, III 上 iv  
 T'ai the State of I 上 v.; vii; 下 i-xi  
 xiii.; xiv.; II 上 L; ii; 下 ii-xiv.; III  
上 i; 下 L; v.; vi.; x. IV 上 vii.  
 xxiv.; 下 iii.; xxi.; xxxi.; xxxiii. V 上  
 iv.; viii.; 下 i.; vii.; vii.; vii. 下 v.; i.  
 vii.; VII 上 xxiv.; xxxvi.; xxxix.; 下  
 xvii.; xliii.; xxiv  
 Tsch. How t'is the mind for a ruler of  
 Y'au and Shun IV 下 xxiv  
 Tsch. Hwan, a favourite of the prince of Tse  
 V 上 viii  
 Tsch. Chess T w a famous Chess player VI  
上 ix.  
 Tsin, a river in the State of Ch'ing, IV 下 ii.  
 Tsin, the State of I 上 L, note; v.; vii.; III  
下 iii.; IV 下 xxi.; V 上 ix.; 下 iii.  
 VII 下 xliii.

Tai-n, the State of I. 上 v. VII. II 下 II.  
 上 上 IX. VI 上 IV. XII. 下 IV. VI.  
 T'ai-oo, the State of I. 上 v. VII. 下 VI.  
 XIII. II 下 II. III. 上 I. IV. 下 v.  
 VI. IV 下 XXI. VI 上 IV. XII. 下 IV.  
 T'ai-oo the native State of Mencius I. 上 VI.  
 下 XII. II. 下 XII. III. 上 II. VI. 下  
 I. II. v.  
 T'ai-ung a place in Tai II 下 XIV.  
 T'ai-ung, the mountain, v. 上 III.  
 T'ai-chen, named Hung-sun Heaton, the chief  
 minister of the State of Ch'ing IV 下 II.  
 v. 上 II.  
 T'ai-chen a disciple of Confucius, II. 上 II.  
 IV.  
 T'ai-chen prime minister of T'ai-kwan of Yen,  
 II 下 VIII.  
 T'ai-er-tai, an archer of Ch'ing IV 下 XXIV.  
 T'ai-er-oo, Hwang Hwang the governor of K. S.  
 in T. v. IV. 上 XXIV. XXV 下 XXVII.  
 T'ai-lee, a disciple of Confucius, II. 上 II.  
 IV.  
 T'ai-kung a disciple of Confucius, II. 上 II.  
 III. 上 IV.  
 T'ai-kwan a kin of Yen II. 下 VIII.  
 T'ai-lew 上 IX. VI 下 I.  
 T'ai-loo, the designation of Chung Yew a dis-  
 ciple of Confucius, II. 上 I. VIII. III. 下  
 VIII. v. 上 III.  
 T'ai-mu, a philosopher of Loo, VII. 上 XXVI.  
 T'ai-seang a disciple of Tsang, II. 上 II.  
 T'ai-shuh I. a person who pushed himself into  
 the service of government II. 下 X.  
 T'ai-ssu the grandson of Confucius II. 下  
 XI. IV. 下 XXI. v. 下 III. VI. VIII. VI  
 下 VI.  
 T'ai-too, an officer of Ch'ing A.C. 00, distin-  
 guished for his beauty VI. 上 VII.  
 T'ai-yew a disciple of Confucius, II. 上 II.  
 IV.  
 T'ai-ying the place where the emperor Tang was  
 buried, v. 上 VI. VII. 上 XXI.  
 Tang Kwah family a branch of the family of  
 Hwan, duke of Tsai II. 下 II.  
 T'wan Han muh a scholar of Wei, III. 下 VII.

喻 (1) To illustrate I 卜 iii 2 (2)  
 To understand VIII 卜 xv 3 VII  
 卜 xxi 4

喪 To mourn for I 卜 iii 3 *et al*  
 The period of, and all pertaining to,  
 mourning I 卜 xvi 1, 2 VII 卜  
 xxxix 1, 3 *et al*

喪 Up 3d tone (1) To die, expire, ruin  
 I 卜 ii 4 IV 卜 i 9 (2) To lose  
 I 卜 v 1 III 卜 i 2 V 卜 vii  
 5 VI 卜 x 5

喬 Lofty 喬木 I 卜 vii 1 III  
 卜 iv 15

嗜 To find pleasure in, to relish I 卜  
 vi 4, 6 VII 卜 xxxvi 1

嘍 嘍嘍, magniloquent VII 卜  
 xxxvi 6, 9

嘍 嘍爾, with an insulting voice VI  
 卜 x 6

嘗 (1) To try 嘗試 I 卜 vii 19  
 (2) Forming the past tense I 卜 i 2  
 II 卜 ii 7 15, 卜 vi 1, 2 *et al*, *sape*  
 The combination 人嘗 is frequent

噲 In the designation 子噲 II 卜  
 viii 1

噉 To bite, gnaw. III 卜 v 4

噉 vessels, implements I. 卜 xi 3, 4  
 V 卜 iv 6 VI 卜 x 3 械器,  
 III 卜 ix 5 器 III, III 卜 iii 3

嚮 Over against 相嚮, towards one  
 another III 卜 iv 13

嚴 (1) To dread II. 卜 ii 4 (2)  
 Pressed by urgency of affairs II 卜  
 vii 1

囂 囂囂, indifferent and self-satisfied  
 V 卜 vii 3 VII 卜 ix 2, 3

囊 A sack. I 卜 v 4

THE 31st RADICAL. ||

四 Four *Sape* 四海 and 四海  
 之內, a name for all subject to the

imperial rule I 卜 vii 12 III 卜  
 v 3, 7 *et al*, *sape* Obs IV 卜 xiii  
 2 VI 卜 xi 3 四方 and 四境,  
 the four quarters of the empire or a  
 State I 卜 iii 7, vi 3 II 卜 i 10  
*et al* 四體, 四支, and 四肢,  
 the four limbs II 卜 vi 6 IV 卜  
 xxx 2 VII 卜 xxi 4, 卜 xxi 1  
 四端, the four virtuous principles of  
 our nature II 卜 vi 6, 7 四罪,  
 four criminals V 卜 iii 2 四夷,  
 all the barbarous tribes about the Middle  
 kingdom I 卜 vii 16

回 The name of Conf favourite disciple  
 IV 卜 xxi 2

因 (1) Then, therefore I 卜 vii 20  
 (2) By means of, taking advantage of  
 II 卜 x 4 III 卜 v 1 (3) To  
 accord with IV 卜 i 6

困 To be distressed VI 卜 xv 3.

困 (1) Firm, to be made strong II 卜.  
 i 4 (2) Stupid VI 卜 iii 2 (3)  
 As an adverb,—certainly indeed, as a  
 matter of course I 卜 vii. 5, 17, 卜  
 xi 3 VII 卜 vi 1 *et al*, *sape*

囿 A park I 卜 ii 1, 2, 3 III 卜  
 ix 5 囿, the name of king Wūn's  
 park I 卜 ii 3

南 南, the appearance of being em-  
 barrased V 卜 ii 4

國 A State *Passim* 萬乘之國,  
 the imperial domain 千乘之國,  
 the State of a *hou* I 卜 i 4, but such  
 a State is called 萬乘之國, I. 卜  
 x 4 II 卜 i 13 國人 = the peo-  
 ple, I 卜 vii 4, 5 VII. 卜 xxi, but  
 also = a common man, IV 卜 iii 1  
 國家, a State, with its component  
 great houses I 卜 ix 2 *et al*, *sape*.  
 中國, the Middle kingdom I 卜.  
 vii 16 *et al*, but = in the middle of the  
 State, II 卜 x 3. = city IV 卜.

|                                                                                                                |                                                                                                             |
|----------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| Yü, a quarter in the capital of Ts'ü III 下<br>vi.                                                              | Xu, a small State adjoining Tsün V 上 ix,<br>VI 下 vi.                                                        |
| Yu, the emperor II 上 viii.; III 上 iv; ix;<br>IV 下 xx.; xxi.; xxiix. V 上 vi.; VI<br>下 xi.; VII 下 xxi.; xxxviii. | Xu, the mountain V 上 iii.<br>Yu kang Sze an archer of Wei IV 下 xxiv<br>Yü the State of IV 下 xxxi. VI 下 iii. |

4 VI 卜 vi 7, 卜 vi 5 VII 卜.  
 iii 2 (2) External what is external.  
 VI 卜 iv 1, 2, 4 5, v 3, 5, 卜 xv  
 4. To make to be external II 卜 ii  
 15 (3) 年之外, after three  
 years, 於外, at a distance of .  
 V. 卜 i. 7, VI 卜 viii. 8 (4) In

下 II 9 上位 V 下 vi. 6  
( ) A preposition, following the noun,  
sometimes with 之 between them, and  
the noun sometimes preceded by 於 and  
乎 upon, above, by I. 上 vii. 4; II.  
上 vi. 9 III 下 x. I VII 下 xv;  
xxv. 1 (3) 上帝 God, the most  
High God, I 下 iii. 7; IV 上 vii  
下 xxv. 9 (4) 上宮 Name of  
a palace. VII 下 xxx. 1

主 Up 'd tone. To ascend. I 下 iv

shang

chang

下

deci

liala

(1) Anciently up 'd tone. He, she, it,  
this, th t, will be below with the cor-  
responding plurals, spoken of place, time  
and rank. *Passive*. On 上下 as cor-  
relates, acc 上 其 下 the lowest  
case VI 下 xiv. 4 Without 其 V  
下 ii. 9 下土 V 下 ii. 3, 6, 7

8. (3) A preposition, used like 上  
above, (3) 下帶 to go below the  
girdle, 爲下 to dig to a great depth.  
IV 上 i. 6 (4) 天下 the world,  
=the Empire. I 上 iii. 5; v. 1 vi. 2,  
6; V 上 i. 3, 4 III 2 iv. 1, 3 v. 1, 2,  
5, 6 et al., *responsive*. 普天之下  
V 上 iv (5). In the name 柳下  
惠 II 上 ix. 2, 3; et al.

下

deci

liala

A verb, to descend. VII 下 iii. 3,  
4 下雨 to rain I 上 vi. 0 下  
車, to descend from a carriage. VII.  
下 xliii. ... So, 下木 III. 上 iv  
15 以下 III. 上 iii. 16 and I.  
下 iv. 7

不

pak

pa

(1) Not. *Passive*. With other nega-  
tives, 莫無非罔 it makes a  
strong affirmative. (2) 不勝, a name.  
III. 下 vi. 1. 不害 also a name  
VII 下 xxv. 1

丑

ch'ow

ch'ou

(1) The name of one of Mencius dis-  
ciples, Kung-sun Ch'ow II 上 i. 1;  
ii. 1; 下 ii. 2 vi. 2 xiv. 1 et al. ( )  
The name of an officer of Ts'e King  
Chow II 下 ii. 4

丙

ping

外丙 a son of the Jao T'ung,  
said, acc. to the interpretation of some  
to have reigned two years. V 上 vi. 5

且

ts'eng

ch'ieh

(1) And, and moreover II. 上 i. 11  
II. 10 下 vii. 4; ix. 2, 4; et al., *sepe*.

且夫 III. 下 i. 3 (2) And  
=and if, and even if, carrying the mind  
on to anticipate a reply which is often  
given by 況 or 而況 乎. I. 上  
iv. 4 II 下 ix. 3; III. 下 i. 5 VI.

下 x. 6. With this mean! g we find 且  
猶 II 上 i. 7; 下 ii. 10 VII 上  
viii. 然且 II 下 xii. 1 VI 上  
viii. 3, 8 Oba. 方且 III. 上 iv. 10  
(3) = will, or let me. III. 上 v. 1, 2.

丕

p'ui

shih

Great. III. 下 ix. 6.

(1) An age, a generation; ages. May  
often be translated by—the world. I. 上  
vii. 2 下 xiv. 3; II. 下 ii. 6; IV  
上 i. 2 下 i. 3 xiii. 1; et al., *sepe*  
世俗, the manners of the age. I. 下  
i. 3; et al. 名世者 famous in their  
generation. II. 下 xlii. 3; comp VII.  
上 ix. 6 其世 =their history and  
character V 下 viii. 2. (2) Heredi-  
tary from age to age. I. 下 v. 3 vii.  
1; xv. 2 III. 上 iii. 6; 下 x. 5 繼  
世以有天下 to possess the  
empire by hereditary succession. IV  
上 vi. 4.

丘

ch'iu

ch'iu

(1) A hillock. 丘垤 II. 上 ii.  
28 丘陵 III. 下 i. 5 丘民 the  
peasantry VII. 下 xiv. 2. ( ) The  
name of Confucius IV 下 xxi. 3

(3) 咸丘 a double surname. V 上  
iv. 1, ... (4) 靈丘 a city of Ts'e II.  
下 v. 1 右丘 a place in Sung VI.  
下 iv. 1, 2 葵丘 the place of a  
famous meeting of princes. VI. 下 vii. 3

並

Together III. 上 iv. 3

THE 2d RADICAL. I

中

ch'ung

The middle (1) Used as a preposition,  
after the noun, often with 於 or some

to lose one's-self. II 卜 ix 2 comp

IV. 卜 xix 1

火  
e  
i

(1) Even; evenly In the phrase 夷考, VII 卜 xxxvii, 6 (2) To wound, = to be offended. IV 卜 xviii 2. (3) Used for 彝, the invariable rules of virtue VI 卜 vi 8 (4) Barbarous tribes, — properly those on the east, as in 夷狄, III. 卜 ix 11 But used generally, III 卜 iv 12 We have also 昆夷, I. 卜 iii 1, 四夷, I 卜 vii 16; 東夷, IV 卜 i 1, and 西夷, I 卜 xi 2 et al (5) A surname III 卜 v. (6) In the hon. epithet, 伯夷, II 卜 ii 22, 23 et al, *sæpe* Also in the name, 管夷台, VI 卜 xv 1

奄  
yen

The name of a State III 卜 ix 6

人  
fung

Services VI 卜 x. 7, 8

奇  
k'e

In a name 宮之奇, V 卜 ix 2

契  
sæh

Shun's minister of instruction III 卜 iv 8

侯  
he

(1) An interrogative particle How, why, what I 卜 vii 22, 卜 xi 2 III 卜 i 2, v 4 IV 卜 xxviii 4, 6 V 卜 ii 3, 4, III 2, 卜 iv 6, vii 4, 5 VI 卜 i 7, ii 3 VII 卜 xxiv 卜 iv 3, xxii 3 侯爲, I 卜 xvi 2 VI 卜 xiii 3 In names 百甲

侯  
he

侯, V 卜 ix 1, 2 VI 卜 vi 4, xv 1 一變侯, III 卜 i 4

奪  
t'o

To snatch, take by force, to rob I 卜 i 4, iii 4, v 4, vii 23 III 卜 v 2 IV 卜 xvi, 1 VI 卜 i 8 Obs VI 卜 xv 2

奮  
fun

To press forward, to make himself distinguished VII. 卜 xv.

fæn

THE 38TH RADICAL 女.

女  
neu  
nü

A woman, a female, a daughter I 卜 v 5 III 卜 i x 3, v. 5, IV 卜 xvii, 1, V 卜 i 3, 4, ii 1, 卜 vi 6

VII 卜 vi 女了, a daughter III.

卜 ii 2, iii 6

女  
neu  
nu

Low 3rd tone. To give a daughter away in marriage IV. 卜 vii 2, 2 V.

卜 vi 6

女  
joo  
ju

For 汝, you, your I 卜. ii 4, ix. 1, 2 III 卜 i 4, ii 2

好  
haou  
hao

Up 3d form. To love, be fond of *Sæpe*. 好事, to be fond of strange things. V 卜 vii 1, ix 1 歸 好, to become friendly VI 卜 vii 3 Mencius never uses 好 as an adj 2d tone, unless in V 卜 i 4

如  
joo  
ju

(1) As *Sæpe* We often find 如是. and 如此, thus, such, so (2) As = if, though, since I 卜 iii 2, v 3, 卜 v 4, 5 et al, *sæpe* 如使, id VI 卜 i 2, ix 2 et al (3) 如何, 如之何, 何如, see on 何, but observe the difference between 何如, at the beginning and at the end of a sentence Observe also I 卜. xiv 8 (4) After adjectives, it = our termination *ly*. VII. 卜 xiii, xii 2 et al

妃  
fei

A consort a wife The dict says that the most honourable inmate of the harem next to the empress or queen was called 妃, but it seems to have the highest meaning in I 卜 v 5

妄  
wang

Irregular, utterly lost IV 卜. xxviii 6

妁  
chō  
chiao

媒妁, a go-between, a matchmaker. III 卜 iii 6

妣  
pe

A deceased mother 考妣 V 卜. iv 1

妻  
ts'e  
ch'i

A wife. I 卜 v. 4 et al, *sæpe* 妻了, wife and child, wives and children. *Sæpe*.

妻  
ts'e  
ch'i

Up 3d tone To give to wife V 卜. ii 2 To have to wife, V 卜. i 4

妾  
ts'eh  
ch'ieh

A concubine IV 下 xxxiii 1, 2 VI 卜 x. 7, 8, 卜 vii. 3, In VII. 卜. xxxii 2, 侍妾 should be 'attendants and concubines' 妾婦 = women. III 卜 ii 2

1 xiv 1: *et sepe*. (7) Oba. 草 尙  
之風 III. 上 II. 4. (8) In names.  
之奇 V 上 ix. 2 之師 and  
之他, IV 下 xxiv 2 盈之  
III. 下 viii. 1; 子之 II 下 viii.  
1 and 夷之 III. 上 v 1, 2 (9)  
As a verb To go, or come, to V 上  
v 6 vi. 1 ix. 8 *et al.*, *sepe*.  
Suddenly II 上 vi. 8.

乍  
cha

乎  
hou  
lu

(1) A particle of interrogation. Found  
alone preceded by another interrog., as  
焉 惡, 惡乎, by 不 亦, and by  
況 I 上 i. 2; II. 1 VI 下 i. 2, 8;  
III. 上 II. 2 IV 下 xxvii. 3 V 下  
v 8 II 下 ix. V 上 vii. *et al.*,  
*sepe* Also in indirect interrogation II  
下 II. 3 IV 下 xxxvii. 1 (3) A  
particle of exclamation. I. 上 vii. 7  
下 v 4 III. 上 iv 11 *et al.* Preceded by  
哉 VII 上 xix. 1. 1 foll. by 哉 I.  
上 viii. 4; preceded by 何 and foll. by  
哉 II 下 II. 8. (3) Partly interro-  
gative and partly exclamatory. Alone  
preceded by 其 固 and 必 也 I.  
下 i. 1, 8 II. 2 xvi. 1 III. 下 ix. 8;  
VI 下 vi. 1; VII 下 xxxvii. 2, 7  
*et al.* Immediately preceded by 矣 II.  
上 II. 18, 19 ? by 也 III. 下 x.  
6. (4) A preposition,—after verbs, and  
adjectives, —in, of, to, from, &c. I. 下  
xii. 2 xv 1 II. 上 i. 3 10 II. 8 下  
xi. 8 III. 上 III. 8, 7; *et al.* *sepe*. Oba.  
在乎 VI. 上 xix. 1. (5) Than, in  
comparisons. II. 下 II. 4; 上 viii. 5  
? IV 下 xxiv. 1. (6) Observe 有  
時乎 V 下 v 1; 云乎 V  
下 vii. 4; 盍 歸 乎 來 IV 上  
xiii. 1; 有 乎 爾 VII. 下 xxxviii.  
4

乏  
fa  
lu  
乘  
ching  
ching

Needy 窮乏者 VI. 上 x. 8  
空乏 to impoverish VI 下 xv 2.  
To mount upon. III. 上 III. — To  
take advantage of II. 上 i. 9

乘  
ching  
ching

Low 3d tone. (1) A carriage I. 下  
xvi. 1 萬乘千乘百乘之  
國 the empire, a great State, the pos-  
sessions of the chief of a large clan. I. 上  
i 4: *et al.* The classifier of carriages,  
III 下 iv. 1 IV 下 II. 1; VII. 下  
xxxiv. 2 ( ) To drive a carriage. III.  
下 i. 4 (8) A team of four horses. V  
上 ix. 2 (4) A set of four arrows. IV  
下 xxiv. 2. (8). Name of a Book, IV  
下 xxi. 2 (6) 乘田 name of Con-  
fucius' office, when in charge of the pub-  
lic fields. V 下 v 4

# THE 3rd RADICAL 乙

九  
kwo  
chlu

Nine, VII. 上 xxix. VI. 下 II. 2 *et al.* 九— a ninth, I. 下 v 3. But in  
III. 上 III. 18, 九—refers to a mode  
of territorial division.

乞  
k'eh  
ch'4  
也  
yah

To beg IV 下 xxxiii. 1 乞人 a  
beggar VI. 上 x. 6.

(1) A final particle, used both at the  
end of sentences, and of clauses, or sepa-  
rate members of a sentence. Sometimes  
we miss it, where it might be; and some-  
times it might be dispensed with. I. 上  
II. 2, 3 III. 1, 2, 3, 4 *et passim*. (3) Af-  
ter the adverb 今; after proper names  
(though rarely in Mencius) and very of-  
ten after a clause in the first member of  
a sentence It—*quod*, *non* or *may* often  
be left untranslated. In these cases, it  
is often, but far from always, followed by  
other particles. I. 上 III. 1; vii. 8, 21, 22  
IV 上 xiv. 1: *et passim*. (5) As cor-  
relate of 者 concluding the explanation  
of the character or sentiment which pre-  
cedes 者 The 者 however is often  
wanting I 下 iv. 9 x. 2 xi. 1. II.  
上 II. 9 III. 上 III. 6, 10 *et sepe*. (4)  
者也 is found at the end of sentences,  
sometimes preceded by 者 and some-  
times not 者 however may generally  
be explained independent of the 也 I.



子  
k'ü  
chueh

Half-an-one V 卜 ix 2

孔  
k'ung

A surname That of Confucius *Pasum.*  
孔距心, II 下 ix

存  
ts'un

(1) To be in IV 上 ix 1 *et al* = to abide VII 卜 xiii 3 (2) To be preserved II 卜 i 8 *et al*, *sepe* = to be alive VII 卜 ix 2 To preserve IV 卜 xix 1 *et al* Obs 存心, IV 卜 xxviii

孝  
heau  
hsiao

(1) Filial piety filial, to be filial I 上 iii 1 v 3, vi 24 *et al*, *sepe* (2) The hon epithet of a duke of Wei V 卜 ix.

季  
k'e  
chi

7 (1) In a name IV 卜 v 1, 2 (2) A surname VI 卜 xix 1-V 卜 ix 7 季孫, II 卜 x 6 Observe 季了 and 季狂, VI 卜 v.

孟  
māng  
mēng

A surname That of Mencius *Pas-*  
sun 孟仲了, II 卜 ii 3-孟季了, VI 卜 v 1, 5-孟獻了, V 卜 iii 2-孟施舍 and 孟賁, II 卜 ii 5, 6, 8, and 2

孤  
koo  
ku

Young and fatherless, I 卜 v 3 = friendless VII 卜 xiii 2

孥  
noo  
nu

Children Said by Choo He to mean wives and children I 卜 v 3

孩  
hae  
hai

An infant, able to smile 孩提之  
童, VII 卜 ix 2

孫  
sun

(1) A grandson IV 卜 ii 4 了孫, descendants I 卜 xix 3 Obs 孫了, IV 卜 vii 5 (2) In double surnames II 卜 i 1 *et al* -IV. 卜 ii 1-II 卜 v 6-VI 卜 xv 1

孰  
shuh  
shu

Who, which —interrogative I 上 vi 3, 5, 6, vii 17 18, 卜 i 1, 4 IV 卜 xix 1, 2 *et al*

孳  
tsze  
tsü

孳孳, to be earnest and careful in VII 上 xxv 1, 2, xli 1

學  
hëo  
hsiao  
h-siao

(1) To learn, learning I 卜 ix 1, 2 II 卜 ii 19, 22 *et al* *sepe* 學問 to study III 卜 ii 4 VI 卜

xi. 1 (2) A school, or college, of a higher order III 卜 iii 10

孺  
nu  
vu

(1) 孺了, a boy II 上 vi 3 IV 上 viii 2. (2) In a name IV. 卜 xxix 2

孽  
nu  
meh

(1) The sons of concubines VII 上. xxi 2 (2) = calamities II 上. iv 6 IV 卜 vii 5 Is sometimes written, but wrongly, 孽

# THE 40TH RADICAL 宀

宇  
yu  
vu

The sides of a house, below the eaves = a settlement I 下 v 5

宅  
tsih  
chai

A homestead, a dwelling I 卜 iii 4, vi 2 4 II 上 vii 2 IV. 卜. x 2, 3 VII. 卜. xxii 2

守  
show  
shou

To guard, have the charge of, to observe, but with the idea of guarding I 下 v 5, xli 2, xv. 2 II 卜 ii 6, 8, 卜 v 5 III 卜. iii 15, 卜 iv 3 IV. i 8, xix 1, 2, 卜 xxxi 2 VI 卜 v 1 vii. 5 VII 下. xxxii 1, 2 守者, a keeper VII 上 xxxvi 3

安  
an  
an

(1) Ease, quiet VI 下 xi 5 VII 卜 xxi 1 (1) Tranquil, to be in repose, to repose in. II 下 vii. 2. IV 上 v 2, 3 II 下 vii 5 IV. 卜 viii 1 V 卜. v 6 VII. 卜 安息 xxxii 2. (3) To give repose to I 卜 iii 6, 7, 8 II 卜. xi 3 VII xi 3 VII 卜 xix 2 (4) Quietly, in tranquillity I 卜 ix 1 III 卜. ii 1 IV 卜 xiv 1

宋  
sung

(1) The name of a State, II 上 ii 17, 卜 iii 1, 3 III 卜 i 1, ii 1, iv. 3 *et al* (2) A surname VI 卜 iv 1 -VII 卜 ix 1

完  
wan

Complete, to complete IV 卜 i 9: V 卜 ii 3

宗  
tsung

Pertaining to one's ancestors In the phrase 宗廟, the ancestral temple I 卜 xi 3 IV 卜 iii 3 VI 卜 viii.

亡

wū

Used for 無, not being, not having. IV 上 xix, 3; 下 xxviii 7 Used actively and = to ill-treat. VII. 上 xxxiv

交

xiāo

(1) Intercourse; to have intercourse with. I. 下 III 1; 下 IV 3, 4; V L 上 xv 1; 下 v 1; VII. 下 xxviii = mutually I 上 L 4 交易 to deal with and exchange. III 上 iv 5 交際 intercourse, and its expression by presents. 下 IV 1 To be intermingled, to cross one another III 上 iv 內交於, to seek the favour of. II 上 v L 3. = to treat as. VII. 上 xxxvii 1 (2) A man's name. VI 下 II 1 2, 6

亦

yì

Also. See 亦 It is difficult sometimes to bring out the also in another language — as in I 上 L 2, 3; VII. 1 II 下 x, 6; et al. 不亦乎 亦而已 are common phrases. I 下 II 2, 3; II. 下 ix, 3 V 下 vi, 2 VII 上 xxxix, 2 抑亦 II 下 iv 3; III. 下 x, 3 亦不 where 亦 = still, III. 下 vi 1; VII 下 xix, 3; and 則亦 = yes, V II 下 xxxviii, 4

步

bù

A surname. 下 III 4

享

xiǎng

(1) To present an offering; an offering VI 下 v 4 3. (\*) To accept an offering, — as a sacrifice 上 v 4.

京

jīng

A capital. IV 上 vii

亮

liàng

To have faith. VI. 下 xii.

亮

liàng

The name of Tiang's capital, referred to the present department of Hwei th in Honan. III. 下 v 2; 上 vi, 5; vii, 9

宣

xuān

The name of king T'ao, one of the ancestors of king Wan. I. 下 v

## THE 9TH RADICAL. 人

人

rén

(1) A man, men other men. *Passive*. = humanity man's nature. VI 上 I, 2; II 3 V II. 下 xvi 人人 all men

IV 下 II 4; et al. (3) It indicates officers and rulers, in distinction from the people. I 上 II 3; II. 上 I, 13; et al. So, perhaps, VII. 下 xxviii. 一人 with reference to the emperor I 下 III 7 (3) Following names of states it = native, natives people. So 齊人 魯人 &c., &c. But 殷人 and 周人 III 上 III. 4, are diff., meaning the founders of the Yin and Chow dynasties. So 國人 the people of the State or merely a common man. I 下 vii 4 3; II 下 viii; x, 3; IV 上 xi 下 III, 3 xxiv 1; et al. (4)

With other characters, it forms concrete substantives, especially nouns expressing office or profession. We have 匠人 and 玉人 I. 下 ix; 矢人 and 函人 II 上 vii; 璽人, 下 vi, 5 虞人, 下 vii; 館人 VII. 下 xxx; 校人, 上 II 4 (3) Observe also 罪人, 狄人, 蠻人 窮人 鄉人, 族人, 野人 which means both country people, and uncultivated people; 良人 = husband, IV 下 xxxiii, 1; 侍人; 聖人 II. 上 II, 1; 9, 22, 23, 25; 下 ix, 3; III 上 iv 2, 8 13; 下 ix, 5, 10, 14; IV 上 I, 5 II, 1; 上 vii, 1; VI 上 vii, 2, 8 VII. 上 xxii, 3; xxiv xxviii. 下 xv; xxiv 2; xxxviii, 4 寡人 the humble I of the prince of a State I 上 III, 1; iv 1; v 1; vii, 4; et al.; 夫人 the wife of a prince. III. 下 III, 3; 夫人 III 上 iv 6; IV 上 xx, 2; 下 vi; xi; xii; VII 上 xix, 4; xxxiii 3; 下 xxxiv; 小人 II 下 xii, 1; III 上 II, 4; iv 6; et al.; 庶人 the masses, the people I 上 L 4; II 下 vii, 2; v 下 II 5, 6, 7 8; et al. 門人 disciples, III. 上 iv 13; VII. 下 xxix; 人牧 人君 人臣 人子 人弟 but the characters here are perhaps not in

*sape* Often in the phrase 富貴 = abundant, good VI 卜 VII 1 (2) To make rich IV 卜 XIV 2 VI 卜 IX 1 To desire the riches of III 卜 V 3

寐 *mei* To sleep VI 卜 XIII 1, 3

寒 *han* To suffer from cold I 卜 III 4, VII 24 寒疾, a cold II 卜 II 1 To subject to the influence of cold VI 卜 IX 2

察 *ch'ā*  
*ch'a* To examine, to observe closely I 卜 III 1, VII 10, 卜 VII 4, 5 IV 卜 XIV 2 VII 卜 V 1 = to be extremely particular, VII 卜 XVI 2 (Observe the idioms)

寓 *yu*  
*yü* To lodge (active) IV 卜 XXII 1

寡 *kwa*  
*kua* (1) Few, little, generally in correlation to 多 or 衆 I 卜 VII 17 II 卜 II 16 *et al* (2) Old and husbandless, widowed I 卜 V 3 (3) 寡人, the humble designation of themselves by the princes,—the opposite of our We I 卜 III 1, IV 1, V 1, VII 4 *et al* (4) Equal, proper,—in the phrase 寡妻, which is explained by 嫡, such a wife as seldom is I 卜 VII 12

實 *shih* (1) To be full, to fill I 卜 VII 2 III 卜 V 5 (= to put) Joined with 九, VII 卜 XXV 5, 6, XXXI 3 (2) Sincerity. VII 卜 XXXVII 3 其實, in reality III 卜 III 6 = meritorious services VI 卜 I (3) Fruit III 卜 A. 1 Metaphorically, IV 卜 XXVII 1, 2

寧 *ning* To enjoy repose, to give repose to III 卜 IX. 11 VII 卜 IV 5

寬 *k'wan*  
*k'uan* (1) Wide and loose II 卜 II 4, 7 (2) Generous V 卜 I 3 VII 卜 XV

寶 *paou*  
*pao* Precious things. VII 卜 XXVIII

寵 *chung* To distinguish, to exalt I 卜 III 7

## THE 41st RADICAL 寸

寸 *ts'un* An inch, inches II 卜 VII 3 IV. 卜 VII (NB) VI 卜 I 5, II 2 Obs 尺, VI 卜 XIV 1, 6

封 *fung*  
*feng* (1) Dykes 封疆, the border-divisions of a State II 卜 I 4 (2) To appoint,—to territory or office V 卜 III 1, 2 VI 卜 VII 3, VIII 6.

射 *shuh* To shoot with an arrow and string, to shoot VI 卜 IX 3 卜 II 3

射 *shay*  
*shé* To shoot, archery V 卜 I 7 VI. 卜 XVI 射者, an archer II 卜. VII 5 III 卜 I 5 So, sometimes, 射 alone

將 *tseang*  
*chang* (1) Shall, will, should, would, to be going to, to be about to *Passim* It expresses a purpose, and often, especially in questions, puts it delicately Will be III 卜 I 5 (2) To offer, present V 卜 VI 5 (3) ? to assist IV 卜 VII 5 (5) 將軍, a general, VI 卜 VIII 1

專 *chuen*  
*chuan* Entirely, exclusively II 卜 I 3 專心, with exclusive attention VI 卜 IX 3 To presume, take on one's-self VI 卜 VII 3

尊 *tsun*  
*chun* To honour II 卜 IV 2, V 1 *et al*, *sape* Honour, to be honoured VII 卜. XXXII. 1 Honourable, II 卜 VII 2 III 卜 VI 2 An honourable situation V. 卜 V 2, 3 Honourable things II. 卜 II 6, 7

尋 *sin*  
*hsin* A measure of eight cubits III 卜. 1, 2

對 *tuy*  
*tui* To reply *Sape* Used properly of the reply of an inferior to a superior.

導 *taou*  
*tao* To lead, conduct IV 卜 III 3 To lead on, influence VII 卜 XXII 3

## THE 42nd RADICAL 小

小 *seaou*  
*hsiao* Small, little, a little (*adv*) *Sape*. = mean creatures VII 卜 XIX 3 To consider small, VII 卜 XXIV 1 To make small I 卜 IX 1 Of phrases with

whereof re. 以 is found without any regimen, joined to 告 I 下 xli. \*; et al., *supra*. 有以 and 無以 are abbreviations for 有所以 無所以 I 上 v 2, 3; et al. In a sentence which has no accessory 以 = to use to act, acc. ling to, &c. 以 I 下 I. 2. 以為 and often with a regimen of 以 intervening, frequently means to take to be to consider to be considered. But by a means also vs. Sometimes also the 以 is omitted ( ) It often = the conjunction because. II 上 II 15; et al. (3) To, so as to — often forming with a verb follow our infinitive. Sometimes the 以 = wherewith to, and thereby I 上 I \*; vii. I., 13, 16, \*I 2; et al. *supra*. To this belong 以來 以下 and 以至 (4) It is often used after 可 forming our potential mood, and = the 以, which is suppressed after our auxiliary 然 *Stance* ( ) Last as = 已 to stop, I 上 vii. \* (6) Observe 明以教我 I 上 vii. 19 樂以天下 I 下 iv 3; 以美然 II 下 vii. 1; 以寸 I 下 vii.; and some other sporadic cases.

**仲** *chung* The second of brothers. It is used in designation I 上 vi. 5—I 上 iv 6; vii. \*; et al. It follows the surname or what is equivalent to it, without any other character and then may be taken as = the name. II 下 II 3.—II 上 I. 8.—II 上 I. 1., 3, 4 5; 下 II. 8, 10.—I 下 III. 2.—III 下 x. 1, 2, 3, 5, 6; VII. 上 xxxiv

**仰** *yang* To look up to, II 上 v 6; 下 ix. 4; IV 下 xxv 仰望 IV 下 xxxiii. Used adverbially with the correlator 俯 = above below I 上 vii. \* 21; VII 上 xx. 3.

**任** *jén* (1) A charge office, VI 下 xxxiii. 1 = business, purpose I 下 ix. 1 A burden, VI 下 II. 5 ( ) As a verb. To charge to burden, V 上 vii. 6;

下 I. 7. Obv. IV 上 xiv 3, and 器之任者 I 下 I. 6.

**任** *jén* Low 1st tone (1) A burden, = baggage III. 下 iv 13. (3) The name of a small State VI 下 I. 1 v 季任 the younger brother of the chief of Jin VI 下 v 1

**伊** *i* A surname 伊尹 the minister of Tang. II 上 II 2 23; 下 II. 8 10; et al. 伊訓 the name of a Book in the Shoo-king. I 上 vii. 9

**伊** *i* The name of Confucius grandson, I 下 xxxi. I 下 vi. 4

**伍** *wu* Five men in rank or file. = ranks. II 下 iv 1, 2.

**伏** *fu* To be lying down, I 上 II 3.

**伐** *fa* (1) To smite to attack = to punish I 下 viii. I x. 1 4; vi. 1 II 下 viii. 1 III 下 v 1 6; ix. 6 IV 上 viii. 4 V 上 vii. 6 ix. VII 上 II. 2 III. 3 iv 4. 耐而不伐 VI 下 II 2 ( ) To hew down, to lay—applied to trees, and to the mind. VI 上 vi. 1, 2.

**休** *hui* (1) Happiness; to be happy I 下 iv III 下 v (2) The name of a place. II 下 xiv 1

**伯** *puh* (1) The eldest of brothers 伯兄 VI 下 v 3 (2) A title of nobility I 下 II. 3, 4 80, 葛伯 I 下 iii. 1; xi. ; III 下 v ; and 西伯 IV 上 xiii. 1; VII 上 xxii. 1 3 (3) In the designation 伯夷 II. 上 II 22, 23; ix. 1 3; et al. *supra* (4) Must be used for 佰 a hundred, III. 上 iv 18

**似** *shih* As; to be like to, I 上 vi. \*; II 上 II. 6; VII 上 xxvi 3; xii. 1 下 xxxvii. 11 相似 like one another similar II 下 II. 5; VI. 上 vii. 3, 4 5 6. To be like what is right, II 下 v 1 似者 a semblance. VII 下 xxxvii. 1

## THE 46TH RADICAL 山

山 *shan* Hills, a mountain II 卜 1 4 III 卜 14 7 VI 卜 11 3, VII 1 = wooded hills I 卜 11 3 山徑, hill-paths, VII. 卜 11 3 東山, VII 卜 11 28 VII 卜 11 3, 梁山, I 卜 15 1, 崇山, V 卜 11 2, 羽山, V 卜 11 2, 箕山, V 卜 11 1, 刁山, VI 卜 11 1, and 岐山, I 卜 14 2, xv 1,—are all names of mountains

岌 *k'ih* 岌岌, dangerous, unsettled V 卜 14 1

岐 *k'ie* A mountain, by which was the original seat of the Chow family, giving also its name to the adjacent country I 卜 3, 5 岐周, IV 卜 1 2 岐山, see 山

岑 *chun* A small high hill 岑樓, VI 卜 1 5

崇 *ts'ung* (1) The name of a place in Ts'e II 卜 14 2 (2) 崇山, see 山 *ch'ung*

崩 *p'ang* To die,—spoken of an emperor. II 卜 1 7 V 卜 1 7, VI 1, 5 崩角, the horns falling off VII 卜 14 5 *p'eng*

隅 *yu* A corner or bend of a hill VII 卜 11 2 *yu*

巍 *wei* 巍巍, Majestic III 卜 14 11 VII 卜 11 1

巖 *yen* Precipitous VII 卜 11 2

## THE 47TH RADICAL 川

川 *ch'uen* A stream IV. 卜 1 1. *ch'uan*

巡 *seun* To perambulate 巡狩, to make a tour of inspection—spoken of the ancient emperors I 卜 14 5 VI 卜 11 2 *hsün*

巢 *ch'au* Nests, = shelter-huts III 卜 11 3 *ch'ao*

州 (1) 幽州, the name of a place V *chow* 卜 11 2 (2) In a name. III 卜 11 2 *chou*

## THE 48TH RADICAL 亻

亻 (1) A workman VII 卜 11 1, 2 白 *kung* 亻, the various workmen III 卜 5, 6 = a charioteer III 卜 1 4

師, the master of the workmen I 卜 1 1 (2) In opp to 朝, = officers

IV 卜 1 8 (3) 具, the title of an ancient high officer V 卜 11 3

左 The left 左右, to—on—the left and right I 卜 11 3 II 卜 11 7 IV

卜 14 1 = attendants I 卜 11 4 5 ? disciples VII 卜 1 1

尢 Skill, skilful, to be skilful IV 卜 1 1 V 卜 1 7 VI 卜 11 2, 卜 11

大 Large, great I 卜 11 1 III 卜 14 18 IV 卜 11 1 亻, 壁, the thumb III 卜 1 2

巫 A wizard,—one who prays and makes incantations on behalf of others II 卜 11 1

𠂔 An order, a difference III 卜 1 3 V 卜 11 8

## THE 49TH RADICAL 冫

冫 Self Himself, yourself,—and the plurals *Passim* 冫, 冫, 冫, II 卜 14 5 Obs III 卜 11 5 VI 卜 11 2 VII 卜 11 5

(1) To stop, end I 卜 1 1 III 卜 11 1, 2, 3 *et al.*, 冫, if I may not stop I 卜 11 2 Its most common use is at the end of sentences in the phrase 而 冫, 矣, and there stop, = and nothing more *Passim* So 而 冫, alone VI 11 2 Also without the 而 IV 卜 11 5 不得 冫, not to be able to stop, what is the result of necessity, is also frequent I 卜 11 3, 14 2 *et al.*, 冫, alone, at the end of

attendant girls, concubines. VII 下 1v 0

供 To supply to furnish. I. 上 VII 10;  
III. 下 III, 8; v. 1 下 IV 0.

侮 To despise, insult. II 上 1v 8; IV  
上 VIII, 4; XVI.

侯 (1) A title of nobility V 下 II, 8, 4  
A prince — following the name of the State.  
I 下 XVI, 0; 1 上 VIII, 3. 諸侯  
the princes of the empire > 諸. It often  
means of the prince a prince II 上 II,  
4 III 上 II; et al. Old. I 下 IV 0.

(2) An introductory particle 惟  
IV 上 VII, 3.

侵 To make incursions on; to attack stealth-  
ly II 下 XIV 2; XV 1; III 下 v  
0; IV 下 XXIV 3

便 便嬖 attendants and favourites,  
I 上 VII, 10.

係 To bind. 係累, I 下 XI, 0

俊 A man of distinction. 俊傑 II  
上 v 1. VII 下 VIII 2

俑 Wooden images of the dead. I 上  
1v 0.

俗 Manners, practices, customs. II 上 I,  
8; VI 下 VI, 0; IX, 3. 流俗 current  
customs (with a bad meaning). VII 下  
XXXVII, 11 世俗, the manners of the  
age, I 下 I 2 IV 下 XXX, 2

保 (1) To protect and love. I 上 VII, 3,  
4 10, 12; 下 III, 2, 8; II 上 VI, 7;  
III 上 v 3. (2) To guard. IV  
上 III, 3

俟 To wait for II 下 II, 5; V 下  
VII, 0 VII 上 I, 3; 下 XXVIII, 3.

信 (1) Truthfulness, fidelity I 上 v  
8; III 上 1v 8; VI 上 XVI, 1; VII  
上 XXXII, 下 XXVII, 11 12 True,  
real. V 上 1v 1; VII 下 XXV 1 2,  
4 XXXIII, 2 (2) To believe; have confi-  
dence in (it may be to obey or follow as  
principles; or to employ as officers). I  
下 XI, 2; IV 上 I 8; V 上 II, 4;

VII 上 XXIV; 下 III, 1 XII 1  
To be believed to obtain the confidence  
of IV 上 XII, 1; 下 XI, (8) As an  
adverb, really truly II 上 v 6 III,  
上 v 3; V 上 II, 1; VI, 1; VI 上 II, 3.  
Up, let tone. To stretch out straight,  
to straighten. VI 上 XII, 1

信  
shin  
shen

修  
shu  
fu

俱  
ku  
chiu

倉  
tsang

倍  
pei

倒  
tau

倦  
kuai  
chuan

倪  
ni

倫  
lun

假  
gea

假  
gea  
chia

偕  
gea  
chieh

See 俯  
To stoop, used adverbially with the  
correlative 仰 = below I 上 VII 21,  
2; VII 上 XX, 3.

Together; = both VI 上 IX, 0; VII,  
上 XX, 0

A granary; a storehouse for grain gener-  
ally Commonly found along with 廩,  
a granary for rice. I 下 XII, 2; III  
上 IV, 3; V 上 I, 3; II, 8; 下 VI,  
0. Used as a verb. I 下 v 4 (\*) A  
name 藏倉 I 下 XVI, 1 3.

(1) To rebel against, revolt from, III  
上 IV, 12, 14 ( ) Double, as much  
again as. I 下 XI, 3; III 上 IV, 18;  
IV 上 XIV, 1; V 下 II, 0, 7 8; VI,  
下 VI, 7 In this second sense the  
char. is aspirated, and low 2d tone, in  
the Canton dialect.

Inverted, upside down. II 上 I, 13.

To be tired, weary II 上 II, 10;  
VI 上 XVI, 1

Children and youths. I 下 XI, 4

Always used with reference to 人  
倫 the relationships of human society  
II 下 II, 4; III 上 III, 10; IV 8; IV  
上 II, 1; 下 XIX, 3; V 上 II, 1; VI,  
下 X, 0

To bend. III 上 II, 4

(1) To feign, pretend to II 上 III,  
1; VII 上 XXX, 1 (2) To be = V  
上 IX, 3; VI 下 II, 0; VII 上 XXX, 1

Together with. I 上 II, 3, 4. As a  
verb II 上 IX, 2

年 *nēn nien* A year, years *Sæpe*

幸 *hing hsing* Fortunate, lucky, fortunately III  
 卜 II 1 IV 卜 I 8 Observe the  
 idiom of 幸 followed by 而, II 卜  
 II 1 IV 卜 XX 5

THE 52D RADICAL. 彡

幼 *yew yu* Young, the young I 卜 VII 12,  
 卜 V 3, IX 1 III 卜 IV 8, 卜 VI  
 VI 2 VI 卜 VII 3.

幽 *yew yu* (1) Dark. III 卜 IV 15 (2) An  
 honorary or rather dishonouring epithet  
 of a sovereign IV. 卜 II 4 VI 卜  
 VI 2 (3) 幽州, the name of a place  
 V 卜 III 2

幾 *ke chi* Up 1st tone (1) To hope VII 卜.  
 XI 1. (2) In the phrase 幾希, little,  
 few IV 卜 XIX 1 XXVIII 2 VI  
 卜 VII 2 VII 卜 XVI 1. (3) In  
 the phrase 庶幾, near to, or expres-  
 sive of a wish I 卜 I 1, 3, 7 II 卜  
 XII 4, 5

幾 *ke chi* Several. I 卜 XII 2 II. 卜 IV. 2  
 ? how many IV 卜 XXIV 2

THE 53D RADICAL. 尸

序 *seu hsu* (1) A kind of school I 卜 II 4,  
 VII 24 III 卜 III 10 (2) A due  
 order III. 卜 IV 8

砥 *te ti* (1) 砥, a whetstone V 卜  
 VII 8 (2) = to come to IV 卜  
 XXVIII 2.

庖 *p'au p'ao* A kitchen, shambles I 卜 IV 4,  
 VII 8 III 卜 IX 9 庖, the mas-  
 ter of the kitchen ? purveyor V 卜  
 VI 6

府 *foo fu* A treasury 府庫, I 卜 XII 2  
 III 卜 IV 3, VI. 卜 IX 1

庠 *t'ang seang ch'ang* A kind of school I 卜 III. 4 VII. 24  
 III. 卜 III 10.

庭 *t'ing* The place below the hall or principal  
 apartment of a house IV 卜 XXIII 1.

度 *too tu* (1) A measure for determining the  
 length I 卜 VII 13 (2) A model,  
 rules I. 卜 IV 5 II 卜 VII 2 IV  
 卜 I 8

度 *to* To measure I 卜 VII 9, 13

庫 *foo fu* An arsenal 府庫, see 府

庠 *pe pi* 有庠, the name of a State V 卜.  
 III 2, 3

庶 *shoo shu* (1) Numerous 庶物, the mul-  
 titude of things IV. 卜 XIX 2 庶  
 民, the masses of the common people.  
 I 卜 II 3, VII 卜 XXVII 13 IV.  
 卜 XIX 1 庶人, the common peo-  
 ple I 卜 I 4 II 卜 VII 2 *et al*, *sæpe*  
 (2) In the phrase 庶幾 see 幾

康 *k'ang* 康詒, the name of a Book in the  
 Shoo-king V 卜 IV 4

庾 *yu yü* 庾公 appears to be a surname  
 IV 卜 XXIV 2

廋 *sow sou* To pilfer and hide VII 卜 XXV 2.

庸 *yung* (1) Ordinary VI 卜 V 4 (2) Merit,  
 to think of one's merit VII 卜 XIII

3 (3) 附庸, a name of certain small  
 principalities V 卜 II 4

廉 *leen lien* Pure, disinterested, purity, moderation  
 III 卜 X 1, 2 IV 卜 XXIII V  
 卜 I 1 VII. 卜 XV, XXVII 10

度 *sow sou* To be concealed. IV 卜 XV. 2

廄 *kew chiu* A stable I. 卜 IV 4, III 卜 IX 9.

廚 *ch'oo ch'u* A kitchen I 卜 VII 8.

肆 *ch'en ch'au* (1) A house, a dwelling-place III 卜.  
 IV 1 (1) A stance for a shop or booth.  
 II 卜 V 5 To levy a ground-rent on  
 such stance II 卜 V 2

1. 2; IV 4 8: *et al* 先生 our master  
you, master IV 上 xxiv 下 xxvi  
1: V I. 下 IV 2, 4 5, 6. 先子 my  
grandfather II 上 I. 3. 先知 first  
knowing; 先覺 first apprehending. V  
上 vii. 5 下 I. 1. 先聖 the former  
sages. III 下 ix. 4. (3) To make  
first or chief I. 上 I. 4: *et al* 後  
generally appears as correlate. To take  
the initiative I. 下 xvi. 1: III. 下  
vii. 3; IV 下 iii. 3. (3) 先之 to  
set the example III. 上 ii. 4 之  
先 = to exceed him. III 上 iv. 12.  
I perhaps these examples, and those also  
until ( ) should be read 先 up 3d tone

先 I p 3d tone. To precede. VI 下  
ii. 4

光 I p 1st tone. Light. VII 上 xxiv \* = glory  
glorious. III. 下 v 6; VII 下 xxv  
6. Old 用光 I 下 v 4

克 (1) To conquer V I. 下 ix. 2. 培  
克 = grasping able ministers. VI 下  
vii. 2 ( ) The name of 樂正子 I.  
下 xvi. 3 IV 下 xxiv 3

免 To escape from, avoid. Followed by  
於 I 上 iv. 5; vii. 21 22. Used  
absolutely or actively I 下 xv. 1  
IV 下 xxviii ~; VI 下 xiv 4

兎 A rabbit, a hare 兎者 hare-catch  
ers. I 下 ii. 2.

堯堯 a minister of Shun, banished  
by him. V 上 iii. \*

### THE 11TH RADICAL. 入

入 To enter I 上 iii. 3; 下 ii. 3 xvi  
3 *et al*, *sepe* Used metaphorically 入  
道 to go in and on to principles. VII.  
下 xxxvii. 11 Used in correlation  
with 出 = at home at court, and  
abroad. I 上 v 8 III 下 iv. 3; VI  
下 xv. 4 But in III. 上 iii. 18 出  
入 = going out and coming in; and to

VI. 上 viii. 4 they are spoken of the  
mind.

(1) Within. A preposition, following  
the noun. I. 上 iii. 1; vii. 1 When  
the noun has an adjective joined to it, a  
之 precedes 內 I 下 ii. 3; vi. 3;  
III 下 v 3. *et al* ( ) With 外, as  
correlate The seclusion of the house,  
the harem. I 下 v 5 The family  
circle II 下 ii. 4 Internal, what  
is internal, within. VI 上 iv. 1 ~, 4;  
v. 1 2, 3, 5; 下 vi. 5.

內 Used for 納 (1) To receive. III  
下 vii. 2. = to push V 上 vii. 6  
下 I. ~ (2) 內交 to form a friend  
ship with, gain the favour of. II 上  
vi. 3.

To be complete perfect. IV 上 xxi.

全 Two. VII 下 xii. 3.

兩 Low 3d tone. A numeral for carriages.  
VII. 下 iv. 4.

### THE 10TH RADICAL. 八

八 Eight. I 上 vii. 17 4 *et al*, *sepe*  
The eighth. I. 上 vi. 6 IV 下 xxviii.  
2.

(1) Public. III. 上 iii. 9 10 公  
養之仕 to take office sustained by  
the State. V 上 iv. 7 (2) A title of  
nobility translated by *d'ke* V 上 ii.  
2, 4; III 4; vi. 6; *et al*. 三公 the  
three highest officers at the Imperial  
court. VII. 上 xxviii. — It often follows  
the names of States, and honorary titles  
of the dukes 周公 II 上 i. 7; *et*  
*al* *sepe* — 齊景公, I 下 iv. 4 9  
*et al* — 桓公 II. 下 ii. 8, 10; *et al* —  
晉平公 V 下 iii. 4. — 秦穆  
公 V 上 ix. 1 3; *et al* — 魯穆公  
II 下 xi. 3; *et al* — 魯平公, II.  
下 xvi. 1 — 滕定公, III. 上 ii.  
1 — 滕文公 I 下 xiii. 1; *et al* —  
穆公 I 下 xii. 1 — 衛靈公



疆 To act vigorously at I 卜 14 3  
*k'iang* VII 卜 14 3 To force III 卜 14  
*chi'ang* 3 = by dint of pressing III 卜 1, 4

彌 A surname V 卜 14 2

殼 To draw a bow to the full VI 卜  
*me* 1 VII 卜 14 2.  
*mi*  
*hou*  
*kou*

### THE 58TH RADICAL 1

豕 A sow, swine I 卜 14 4, 5, 14 24  
*che* VII 卜 14 2  
*chih*

### THE 59TH RADICAL 彡

形 (1) The bodily organs VII 卜  
*lung* 14 24 (NB) (2) To manifest, be  
*hsing* manifested VI 卜 14 5 Appearance,  
 representation I 卜 14 11

彫 To cut, carve 彫琢 I 卜 14 2

彰 To display, give distinction to VI 卜  
*teaou* 14 5  
*tiao*  
*chang*

彭 A surname III 卜 14 1.  
*p'ang*  
*p'eng*

### THE 60TH RADICAL 彳

役 To serve, perform service IV 卜  
*yih* 14 1 V 卜 14 2 力役, personal  
*yi* service VII 卜 14 24 A servant II  
 卜 14 3 役心, to make the will  
 to serve VI 卜 14 4

往 (1) To go to *Passim* 無所往  
*wang* 而不, in all places and circum-  
 stances VII 卜 14 3, 14 14 9  
 (2) 往者, the past VII 卜 14 2

征 (1) To exact duties, exactions I 卜  
*chung* 14 5, 卜 14 3 II 卜 14 2, 3, 卜 14  
*cheng* 7, III 卜 14 1 VII 卜 14 1  
 (2) To take 征利, I 卜 14 4 (2)  
 To punish, to execute imperial justice  
 I 卜 14 2, 3 III 卜 14 3, 4, 5 VII  
 卜 14 2, 14 3

徂 (1) To go to, to march I 卜 14 6,  
*tsoo* but the meaning is doubtful (2) Seems  
*tsu* to be used for 殂, and 徂落 = to  
 decessate V 卜 14 1

待 (1) To wait, to wait for May some-  
*tae* times be translated by *until* II 卜 14  
*tai* 9, 14 1, 14 1 *et al*, *sape* (2) To treat,  
 behave to, entertain. IV 卜 14 14 4,  
 14 1 V 卜 14 4 In I 卜 14 1,  
 the two meanings seem to come together

很 To be refractory and quarrelsome IV  
 卜 14 2 Is often written 狠

律 Pitch-tubes, for determining the musi-  
*han* cal notes 六律, IV 卜 14 1, 5  
*hien*

後 That which is after (1) As a noun.  
*leuh* Posterity I 卜 14 6 IV 上 14 1.  
*lu* 2 An after period II 卜 14 27.  
*hou* Tuturity Here 後之 may be con-  
 sidered = an adj, future III 卜  
 14 3 (2) As an adj Future, coming,  
 after I 卜 14 3, 14 1 *et al*, *sape*  
 (3) As a verb To make an after consid-  
 eration I 卜 14 4. 卜 14 2 VII 卜  
 14 3 *et al* To follow keep behind VI.

卜 14 4 To follow after, succeed (neu-  
 ter) IV 卜 14 3 (4) As an adverb  
 Afterwards *Passim* Especially when  
 preceded by 然 or 而 其後, mean-  
 ing *afterwards*, occurs once (5) As a con-  
 junction and preposition, after words and  
 clauses, generally preceded by 之 After.  
 VI 卜 14 3 *et al*

彼 That those *Sape*, It may be sometimes  
*pe* rendered conveniently by the third per-  
*pi* sonal pronoun

徐 (1) Slowly VI 卜 14 4 徐徐,  
*seu* gently VI 卜 14 14 2 (2) A sur-  
*hsu* name III 卜 14 1, 3, 5 IV 卜 14 14

徑 A foot-path, VII 卜 14 1

徒 (1) Foot (adj) IV 卜 14 3 (2)  
*lung* Merely, only II 卜 14 16, 卜 14 4;  
*ching* 14 5 IV 卜 14 3, 14 5 VI 卜 14  
*t'oo* 8 (3) A disciple, disciples I 卜 14  
*t'u* 2 III 卜 14 1, 2, 卜 14 14 IV.  
 卜 14 2 VII 卜 14 1 2

凡 All, —p preceding the noun or clause to which it belongs. II 上 vi. 7 V 下  
II. 2, 3; IV 4: VI. 上 vii. 3 x. 3; 下  
vii. 3: VII 上 x.

凰 The female of the phoenix. 鳳凰  
the phoenix. II. 上 II. 8

凱 凱風 the name of an ode. VI. 下  
viii. 3, 4

# THE 17TH RADICAL 冫

凶 Bad, calamitous. Spoken of seasons,  
and joined to 年 or 歲 I 上 vii. 1  
下 xii. — II. 下 iv III. 上  
III. 7 V 上 vii. 1 VII. 下 x. With-  
out 年 or 歲 I 上 III. 1

出 (1) To go, or come out. I 上 vi. 2;  
下 iv 9 xvi. 1: et al. 出牙  
and 出於 to come out from. I 下  
xii. 2: II. 上 II. 8 but 出於 = to  
travel on. I 上 vii. 18: et al. ( To  
send out, to issue I 下 xi. 4 IV 上  
xxiv \* = to put away to divorce IV  
下 xxxv (3) To quit, leave II 下  
xii. 1 4 5 et al. (4) As correlative with  
入 abroad, in opp to at home. I 上  
v 3 III. 下 iv 3; in opp. to at court.  
VI. 下 xv 4 See 入

盾 A cuirass, defensive armour II. 上  
vii. 1

# THE 18TH RADICAL 刀

刃 A sharp weapon I. 上 III. 2 iv. 3.

分 (1) To divide III. 上 iii. 13. — to  
divide, impart, to III. 上 iv 4 (2)  
To distinguish. 無分於 indifferent  
to VI. 上 II. 1, 2. Difference. VII.  
上 xxv 3

分 Low 3d tone. The lot, apportionment  
VII 上 xxi. 3

刑 (1) To punish; punishments I 上  
v 3; vii. 20: III. 上 vii. 3; IV 上  
xiv 3. Penal laws II. 上 iv : IV

上 I. 8; V 上 vi. 3 ( ) To give an  
example to. I 上 vii. 12.

初 First. VI. 下 vii. 3 Early rays.  
VII 下 xxxvii. 1

別 Up 4th tone. To distinguish. III. 上  
III. 19 有別 to have separate func-  
tions. III. 上 iv 8.

利 (1) Sharp I 上 v 3. 利口  
sharpness of tongue VII. 下 xxxvii.  
II (2) Gain, profit to profit. I 上 I  
2, 3, 4 6 et al. 利達 advance-  
ment IV 下 xxxiii. 3 地利  
advantages of situation. II. 下 I. 1, 2, 3,  
4 To count profitable IV 上 viii. 1.  
(3) Naturalness, being unconstrained.  
IV 下 xxvi. 1

制 To make; to regulate. I 上 v 3  
vii. 1 23 III 上 III. 13: VII. 上  
xxii. 3. Regulations, rules. VII. 下  
xxxiv 有制 to keep within certain  
rules III 上 III. 4. — an allotment.  
V 下 II. 3

刺 To stab. II. 上 II. 4 To criticize.  
VII. 下 xxxvii. 10 In I 上 III. 3,  
where it means to scold, it is read ts'ei,  
in the up 4th tone.

削 To cut, to pare — to dismember; to  
deprive of territory IV 上 II. 4: VI.  
下 vi. 3, 4 vii. 2.

前 (1) Before, in front of 食前 food  
spread before me. VII. 下 xxxiv 2  
於前 before you. I 上 vii. 16.  
於王前 before your Majesty II.  
下 II. 4 (2) Former I 下 xvi. 1 2.  
前日 formerly II. 下 iii. 1 vii.  
1; x. 1 xii. 1

則 (1) Then; denoting either a logical  
sequence or a sequence of time, but gene-  
rally the former. The sequence is often  
in the course of the thought and we find  
it difficult to translate the character in  
English. 然則 well then,  
so then, is very common. So is 如之  
何 (or 如何) 則可 (2) A rule,  
a pattern an example VI 上 vi 8;  
V 上 iv 3. (3) To make a pattern of,

2, it = the aim or scope of a writer 心  
 志, VI 卜 2 志於, the will bent  
 on or directed to, is common We have  
 the phrases—得志 III 卜 2 3  
*et al.*, 志, VII 卜 2 3 *et al.*, 尚  
 志, VII 卜 2 3 2, 3, 役志, VI  
 卜 2 4, 致志, VI 卜 2 2, 志  
 志, a determined scholar, III. 卜 2 2  
 V 卜 2 5 (2) A Record, a History  
 III 卜 2 3, 1 1.

忘 *wang*  
 To forget, to be forgetful of I 卜  
 IV 7 II 卜 2 16. III 卜 2 1, 卜  
 1 2 IV 卜 2 4, 卜 2 4 V 卜 2  
 2, 卜 2 2, VII 5 VI 卜 2 3 VII  
 卜 2 1, XXXV 6, 卜 2 XXXVII 1.

忠 *chung*  
 True hearted, true-heartedness, sin-  
 cerity I 卜 2 3 III 卜 2 10 IV  
 卜 2 XXXIII 5, 6, XXXI 1 VI 卜 2  
 1 VII 卜 2 XXXII, 卜 2 XXXIII. 11

快 *k'wae*  
*k'uai*  
 To be cheerful, to find pleasure I 卜  
 VII 14, 15.

忸 *nuh*  
*nu*  
 忸怩, to be ashamed. V 卜 2 3

忤 *tsö*  
*tso*  
 To blush VII. 卜 2 XX 5.

怒 *nou*  
*nu*  
 To be angry, anger I 卜 2 6, 7,  
 8, IX 1 II 卜 2 XII 6 III 卜 2 1  
 IV. 卜 2 XVIII 2 V 卜 2 III. 2

思 *sze*  
*szü*  
 (1) To think, to think of I 卜 2  
 4 II 卜 2 4, III. 2, IX 1 III 卜 2  
 2 IV 卜 2 2 *et al.*, *sape* Thinking,  
 thoughts IV 卜 2 5 V 卜 2 3. (2)  
 了思, the designation of Confucius'  
 grandson II 卜 2 XI. 3, 4 IV 卜 2 XXXI.  
 2, 3 V 卜 2 III. 3, VI 4, 5, VII. 4 VI. 下  
 VI 3

怠 *tae*  
*tai*  
 怠敖, indolent and indifferent II  
 卜 2 IV 4

急 *keh*  
*chi*  
 Urgent, earnest III 卜 2 2, 6 IV  
 卜 2, XXXIX 4 VII. 卜 2 XLVI 1 (N.B.)

忤 *sing*  
*hsing*  
 The nature,—generally used of that of  
 man III 卜 2 2 and especially in the  
 6th Book Part I Applied generally, or

away from man IV 卜 2 XXXI 1 VI.  
 卜 2 3, VIII 1 To be natural, to  
 possess, to enjoy by nature VII 卜  
 2 XXI 2, 3, 4, XXX. 1, 卜 2 IV 1, 2, XXXI.  
 1

怨 *yuen*  
*yuan*  
 To murmur II 卜 2 VI 卜  
 2 III 1, 2, 3, 4 *et al.*, *sape* 自怨, to  
 murmur against himself, to become con-  
 trite V 卜 2 VI 5 怨人, II 卜  
 2 III 1, comp II 卜 2 VII 5 = to be  
 dissatisfied V 卜 2 1, comp I 卜  
 2 V 5 Resentment I 卜 2 VII 14 V.  
 卜 2 III 2

忸 *ne*  
*ni*  
*nieh*  
 忸怩, see 忸

怵 *ch'uh*  
*ch'u*  
 怵惕, to be alarmed II 卜 2 VI 3.

恆 *hêng*  
 Constant, fixed; constantly, generally.  
 I 卜 2 VII 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

恐 *k'ung*  
 To fear, be afraid, sometimes = our  
 lest I 卜 2 VII 22 II 卜 2 III. 8, XIV.  
 1. II. 卜 2 VII 1 III 卜 2 4 IV 卜  
 2 XVI 1. VII 卜 2 2; XXXVI 11

忼 *heaou*  
*hsiao*  
 Low 3d tone To feel pleased II 卜  
 2 VII 4

恕 *shoo*  
*shu*  
 The principle of reciprocity, making  
 our own feelings the rule for our conduct  
 to others VII 卜 2 IX 3

忼 *leae*  
*chieh*  
 The appearance of being without sor-  
 row V 卜 2 2

恣 *tsze*  
*tzü*  
 License 放恣, III 卜 2 IX. 9.

恥 *ch'ie*  
*ch'ih*  
 The sense of shame, to feel ashamed.  
 of, shameful I 卜 2 V 1, 卜 2 III 7 II.  
 卜 2 VII 3, 4 IV 卜 2 VII 3, 4, 卜 2 XVIII.  
 3 V. 卜 2 V 5 VI. 卜 2 XIV 4 VII.  
 卜 2 VI, VII 1, 2, 3

恩 *yn*  
*ên*  
 Kindness I 卜 2 VII 10, 12 II 卜  
 2 II 4 IV 卜 2 XXX 4.

恭 *kung*  
 To respect, honour IV 卜 2 13  
 (N.B.), XVI. V 卜 2 IV. 1, VI 3. 恭

勢 (1) Power force VII 上 VIII VI  
 上 II 2. ( ) Opportunity the circum-  
 stances of a case II 上 L 8: IV 上  
 xvli ~

勩 Laborious III 上 III ~

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

勩

(1) Meritorious VII 上 xlii. 2.

(-) 放勩 the highly meritorious, an  
 epithet of Yao or Shun III 上 iv 8:  
 V 上 iv 1

勩 To advise, encourage. II 下 viii. 2.

勩

THE 30TH RADICAL. 勩

勿 Do not;—prohibitive I 上 II. 3 III  
 4; vii. 4; 下 v = vii. 4 5 x. = 3;  
 xv = II 上 II. 9 I: v 下 ix =  
 VII 下 xxxiv 1 Sometimes the pro-  
 hibition is indirect. I 上 v 6 II  
 T xl. 3; VI 上 x. 5 7 IV 上  
 ix. 1

勩 To walk with the hands 勩 勩 to  
 crawl, as an infant, or be unable to  
 walk. III 上 v 3 下 x 1

勩 Lying on the ground. 勩 勩 are  
 alone.

THE 1st RADICAL. 匕

化 To influence, transform; to be trans-  
 formed. IV 上 xxviii 1; VII 上  
 xlii. 3; xl. 2. (V D.); 下 xxv 7 化  
 者 the dead, those whose bodies are in  
 course of decomposition. II 下 vii 4

北 (1) The north. II 上 iii. 2 In the  
 north. III 上 iv 1. 北面 the  
 face to the north,—the position of min-  
 isters in the sovereign's presence. V 上  
 iv 1; 下 vi 4 北狄 the rude  
 tribes of the north. I 下 xl. : III 下  
 v 4; VII 下 iv 3. 北海 I. 上  
 vii. 11; et al. (2) In a double surname  
 II 上 II 4 6—V 下 ii. 1

THE 22D RADICAL. 匚

匠 A workman,—properly in wood. III  
 下 iv 2, 4 VI 上 xx 2; VII 下  
 chiang 1 匠人 1 下 iv 1 大匠  
 a master workman VII 上 xli. 0

匡 A surname. 匡 匡 III 下 x. 1:  
 k'uang 下 xxx. 1

匡 A basket to bring in basket III 下  
 v 5

THE 23D RADICAL. 匚

匹 匹夫 a common man, one without  
 an rank. I 下 iii. 5 xvi 1: VI 上  
 iii. 3; vi. 3; 下 III Joined with

匹 匹婦 III 下 v 3 V 上 vii. 1;  
 T 1 VII 上 xlii. In VI 下  
 ii 2. 匹 may be taken as a class letter for  
 f al ora = 匹 a wild-stuck.

匹 To conceal as to hide themselves III  
 上 iv 1

THE 24TH RADICAL. 十

十 Ten, tens. I 上 iii. 4; et al. xix  
 十一月十二月 the 11th  
 month, the 12th month. IV 下 ii. 3

十 A thousand and. I 上 L 2, 4; vii. 18:  
 et al. xix

半 The half II 上 L 13: III 下 x 1

半 Low mean I 下 vii. 3; II. 上 L  
 3: III 下 vi. 2; 下 v = 3, 5. To  
 consider mean. II 上 ix.

卒 (1) To die IV 下 L 1 2. (2) At  
 last. IV 下 xxxiii 1: VII 下 xlii  
 2, (afterwards). So, 於卒也 V  
 下 vi 4

卒 卒然 abruptly I 上 vi 2.

南 (1) South, southern. II 上 iii. 2:  
 V 上 v 7 = in the south. I 上 v  
 1 = to go southwards I 下 iv 4

意 To think IV 卜 ㄣ 1 One's own  
 ideas. V. 卜 ㄣ 2  
 愛 To love to care for I 卜 ㄣ 5 III  
 卜 ㄣ 3, 卜 ㄣ 9 IV 卜 ㄣ 1, 下  
 ㄣ ㄣ ㄣ 2, 3 V 卜 ㄣ 2, ㄣ 4, ㄣ 2 VI 卜  
 ㄣ 4, ㄣ ㄣ, ㄣ 1 VII 卜 ㄣ 3, ㄣ  
 2, ㄣ ㄣ 2, ㄣ ㄣ ㄣ, ㄣ, ㄣ 1, 1, 卜 ㄣ  
 1, 2 = to grudge I 卜 ㄣ 5, 6, 7  
 愠 To be hated. VII 下 ㄣ 3.  
 愧 To be ashamed VII 卜 ㄣ 3  
 愬 To complain, announce their wrongs.  
 I. 卜 ㄣ 18.  
 愼 (1) To be careful, to be cautious I  
 卜 ㄣ 8 II 卜 ㄣ 1 (2) A sur-  
 name VI 卜 ㄣ 1, 4  
 慈 To be kind to, affectionate IV 卜  
 ㄣ 4 VI 卜 ㄣ 3  
 慊 (1) To be dissatisfied II 卜 ㄣ 4  
 (2) To be satisfied Also read *heē* II.  
 卜 ㄣ 15  
 慕 To desire, to affect IV 卜 ㄣ 1 To  
 desire with affectionate longing. V 卜  
 ㄣ 1, 5 VI 卜 ㄣ 5.  
 慙 To feel ashamed. II 卜 ㄣ 1  
 慝 Wickedness, hidden wickedness I 卜  
 ㄣ 6 VII 卜 ㄣ ㄣ ㄣ 13  
 慢 To despise, to neglect I 卜 ㄣ 2  
 II 卜 ㄣ 6 III 卜 ㄣ 13  
 慧 Intelligence, discernment II 卜 ㄣ  
 9 VII 卜 ㄣ ㄣ 1  
 慮 To think anxiously, to be anxious  
 about II 卜 ㄣ 5, 卜 ㄣ 4 VII  
 卜 ㄣ 1, ㄣ ㄣ 2 Anxious thoughts  
 VI 卜 ㄣ 3 知慮, VI. 卜 ㄣ 2  
 慶 Congratulation, to be rewarded. VI  
 卜 ㄣ 2  
 憂 To be sorrowful, to grieve for, sorrow,  
 cause of distress I. 卜 ㄣ 6 III 卜  
 ㄣ 7, 8, 9 IV. 卜 ㄣ 5, 卜 ㄣ ㄣ 7,

ㄣ 1 V 卜 ㄣ 1, ㄣ 3 VI 卜 ㄣ.  
 5 VII. 卜 ㄣ ㄣ 2, 卜 ㄣ 3 采  
 薪之憂, = 'a little sickness' II.  
 卜 ㄣ 3 Obs 憂民之憂, I 下  
 ㄣ 3  
 憎 To hate But the text is doubtful.  
 VII 卜 ㄣ 2  
 慄 慄 慄, see 慄  
 慄 To dread, to shrink from III 上 ㄣ.  
 5.  
 慄 To sorrow. II 卜 ㄣ 2 V 卜 ㄣ 3  
 慄 慄然, the appearance of being sur-  
 prised, thoughtful like III 卜 ㄣ 5  
 慄 To feel indignant, vexed I. 卜 ㄣ.  
 3 VII 卜 ㄣ ㄣ 8.  
 應 A name. VII 卜 ㄣ 1.  
 應 Up 3d tone To answer. II 卜 ㄣ.  
 2, ㄣ 11 VI 卜 ㄣ 8  
 慄 To incur the resentment of. V 卜.  
 ㄣ 1.  
 懲 To repress, to punish III 卜 ㄣ 15,  
 卜 ㄣ 12.  
 懿 Admirable VI 卜 ㄣ 8.  
 懦 Weak, timid V 卜 ㄣ 1 VII 卜.  
 ㄣ  
 懷 To cherish in the thoughts. VI 卜.  
 ㄣ 4, 5.  
 懸 To be suspended 倒懸, hung up  
 by the heels, II 卜 ㄣ 13  
 懼 To fear, be alarmed II 卜 ㄣ 5 III.  
 卜 ㄣ 1, ㄣ 8, 10, 11  
 THE 62d RADICAL 戈  
 戈 A spear I 卜 ㄣ 5  
 戎 The wild tribes of the West III 卜  
 ㄣ 16, 卜 ㄣ 12.

vii. 4 (2) A name 然友 III

上 II.

反  
ju

(1) To return (sculer) L 下 iv 7; xii 2 *et al.* Active; sometimes = to recall. I 下 xi 4 II 下 iv 3; xii. 4: *et al.* 反命 to report the execution of a criminal shen III 上 II. 5; 下 I 4 *et al.* (2) To turn back to. I 上 vii. 1 23: *et al.* 下 vii. 1 xxviii. 1 xxxvii. 17. (3) To turn the thoughts towards. I 上 vii. 9 Comp. 自反 self examination. II 上 L 1 IV 下 xxviii. 4 *et al.* 反身 IV 上 xii. 1: VII 上 iv 1 反其仁 &c IV 上 iv (4) To turn round II 上 L 6 = to change III 上 L 2 (A) On the contrary yet II. 上 II. 10 C ontrary to what should be IV 上 xviii. 2 下 xiv (6) 反覆 to repeat, again and again. V 下 ix. 1 4: VI 上 vii. 2 Old. II 下 vi. 1 2

叔  
shuk  
shu

(1) 叔父 a father's younger brother an uncle VI 上 4 (2) 叔叔 an elder brother of Chow kong II 下 ix. 2, 3 (3) In surname VI 上 xv. 1 - II 下 x 6

取  
te  
chiu

To take I 下 x 3; xi. 1; xiv. 1 *et al.* *et al.* To obtain, receive I 下 L 4 To find; choose; approve of III 上 v 3 IV 上 vii. 3 下 xviii. 1 2; xxi. 3; xxiv. 2 *et al.* To seize. III. 下 v 5, 6: *et al.*

受  
shou

To receive II 上 II 4; ix. 1; 下 III. 1 3, 4; V 下 iv 2, 3; vi. 4 *et al.* *et al.* To accept V 上 v 5, 6. 其所受教 those whose instructions they might receive. II 下 II 9 有所受之 It was received from a proper source. VII 上 xxxv. 4

叟  
sou  
sou

Venerable Sir I 上 L 1 v 1 高叟 that old haou. V 下 III. 2

叢  
tsung  
ts'ung

A thicket IV 上 ix. 2.

# THE 30TH RADICAL. 口

口  
k'ou  
k'ou

(1) The mouth. I 上 vii. 16: VI 上 vii. 5, 8 = the tongue, tongues VII 下 xix. 1; xxiv. 1; xxvii. 12 口體 the mouth and body = the body IV 上 xix. 3. 口腹 VI 上 xiv. 6: VII 上 xxvii. 1 (2) = Individuals, a sort of classifier I 上 III. 4; vii. 2: VII 上 xxii. 2.

召  
chao  
chao

To call to summon. II. 下 iv 9: II 下 II 5. 10 V 下 vii. 3, 4 9

叩  
k'ou  
k'ou

To knock at. VII 上 xxiii. 2.

古  
ku  
ku

Antiquity ancient. I 下 L 3; II. 上 II. 2 *et al.* *et al.* 古之人 is of frequent occurrence sometimes meaning the *ancient* is generally but often the ancient kings and worthies. I 上 II. 3; vii. 1 II 下 L 10: *et al.* 古者 the ancients anciently II 下 vii. 3 IV 上 xviii. 3 III 下 vii. 2 古公 the ancient duke the title of 公 an ancestor of the Chow family I 下 v 5

可  
ko  
ko

May *Possibly*. I like *may* in English, 可 may represent possibility liberty or ability 可以 is very frequent, = may The 以 may sometimes be explained by *thereby* *therewith*, but not always 可 is not simply an auxiliary but often conveys a complete meaning Observe 可 and 不可 in III. 下 L 4 &c., &c.

句  
kou  
kou

Up 1st tone. In the name 句踐 I 下 III. 1 - VII 上 ix. 1

史  
shih  
shih

History; historical. IV 下 xxi. 3.

右  
yu  
yu

(1) The right 左右 to-m—the right and left. L 下 vi. 3; II 下 x. 1: IV 下 xiv (齊右 the right =

IV 卜 ㄅㄛ 7), 有所受之,  
 III 卜 ㄅㄛ 3 VII 卜 ㄅㄛ 1, 所  
 過, 所存, VII 卜 ㄅㄛ 3 所就  
 所去, VI 卜 ㄅㄛ 1, 兼所愛,  
 VI 卜 ㄅㄛ 1, 未有所終,  
 V 卜 ㄅㄛ 6, 所爲, 所, 所,  
 V 卜 ㄅㄛ 1; 惟義所在, IV  
 卜 ㄅㄛ 1, 所教, 所受教, II  
 卜 ㄅㄛ 9, 所安, II 上 ㄅㄛ 20, 所  
 之, I 卜 ㄅㄛ 1, 惟君所行, I  
 卜 ㄅㄛ 8

灰  
 le  
 li

In the phrase 狼戾, III 卜 ㄅㄛ 7

### THE 64TH RADICAL 手.

手 The hand, hands II 卜 ㄅㄛ 16 IV  
 卜 ㄅㄛ 1, 3; ㄅㄛ 2 (NB), 卜 ㄅㄛ 1

小 The natural powers, abilities I 卜  
 ㄅㄛ 2 VI 卜 ㄅㄛ 6, 7, ㄅㄛ 1, ㄅㄛ 2  
 VII 卜 ㄅㄛ In the concrete, = men  
 of good talents IV 卜 ㄅㄛ VI 卜  
 ㄅㄛ 3 VII 卜 ㄅㄛ 4

扣 To rap, knock against IV 卜 ㄅㄛ  
 ㄅㄛ 2

扶持, to support, sustain III 卜  
 ㄅㄛ 18

承 (1) To receive I 卜 ㄅㄛ 1 (2) To  
 receive and carry out III 卜 ㄅㄛ 6 12

承繼, V 卜 ㄅㄛ 2 A passage here  
 has been omitted in the translation—  
 啟賢, 能敬承繼禹之道,  
 益之相禹也, 歷年少, 施  
 澤於民未久, —that K'ue was a  
 wise and worthy prince, able reverently  
 to receive and carry on the principles of  
 Yu, and that Yih assisted Yu *only* for a  
 few years, conferring benefits on the peo-  
 ple for a short time' (8) To resist III  
 卜 ㄅㄛ 12 This is the meaning assign-  
 ed by Choo He

把  
 p'ae

To grasp,—with one hand VI 卜 ㄅㄛ

把

抑  
 yih  
 31

(1) An initial particle, = come now

I 卜 ㄅㄛ 14 (2) Or I 卜 ㄅㄛ 16  
 Followed by 亦 II 卜 ㄅㄛ 3 III 卜  
 ㄅㄛ 3 (3) To repress III 卜 ㄅㄛ 11

To break off I 卜 ㄅㄛ 11

折  
 ch'ih  
 ch'eh

To take out IV 卜 ㄅㄛ 2

抽  
 ch'ow  
 ch'ou

To shake off 拂亂, to confound,

VI 卜 ㄅㄛ 2 Read *peih, i q* 弼, to  
 assist able VI 卜 ㄅㄛ 1

拂  
 juh  
 fu

抱  
 pau  
 pio

To embrace, encircle 抱關, to go  
 round the gates, i.e., to guard them V  
 卜 ㄅㄛ 3

拒  
 ku  
 chu

To resist, to reject VII 卜 ㄅㄛ 2

拔  
 p'ae  
 pa

(i) To pull out VII 卜 ㄅㄛ 1 (2)

To rise high II 卜 ㄅㄛ 28 In this  
 meaning it should probably be read *p'ue*,  
 see the dictionary

拘  
 ku  
 chu

To detain VII 卜 ㄅㄛ 3

拙  
 chu  
 chueh

Stupid VII 卜 ㄅㄛ 2

招  
 ch'au  
 chao

(1) To call, to summon III 卜 ㄅㄛ  
 2 V 卜 ㄅㄛ 5, 6, 7 (2) To tie the  
 legs VII ㄅㄛ 2

招  
 sh'au  
 shuo

Used for 詔, the name of Shun's  
 music 徵招角招, two pieces of  
 music I 卜 ㄅㄛ 9

拜  
 p'ae  
 pu

To make in obeisance, to pay one's  
 respects II 卜 ㄅㄛ 2 III 卜 ㄅㄛ 3  
 V 卜 ㄅㄛ 4, 5

拯  
 ch'ing  
 ch'eng

To deliver, rescue I 卜 ㄅㄛ 3

拏  
 lang

To grasp with the two hands VI 卜 ㄅㄛ

持  
 ch'eh  
 ch'ih

To hold, to grasp II 卜 ㄅㄛ 1. Ap-  
 plied to the will,—to maintain II 卜  
 ㄅㄛ 9, 10 扶持, see 扶

指  
 ch'eh  
 ch'ih

A finger VI 卜 ㄅㄛ 1, 2, ㄅㄛ 4  
 To point out, = meaning, scope VI  
 卜 ㄅㄛ 4 VII, 卜 ㄅㄛ 1,

味 *wei* Ta to flavour. VI 上 VII. 5 8; XVII. 3 VII 下 XXIV. 1  
 吁 *hu* To call out. VII 上 XXXVI. 2

命 *ming* (1) To charge, admonish; orders III 下 II. 2; III. 6; IV 上 II. 2, 3 V 上 II. 4; *et al.* To appoint Applied very frequently to the ordinances of a sovereign or ruler I 下 IV. 6 XVI. 1; *et al.* Applied also to the ordinances or all intents of Heaven or God. II 上 IV. 6; III 上 III. 12; *et al.* = the Heavens-ordained being our nature VII 上 I. 3. Obs II 下 XIV. 2.  
 反命 *fan ming* to return—e.g. report the execution of a criminal law, is common ( ) To instruct instructions, III 上 V 上 V. 1, 2 II. 1 V. 1 下 VII. 3  
 (3) 辭命 *ci ming* speeches, II 上 II. 18; IX. 1

和 *he* Harmony accord harmonious accommodating. II 下 I. 1, 2 V 下 I. 3.  
 戚 *qi* (1) All III 下 IX. 6; V 上 II. 3; III. 2. (2) 戚丘 a double surname V 上 IV. 1, 2

咻 *xiu* To chatter and to wear about. III 下 VI. 1

咽 *yan* I; 3d tone To swallow take a mouthful, III 下 x. 1

哀 *ai* Sorrow; to lament, III 上 II. 4 5 VII 下 XXXIII. 2. Alas for! I 下 V. 3 哀哉 *ai zai* alas!—at the end of the sentence, IV 上 x. 3; VI 上 XI. 1

哇 *wa* To vomit, III 下 x.

哉 *zai* A particle of exclamation, indicating admiration or surprise. The most common use of it in classical Chinese is at the close of interrogative sentences. It is then preceded by 豈豈也 可 乎 何 奚 惡 焉 and perhaps other characters. I 上 III. 4; VII. 4 10, 17 22; *et al.* 何哉 is frequent. I 下 XVI. 1 V 下 IV. 1 *et al.* Obs. 何爲也哉 V 下 VII. 3 It is used at the end of sentences V 下 II. 1 *et al.* and at the end of commencing

clauses, the subject exclaimed about following and the sentence often closing with 矣也乎 or some other particle.

I 下 III. 4; IV. 5; V. 5; *et al.* 哀哉 *ai zai* VI 上 XI. 2; *et al.*

Things round circles. IV 上 I. 1, 5; II. 1

To wall; to bewail. III 上 II. 4 5; IV. 13; VI 下 VI. 3; VII 下 XXXIII. 2

May 智矣 = may get through. I 下 V. 3.

(1) A name of Yaon. V 上 VI. 7

(\*) A name V 下 III. 4 (3) 高唐 a place, VI 下 VI. 5.

(1) Traders, travelling merchants. I 上 VII. 18; II 下 x. 商賈 II 上 V. 2. (2) The Shang dynasty IV 上 VII. 5

(1) To ask to ask about; a question. *Assum* 問 is often followed by 於 to a k. for at; once by 牙, II 上 I. 3.

(2) 學問 = to study; learning. III 上 II. 4 VI. 1 上 XI. 4 (3) To send to inquire for V 下 VI. 4 問疾 II 下 II. 2. (4) Fame VII 下 XIX. 2

(1) To commence I. 下 V. 4. (2) To instruct, III 下 IX. 0

To taste to sip 鋪吸 IV 上 XXV

(1) Good virtuous; what is good; excellent. I 上 VII. 21 下 IV. 5; V. 4; II 上 I. 8 VII. 2, 3. *et al.* 善 (2) Skillful to be skillful. I 上 VII. 12; II 上 II. 11, 18; *et al.* 善 (3) To approve consider good. I 下 XIV. 2.

To make good; to cultivate. II 上 IX. 1; V 下 IV. 5; VII 上 IX. 6.

To joy, be glad; joyful. I 下 I. 7 IV. 1; II 上 VII. 1; 下 x. 2; V 上 I. 1; II. 3, 4; VI 下 V. 2; XIII. 1 3

喟然 the sound of sighing. VII 上 XXXVI. 1

貝 *bei*

哭 *ku*

智 *zhi*

店 *dian*

商 *shang*

問 *wen*

吸 *xi*

吸 *xi*

吸 *xi*

吸 *xi*

吸 *xi*

吸 *xi*

吸 *xi*

喜 *xi*

喜 *xi*

喟 *wei*



播 To sow, to disseminate III 卜 m  
2 IV 卜 1 7 VI 卜 vi 2

撻 To beat II 卜 ii 4 III 卜 vi 1.  
= to oppose I 卜 v 3

擇 To choose I 卜 vi 2, vi 2 II  
卜 vi 2 III 卜 iii 13 IV 卜  
xviii 6 牛羊何擇, what was  
there to choose between an ox and a  
sheep? I 卜 vi 7

擊 To beat, strike 擊柝 V 卜 v  
3, vi 3.

操 To hold fast,—spoken of the mind VI  
卜 viii 4, VII 卜 xviii 2 = prin-  
ciples III 卜 x 2, 6 In this mean-  
ing it should be up 3d tone, according to  
the dictionary

壁 壁, the thumb III 卜 x 2

擴 To stretch out and expand 擴而  
允之, II 卜 vi 7

攬 To encounter, to press near to VII  
卜 xxiii 2

(1) To steal,—upon occasion offered  
III 卜 viii 2 (2) To bare VII 卜  
xxiii 2

攝 To act for, undertake one's duties V  
卜 iv 1 = a plurality of offices VI  
卜 vii 3

### THE 65TH RADICAL 攴

攴 Used for 肢 四肢, the four limbs  
IV 卜 xxx 2

### THE 66TH RADICAL 攴

收 To take back IV 卜 iii 3, 4

攸 (1) I q 所有攸, some III 卜  
v 5 (2) Appears to be a mere expletive  
I 卜 ii 3 (3) 攸然, the appear-  
ance of a fish let go in the water V  
卜 ii 4

改 To alter, change (act and neuter), to  
reform II 卜 ix 4 IV 卜 ii 4,  
xiv 1 (改於), 卜 xxix 1 V 卜  
iv 5. VI. 卜 xv 3. VII. 卜 xli. 2

Obs 改之 and 改諸, II 卜 vii.  
4, 5 改, 'spoke with an altered  
mind,' V 卜 vii 4 In II 卜 i 10,  
不改 = does not need more

攻 (1) To attack II 卜 v 6, 卜 i 2,  
5 V 卜 vii 9 = to expose one's errors  
IV 卜 vii 1 (2) To undertake, to  
proceed to do I 上 ii 3

放 (1) To banish,—spoken of men, animals,  
and doctrines I 下 viii 1 III 卜.  
ix 4, 10, 13 V 卜 iii 1, 2, 3, vi 5.  
VII 卜. xxi 1 2 (2) To lose, let  
stray, stray, lost VI 卜 viii 2, vi 2,  
3, 4 VII 卜 xxi 2 (3) Dissolute,  
self-abandoned I 卜 vii 20 III 卜  
iii 3, 卜 v 2 So 放恣, III 卜  
ix 9 (4) 放蕩, to eat immoderately,  
but other meanings are given to the  
phrase. VII 卜 xli 2

放 Up 2d tone (1) To, going on to I.  
卜 ix 4 IV 卜 xxi 3 VII 卜  
xxvi 2 (2) 放勳, a designation of  
Yaou or Shun III 卜 ix 8 V 卜.  
ix 1

政 Government Passim 政事, the  
principles and business of govt VII 卜.  
xii 3, xxviii So 政刑, II 卜 iv 2  
為政, the administration of govern-  
ment, is very common, but it = to give  
law to, in I 卜 xi 1 IV 卜, vii 4.  
聽政, IV 卜 ii 1 行政, to  
practise a government, is common 施  
政 is also found. Obs 以政, V  
卜 iii 3

故 The cause or reason of a thing (1)  
有故, 無故, there being a cause,  
there being no cause IV. 卜 iii 3, 4  
VII 卜 xx 2 (NB) 大故, the  
great occasion, the death of a parent V.  
卜 ii 1 Observe 故 alone III 卜.  
v 3 At the end of a clause, 故 = be-  
cause VI 卜 v 4 VII 卜 xxi 3  
Obs 以 之故, VII 卜 i 2.  
(2) 故 and 是故, in continuation of a  
subject,—therefore, thus. Passim (3)

xxxiii. I 下 iv 4 Used for 君  
 下 vii. 4 爲國 to administer  
 a State. III 上 III 1  
 Gardens. III 下 ix. 3

園  
 yuen  
 yüan

THE 520 RADICAL. 土

土 The ground, soil. II 下 vii. 4: IV  
 下 iii. 1: V 上 iv \* Territory VI.  
 下 vii. 2. But for this meaning 土  
 地 is commonly used, meaning also newly  
 cultivated ground. I. 上 vii 10; 下  
 xv 1: IV 上 xix. \* 3: VI 下 ix. 1;  
 xiv 4: et al. 平土 plains. III 下  
 ix 4  
 Bark about the roots of the mulberry  
 II. 下 iv 3

土  
 to  
 in  
 在  
 tsai

To be in; to be on; to depend on—the  
 where wherein, and whereon following  
 /ssau. As a preposition,—in, on, I 上  
 vii. 20: III. 上 iii. 3; in the case of V  
 上 iii. 2. 在 where is how is  
 I. 上 iv 1: III 上 iii. 1 II 上  
 xxxiii. 3. Obs. 惟我在 I 下 iii.  
 7; 惟義所在 I 下 xi. 1; also  
 III 下 i. 2: VI. 上 ii. 3: VII. 上  
 xiii. 1

圭  
 kwei  
 kuai  
 地  
 te  
 ti

(1) 圭田 the holy field. III 上  
 iii. 10. ( ) A name VI. 下 x. xi. 1  
 (1) The earth, in correlation with  
 heaven. II 上 ii. 13: VII. 上 xiii.  
 3. = position. II. 下 i. 1 2, 3: VI.  
 上 vii. 2. ( ) The ground; territory  
 II. 上 i. 8: I. 上 v 1 2: 下 ii.  
 4 5, 6, 7 8: et al. 聖地 = lands, III  
 上 iii. 7 Obs. 井地 III. 上 iii.  
 18. 土地 is common in this sense.  
 See 土 壤地 also see a. III. 上  
 iii. 14 (3) = place I 上 vii. 4 7:  
 IV 下 xxxi. 3. = regions I 下  
 i. 3 Equal. III. 上 iii. 13.

均  
 kuen  
 chün  
 坐  
 tsao

To sit. I 上 vii 1: II 上 ix. 1;  
 下 xi. 2, 3: et al.

垂 (1) To hang down I. 下 xiv 3. (2)  
 垂涕 to shed tears VI. 下 iii. 2  
 (2) 垂棘, the name of a place. V  
 上 ix 2  
 A wall. III. 下 vii. \*

垣  
 yuen  
 yüan  
 墀  
 ch'ui  
 ch'ui

(1) An anthill. II 上 ii. 28 3;  
 Choo He explains it, but in the dict. its  
 sound with that meaning is ch'ui. (2)  
 墀澤, the name of a gate. VII. 上  
 xxxvi. 3

城 (1) City walls. I. 下 xiii. 2: VII.  
 下 xxii. 3. 城郭, inner and outer  
 walls. II. 下 i. 2, 3: IV 上 i. 0: VI.  
 下 x. 4 (2) A city cities IV 上  
 xiv 2. 司城 I 上 viii. 3. (3)  
 武城 the name of a city II 下  
 xxxi. 1 陽城 IV 上 vi. 1  
 A boundary; to bound in. II. 下 i. 4.

域  
 yik  
 yik  
 執  
 chik

To lay hold of, to hold; to apprehend  
 I. 上 vii 6; 下 iii. 4; xx. 1; xxiv  
 2 11 下 xii. 1: VII. 上 xxxv 2.  
 執中 to hold a medium; 執一 to  
 hold to one point; VII. 上 xxxv. 3, 4.  
 鐵基 a hoe. II. 上 i. 0.

基  
 chi  
 chi  
 堂  
 tang

The hall or principal apartment in a  
 house I 上 vii. 4 VII. 下 xxxiv 2.  
 (2) 明堂 The Brilliant palace built  
 for the purpose of audience. I. 下 v 1.  
 2.

堅 Strong. I. 上 v 3: II. 下 i. 3.  
 To endure. IV 下 xxix. 1.

堪  
 kan  
 kan  
 堯  
 yao

The name of an ancient emperor II.  
 上 ii. 20; 下 ii. 4: et al., 堯舜禹

To acknowledge, reply to. VI. 下 v  
 1

報 (1) An area for sacrifice. III 上 iv  
 13. (2) 場師, a plantation keeper.  
 VI. 上 xiv 3

斯  
sze  
szu

(1) Thus, these I 十 ix 6, vii 12, 十 x 2, i *et al*, *sape* (2) As a conjunction, forthwith, then thereupon &c I 十 iii 5 II 上 vi 2 III 下 vii 2, viii 2 VII 下 xxxiii 3, 8, 9 11 In several cases we can hardly tell whether to take the character as a conjunction or as the demonstrative following, its antecedent to give emphasis to the sentence. Observe also I 下 iii 6 and x 4 where it seems a mere expletive (3) 斯須, *szu* 須臾, an instant VI 十 x 1 (1) In a name IV 下 xxiv 2

新  
sin  
hsin  
斲  
chō  
cho  
斷  
tuan  
tuan

New III. 十 iii 12

To cut, hew I 下 ix 1

In the phrase 龍斲, a conspicuous mound II 十 x 6, 7

## THE 70TH RADICAL 方

方  
fang

(1) That which is square IV. 上 i 1, 5, 10 ii 1 Squire, the adjective—followed by the dimension I 十 x 2, vii 17, *et al*, *sape* Obs the note on II 上 ii 1 (2) A quarter, region, direction III ix 1, VI 十 ii 1 The phrase 四方, is common 無方, without reference to their where-from IV 下 xx 2 (2) = class, a resemblance V 十 ii 4 (4) To neglect, violate I 下 iv 6 (5) As a conjunction 方且, III 十 ix 16, 爰方, I 十 x 1

於  
yu  
yu

*Passim* (1) A prep, in, at, on But after many verbs and adjectives we must translate it variously,—by to from &c, &c, and often it need not be translated at all 个於, down to, coming to, &c, is common After the possessive 之於 = in relation to, and so, sometimes, when not preceded by 之 = compared with II 十 ii 23 After 志, it is common, and what may be called composite verbs such as 得罪, 有功, &c (2) Than, forming the comparative degree of preceding adjectives *Sape* But obs II 十 ii 28

於  
yu  
shu

(1) How? I 十 ix 1, 5, 6 於陵 the name of a place III 十 x 1, 5, 6 To give, to dispense to be given, to be shown I 十 x 1, 19, 下 x 2, IV. 十 ix 1 V 十 vi 2, VI 上 xiii VII 上 xvi 下 xxviii (2) In the name 孟施舍 II 上 ii 5, 6, 7

施  
shih

Up 1st ton 施施, *comp*, *rel* IV 下 xxxi 1

施  
shih

Down 1st ton 施施, *comp*, *rel* IV 下 xxxi 1

旂  
chi

A flag with dragon &c emblem on it and bells attached V. 十 viii 1

旃  
chan

A flag—of silk with a dragon on it V. 下 viii 6

旆  
fai

(1) A white cover cloth—used to make standards with streamers I 十 i 6, 7 (2) 旆, very old person I 下 vi 1

旅  
lu

(1) Hosts Properly, 500 men make a 旅 I 下 iii 6 (2) A stranger, a traveller I 十 vii 19 II 十 x 3 VI 下 viii 3

旋  
hsuan

周旋, going round, the turnings of the body VII 下 xxxiii 2

旌  
ching

A flag,—made of feathers suspended from the top of the staff III 下 i 2 V 下 viii 5 6

族  
tsuh

The head of an arrow III 十 ii 5

## THE 71ST RADICAL 九

既  
chi

A particle of past time May often be translated by have having, having been I 十 iii 2 II 十 ii 10, (NB) 18, 19, 下 x 1 (NB), vi 2 (NB) III 十 iii 13, 下 ix 4, 5 *et al*, *sape* Obs 既而, V 十 viii 5, 既而, VI 十 xvi 3, and 既已, VI 下 xiii 8

8: II. 下 II. 4. (5) 外丙 a son of the emperor Tang. V 上 VI. 5

夜 Night IV 下 XVIII. 2 XX. 5: VI. 上 VIII. 1, --

多 Many much. I. 上 I. 4 III. 1 et al. *sepe*. To become many III. 下 IX. 5 In other cases, it contains the copula in the same way Many times. II 下 IV. 2 Mostly VII. 上 XXXI. 多聞 and 多聞識 extensive information V 下 VII. 2. VI. 下 XII. --

### THE 3<sup>rd</sup> RADICAL. 大

大 Great, large; greatly *Puam*. To make great. I 下 II. 5. = if the result were great. III. 下 I. 1 大體 the nobler part of our nature. VI. 上 XV. 1 2 大匠 a master workman. VI 上 XX. 2: VII. 上 XII. 大夫 see 夫 大人 see 人

大 太甲 the name of a Book in the Shoo-king. II 上 IV. 6 et al. 太誓 et al. III. 下 V. 6: V 上 V. 7 太丁 a son of the emperor Tang. V 上 VI. 5 太王 an ancestor of the House of Chow I. 下 III. 1 V. 5 XIV. 2: XV. 1 太師 the grand Music-master I. 下 IV. 9 太公 and 太公望 a minister of Wan and Woo IV 上 XIII. 1: VI. 下 VIII. 6 VII. 上 XIII. 1: 下 XXX. III. 3. 太山 the Tao mountain in Shantung I. 上 VII. II: II. 上 II. 23: VII. 上 XXIV. 1

天 (1) Heaven;—the material heaven; the heavens, the sky II. 上 II. 13: IV 下 XXVI. 3: VII. 上 XVI. 8 I. 上 VI. 6: II. 上 IV. 3. V 上 IV. 12: VII. 上 XII. (2) Its more common use is for the supreme, governing Power with more or less of personality indicated. I 下 III. 2, 3, 7: X. 2: XIV. 3: XVI. 8: II. 上 IV. 6: V. 6 VII. 下 I. 1 \* VII.

2 XIII. 1, 5 III. V. 4 IV 上 I. 10 VII. 1, 5: VIII. 5 XII. 2 V 上 V. 3, 4, 5, 6, 7 VI. 1, 2, 4: VII. 5 9 下 I. 2 III. 4 VI. 上 VI. 8 VII. 1: XV. 2 XVI. 1, 2, 3 下 XV. 2: VII. 上 I. 1 \*; XIX. 3 XX. 3: XXXVIII. 1 下 XXIV. 2: IV 上 IV. 11: V 上 I. 1, 2 (3) 天子 A designation of the emperor I. 下 IV. 5 II. 下 VII. 11: et al. *sepe* 天下 see 下

夫  
foo  
fu

(1) A male, males I. 下 V. 5: III. 上 III. 17 A husband. I 下 V. 8. = a fellow I. 下 VIII. 3. So, when joined with 褐 II. 上 II. 4 with 頑 V 下 I. 1; with 鄙 V 下 I. 3 with 蒹 VII. 下 XV. 夫婦 夫妻 III. 上 IV. 8: IV 下 XXX. 5 匹夫 see 匹 丈夫 see 丈 農夫 a husband *sepe* III. 上 IV. 5, 9: et al. Obs. 夫布 II 上 V. 5 (2) 大夫 a general name for the officers of a court, below the chief minister *Sepe*. See especially V 下 II. 3 (3) 夫子 = our master — used in conversation. Applied to Mencius. *Puam*. App. to Conf. *Sepe*. = your husband. III 下 I. 9 Obs. IV 上 XVIII. 2 My master generally IV 下 XXIV. 3 (4) 夫人 the wife of a prince III. 下 III. 3.

夫  
foo  
fu

Low 1st tone, (1) An initial particle, which may generally be rendered by *now*. Sometimes, however we must use *then* or *but*; and sometimes it will hardly admit of being rendered in English. *Pu am*. (2) A final particle, with exclamatory force. IV 下 XXIV. 2: VI. 上 I. 2 下 VII. 2. (3) Intermediate in sentences, with a demonstrative force. I. 上 VI. 6: II. 下 II. 5: VII. 上 XXXI. 4 To this are to be referred 今 夫若夫 and 且夫 the two former of which are common.

失  
shik

To lose II. 上 I. 8: 下 I. 4 IV. 1, 2: et al. *sepe*. To lose, — not to get, I. 上 II. 4 VII. 21: et al. To fall of or in. III. 下 I. 4: VI. 下 VII. et al. 自失

昭 昭昭, brightness,—clear intelligence VII 卜 x 1  
 ch'au  
 chao

是 (1) This, these *Passim* It often has the whole preced clause or sentence for its antecedent, = *this is* It might often be translated also —*in this case* Observe its peculiar force at the end of a sentence, affirming strongly what has been said in it I 卜 x 3, VII 卜 xv et al We have 若是, 猶 (and 卽) 是, and 如是,—all = thus, such Obs II 卜 n 23 是故 and 是以 = therefore (2) To be VI 卜 xv 1, 2 et al (3) Right III 卜 v 2, 4 VII 卜 xxxvii 11. To approve. II 卜 vi 4, 5 et al

時 (1) Time, times, at—in—the time I 卜 v 4, 卜 v 5 II 卜 i 9, 11, 13, iv 2, 4 et al, *sepe* The proper times of seasons I 卜 iii 3, 4, vii 24 VII 卜 xxii 2 Seasonable, I 卜 xi 2 xli 卜 v 4 VII 卜 xi 2 Timeous, —a characteristic of Confucius V 卜 i 5 無時, without reference to time II 卜 vii 4 有時, sometimes V 卜 v 1 人時, opportunities of time afforded by Heaven II 卜 i 1, 2 (2) = 是, this I 卜 ii 4, 卜 iii 3 (3) A surname II 卜 x 3, 4

晏 The surname of a minister of Ts'ë I 卜 iv 5, 6 II 卜 i 1, 2, 5

管 The name of a State 管國, I 卜 vi et al —管人, V 卜 ix 2 et al. 管个公, V 卜 iii 4 —管文 I 卜 vii 1, 2 et al

晝 (1) The day-time, by day III 卜 iii 2 IV 卜 xviii 2 日晝, id VI 卜 vii 2 (2) The name of a town II 卜 xi, xii

皆 Great, vast 皆大之 卜, under the whole heaven V 卜 iv 2

智 (1) The principle of, or man's capacity for, knowledge II 卜 vi 5 IV 卜 xxvii 2 VI 卜 vi 7, ix 3 VII 卜

xxi 4 (2) Knowledge, wisdom, wise; to be wise I 卜 iii 1 II 卜 i 9; ii 19, 25 et al, *sepe*

景 (1) An hon epithet. 齊景公, I 卜 iv 4, 9 et al (2) A surname 景春, III 卜 ii 1 —景 II 氏, II 卜 ii 4, 5

晝 The designation of Ts'ing Sin's father IV 卜 xiv 3 VII. 卜 xxxvi, xxxvii Leisure I 卜 vii 22 III 卜 iv 8 間暇, II 卜 iv 2, 4 暇日, I 卜 v 3

暢 暢茂, luxuriant III 卜 iv 7. ch'ang

暮 The evening II 卜 vi 1 暮, the dusk of the evening VII 卜. xliii 3

暴 Violence, oppression, cruelty VI 卜 vi 2 VII 卜 vii 1 Oppressive III. 卜 ix 5, 7 II 卜 iii 13 To oppress. IV 卜 ii 4 V 卜 iii 3 Applied to the mind II 卜 9, 10 自暴 to do violence to one's nature IV 卜 x. 1 So 暴 alone VI 卜 vii 1. (2) A name I 卜 i 1

暴 (1) To dry or bleach in the sun III. 卜 iv 13 = to warm gemally VI. 卜 ix. 2 (2) To exhibit V 卜 v 5, 6 In the first of these paragraphs, the sentence containing 暴 is omitted, but it is the same as that in the second.

曠 Empty, to leave empty IV 卜 x. k'uang 8 = unmarried I 卜 v 5 k'uang

THE 73D RADICAL 𠂔.

𠂔 To say *Passim* Often the nominative as not expressed, and must be supplied from the context In this case, 𠂔 sometimes = it is said It is also used in descriptive accounts, and = is called, means

曲 Crooked Obs 無曲防, VI. 卜 vi 3 k'ueh chu

始 To begin beginning; first. I. 上 II. 3 III 3 IV 6 下 II. 3; IV 9 XI. 9; II.

上 VI. 7; 下 X. 7; III 上 III. 2 (V B), 13 v 3; v 4; 上 II 4 下 I. 6.

姑 (1) For the 1. can. t if you please. I 下 IX. 1. II 上 II. 1; VII. 上 xxxiv. \* (2) In III 上 v 4 the meaning is undetermined.

姓 A or the surname 下 IX. 1, 4 下 III xxxvi. \* 百姓 the people. I. 上 VII. 5, 6, 10, 12 et al., scps.

委 To give up to cast away II 下 I. 3; III. 上 v 4

委 Up. 3d tone. Public stores of grain, &c 委吏 the first office held by Confucius. 下 v 4

姜 姜女 the wife of king T'ao 姜 is the surname. I 下 v 3.

姣 Beauty VI 上 VII. \*

威 Majesty dread. I. 下 III 3; III. 下 II. 3. To overawe. II. 下 I. 4

娶 To marry (on the part of the man). IV 上 xxvi. 3; V 上 II. 1, 2 下 v 1

婦 (1) A married woman, a wife. III. 上 IV 3; 下 II. 2 匹婦 III. 下 v 3; V 上 VII. 6; 下 I. 4; VII. 上 xvi. 2. See 匹 (2) A name. 馬婦 VII. 下 xxiii. 2

媒 媒妁 a matchmaker III. 下 III. 6.

妻 A name. 離妻 IV 上 I. 1

媚 To flatter VII 下 xxxvii. 9

嫁 To marry (on the part of the woman). III. 下 II. 2.

嫂 An elder brother's wife. IV 上 xvi. 1 3; V 上 II. 3

嬖 A favourite (in a bad sense). I. 上 VII 10; 下 xvi. 1, 3 III 下 I. 4

贏 The name of a place. II. 下 VII. 1

## THE 30TH RADICAL. 子

子 (1) A son. *Pater*. But often it is equivalent to *child*, *children*—especially in the frequently recurring phrase 妻子

子 So, in 赤子 an infant. VI

上 v 3. (2) 女子 a daughter III

上 III. 6. 闺女 a virgin daughter

VI 下 VII. 2. (2) A general appellation

for virtuous men, which may be translated by *gentlemen*, *disciple*, *philosopher* &c.

*Sepa*. In this sense, it is often used in conversation, and is equivalent to *you*,

Sr. Obs. 吾子 II. 下 I. 3; and

二三子 my friends, my disciples.

I. 下 xv 1 In this sense it is very

common after surnames, and honorary

epithets. We have 孔子 孟子

告子 &c., &c. It is used also after

the surname and name or epithet together as in 孟獻子 et al. (3) A

title of nobility V 下 II. 3, 4 5. So,

in 微子 II 上 I. 8; VI. 上 I. 8;

and 箕子 II 上 I. 8. (4) It enters

often into designation as in 子路

子思 &c., &c. Into names also, as in

西子 IV 下 xxv 1, and perhaps

孺子 IV 下 xxiv 2. 子叔 II

下 X. 6, and 子濯 IV 下 xxiv 2,

seem to be equivalent to surnames. (5)

Phrases formed with 子 are—天子 a

name for the emperor *Sepa*; 子弟 sons

and younger brothers = youths, I. 下

xi. 3; II. 上 v 6; et al.; 弟子 dis-

ciples, II. 上 I. 7 下 X. 3 xi. 3; IV

上 VII. 3; 子孫 descendants, I. 下

xiv 3; et al. Obs. IV 上 5; 先子

see 先世子 the crown prince, III.

上 I. 1; et al.; 眸子 the pupil of the

eye, IV 上 xv 1. 2 樹子 the design-

ated heir VI 下 VII. 3; 夫子 see

夫; 小子 little children, said to the

disciples by Confucius, IV 上 VIII. 8

xiv 1; 孺子 a boy II. 上 VI. 3; IV

上 VIII. 2; 童子 et al. III 下 v 2,

8; and 君子 see 君

基 *ke*  
*chi*  
期 = to model one's self on VI. 卜  
*ke* VII 5, 6  
*ch'i*

THE 75TH RADICAL 木

木 (1) A tree, trees I 卜 VII 16, 17,  
*muh* 卜 VII, 1, 18 1, *et al* Wood, a piece  
*mu* of wood II 卜 VII 1 VI 卜 1 5  
材木, supplies of wood I 卜 III  
3 (2) In a name III 卜 VII 2

木 Not yet *Passim*.  
*wei*  
木 The extremity, the point, the top I  
*mō* 卜 VII 10 VI 卜 1 5  
*mo*  
本 The root The lower end VI 卜 1 5  
*pun* = a spring IV 卜 XVIII 2, 3 Source,  
*pên* origin III 卜 V 3 IV 卜 V 1,  
XIX 2 What is radical, essential IV  
卜 XXVI 1 Obs 反其本, I 卜  
VII 17, 23 (2) Proper VI. 卜 X, 8,  
V 卜 V 5 (NB.)

朱 (1) Vermilion colour VII 卜 XXVIII  
*choo* 12 (2) In names, 朱 朶, VII 卜  
*chu* XXVIII 2 一月朱, V 卜 VI 2, 一楊  
朱, III 卜 IX 9

杌 櫛杌, the name under which the  
*wuh* annals of Ts'oo were composed IV 卜  
*wu* XXI 2

李 A plumbtree, III 卜 X, 1,  
*le*  
*li*  
刺 Fine trees VI 卜 VII 8 材木,  
*ts'ae* supplies of wood I 卜 III 3  
*ts'ai*

杞 (1) A species of willow, VI 卜 1  
*ke* 1, 2 (2) A surname VI 卜 VI 5  
*ch'i*

束 To bind VI. 卜 VII 3  
*shuh*  
*su*

杠 A small bridge IV 卜 II, 3.  
*k'ang*  
*chiang*

杯 A cup, VI. 卜 XVIII, 1.  
*pei*

杵 A wooden pestle. VII 卜 III 3

*ch'oo*  
*chi'u*

東 (1) The east, on the east, eastern I.  
卜 III 1, V 1, 卜 XI 2 II 卜 III 2

III 卜 V 4, 5 IV 卜 XVIII 1 V  
卜 IV 1 VI 卜 II 1, 2, 卜 I 8

VII 卜 IV 3 東山, VII 卜  
XXIV 1 東海, IV 卜 XIII 1 VII.

卜 XII 東夷, IV 卜 I 1 Obs.  
東郭氏, II 卜 II 2

枉 To bend, make crooked III 卜 1.  
*wang* 1, 3, 5 V 卜 VII 7

林 A forest I 卜 III 3  
*lin*

果 (1) Certainly, really, indeed IV 卜.  
*kuo* XXVII VI 卜 V 3, 5 (2) To carry  
into effect, resolute to execute I 卜.  
XXI 3 II 卜 II 5 VI 卜 XI

果 Used for 嫗, a female attendant VII.  
*wo* 卜 VI.

枝 A branch of a tree. I 卜 VII 11  
*che*  
*chih*

柝 A watchman's rattle. V 卜 V 3, vi.  
*t'ō* 3.  
*t'ō*

柳 (1) A willow tree VI 卜 I 1, 2.  
*leu* (2) In designations 柳 卣, II.  
*liu* 卜 IX 2, 3, *et al* 一泄柳 and  
了柳, II 卜 XI 13 III 卜 VII 2;  
VI. 卜 VI 3

校 (1) A kind of seminary III 卜 III.  
*heau* 10 (2) 校人, a pond-keeper. V,  
*hsiao* 卜 II, 4

校 To compare III 卜 III, 7  
*heau*  
*chiao*

栗 濟栗, full of awe V 卜 IV, 4.  
*leih*  
*li*

格 To correct IV 卜 XX.  
*k'ih*  
*ko*

根 To be rooted. VII. 卜, XXVI, 4.  
*ken*  
*kên*

5; x. 4 宗國 the kingdom which we honour III 上 II. 3.

官 An officer 百官 all the officers. III 上 II. 3, 4, 6 *et al.* An office V

下 II. 6, 7, 8, 9 *et al.* In some cases it is hard to say to which of these meanings we should assign the character. Applied to the senses and the mind VI. 上 xv. 2.

定 (1) To settle 定 to be settled. I 上 vi. 1; III 上 II. 3; III 12; 下 ix. 3 (V) IV 上 xx. 1 xxiv. 2; xxvii. 1 下 ix. 4; VII 上 xxi. 3. (-) An honorary epithet. III. 上 II. 1.

宜 (1) To be right, reasonable; to seem to be ought, ought to be I 上 vii. 7; 下 II. 2, 3; II 下 II. 5; ix. 3; III 下 I. 1; IV 上 I; xxiv. 2; 下 xxiv. 1 xxviii. 4; V 上 II. 1; 下 v. 2 VII 上 xii. 1. ( ) In a name. VII 下 xxxviii. 2.

客 A visitor a stranger II 下 xi. 2.

室 (1) A house. I 下 ix. 1; II 下 x. 3; *et al.* 官室 houses, edifices. III 下 ix. 5; VI 上 x. 1; 下 x. 4; VII 上 xxv. 1 — a palace V 下 iii. 6. — a family a house IV 上 vi. 1; V 下 II. 1; VI 下 x. 2. 處室者 IV 下 xv. iii. 1. (2) — a wife 有室 III 下 iii. 4. 男女居室 male and female dwell together V 上 II. 1.

宜 An hon. epithet. 齊宜王 I 上 vii. 1; *et al.* *surge*

宮 (1) A palace V 上 II. 2 v. 6; vii. 9 — a house an establishment. III

上 iv. 6. 宮室 see 室 (°) A surname. V 上 ix. 2. In the double surname 北宮 II 上 II. 4 下 I. 1 (3) 上官 and 上官 are the names of two palaces VII 下 xxx. 1; 1 下 ii. 1

害 (1) To injure; to be injured; injury I 下 xv. 1; II 上 II. 12, 10; *et al.* *surge* It is often followed by 於 III 上 iv. 4; *et al.* (2) In a name. 浩生不害 VII 下 xxv. 1

害 What, vi. I 下 II. 4 Choo Hc howes & explains it here by 害 The note in loc. says wrongly that it is read 害

宴 To be at ease to feel happy III 下 III. 2.

宵 At night. III 上 II. 2.

宰 (1) A chief officer VI 上 xiv. 1. 冢宰 see 冢 ( ) A surname II. 上 II. 12, 2, 4.

家 (1) A house a home III 下 II. 2. (2) A family familia. I 下 III. 4 vii. 1; III 上 III. 19; VII 上 xxii. 2.

(3) A family a clan, — the possessions of a great officer 冢宰 This is the most common use of the term in Mencius The combination 國家 is frequent. See 國 Sometimes it — the chief of such a family I 上 I. 4; V 下 III. 2, 2.

(4) A husband. 有家 III 下 III. 6. — Observe 家那 I 上 vii. 12; and 東家 VI 下 I. 8.

容 (1) Countenance deportment. V 上 iv. 1; VII 上 xxxiii. 2. (2) To be tolerated. VI 下 viii. 2. To get the countenance of VII 上 xix. 1. (3) To be admitted (as light). VII 上 xxiv. 2. (4) 罪不容於死 death is not enough for the crime IV 上 xiv. 2.

(1) To stop over night. II 下 II. 4; x. 1 8 (V B); xii. 1 4 G. ( ) — to cherish. V 上 III. 2. 退密 to hush. V 上 iv. 1.

宿 (1) To stop over night. II 下 II. 4; x. 1 8 (V B); xii. 1 4 G. ( ) — to cherish. V 上 III. 2.

密 退密 to hush. V 上 iv. 1.

寇 (1) A robber plunderer. IV 下 iii. 1 4; xxx. 1 2. (2) 司寇 chief minister of Justice. VI 下 vi. 6.

(1) Riches; rich; to become rich. I 下 v. 3; xii. 1; II 下 II. 6; x. 3 *et al.*



榱 *shuy shui* 榱題, the projecting ornaments round the eaves of great buildings VII 卜 11 14

構 *low kou* 構怨, to excite resentment I 卜 14

槁 *kaon kao* 槁, withered I 卜 16 IV 卜 13

樓 *low lou* 樓, the pointed peak of a high building. VI. 卜 1 5. See note in loc

榘 *urh* 榘, a sour date tree. VI 卜 14 3

樂 *lê* (1) To be happy, to rejoice, to delight in I 卜 11 1, 2, 3, 4, 卜 1 4, 6, 7, 8 IV 卜 11 4, VII 1 *et al*, *sape* A delight VII 卜 22 1, 2, 3, 4, 5 *et al* Pleasure, in a bad sense I 卜 14 8 II 卜 14 4 *et al* 般樂, II 卜 14 4 VII 卜 11 5 (2) 樂歲, good years I 卜 11 21, 22 III 卜 11 7

樂 *yô yo* (1) Music I 卜 1 1, 2, 3, 4, 5, 6, 7, 15, 16, 17, 18, 23 *et al*, *synonym* Desires IV 卜 33 2 VII 卜 11 12 (2) 樂, a double surname. I 卜 16 2, 3 *et al* —V 卜 11 2.

樹 *shoo shu* (1) To plant,—of trees I 卜 11 4, VII 24 VII 卜 22 2, 3 To sow,—of grain III 卜 10 3 VI 卜 11 2 樹藝, III 卜 14 8 (2) Appointed, legitimate VI. 卜 11 3. The tone with these meanings was diff. anciently from that of the character in its common acceptance of *trees*

機 *ke chi* 機, a spring, a contrivance VII 卜 11 2

冢 *t'ô t'ô* 冢, a sack open at both ends I 卜 14 4

橫 *hung* 橫, perverse, lawless, unreasonable, unreasonably, lawlessly III 卜 14 7, 卜 19 9 V 卜 1 1 橫逆, perversity and unreasonableness IV. 卜 22 4, 5, 6

榦 *kea chia* 榦, The name of a tree, supposed to be the same as the 梓. VI 卜 14 3.

檢 *Len chien*

To regulate, to restrict I 卜 11 5

構 *t'au t'au*

構, see 机 IV 卜 11 2

藁 *mei mei*

Sprouts. VI. 卜 11 1

權 *L'uen ch'uan*

(1) The weight of a steel-yard = to weigh. I 卜 11 13 (2) The exigency of circumstances IV 卜 11 1 VII. 卜 11 3

### THE 76TH RADICAL 欠

次 *ts'ze tz'u*

Next,—in order or degree V 卜 11 7

欣 *hin yin*

9 VI 卜 11 3 VII 卜 11 2, 7 To be next, to come next to II 卜 11 9 10 IV 卜 11 3 VII 卜 11 1.

欲 *yuh yu*

欣欣然, smiling-like I 卜 1. 7

歆 *h'in yin*

To desire, like, wish I 卜 11 4, 11, 15, 16, 17, 18, 23 *et al*, *synonym* Desires IV 卜 33 2 VII 卜 11 12

欺 *ke ch'i*

To impose on, to be imposed on III. 卜 14 17 V. 卜 11 4.

飲 *l'an*

飲然, unrelatedly VII 卜 11.

歃 *sha*

歃血, to smear the sides of the mouth with blood VI 卜 11 3

歌 *lo*

To sing IV 卜 11 2 VI. 卜 11 5 (indicating singing in some peculiar style) Used actively 謳歌, V 卜 11 7, VI 1

歎 *t'an*

To sigh VII. 卜 33 1

飲 *ch'ueh ch'ueh*

To drink, to sip. III 卜 11 4 流

歡 *huan huan*

歡, to swill down VII 卜 11 2.

歡 *huan huan*

Pleased 歡樂, to rejoice in I. 卜 11 3

THE 77TH RADICAL. 止

止 *che chih*

(1) To stop, desist,—spoken of walking, retiring from office, &c I. 卜 11 2, 卜 11 3 II 卜 11 27 III 卜 11 1 VI. 卜 11 8. To stay, reside to

小 we have—小子 *see* 子; 小人 the opposite of 君子 and 大人 *see*; 小體 the meaner part of our constitution, VI. 上 xv 1, 2. (comp. xlv 2, 5) 小民 the inferior people, III 上 III 10; 小勇 mean small valour I. 下 III 5; 小丈夫 a small man, II 下 xii 6; 小功 the name of the five months period of mourning; VII 上 xvi 2; 小弁 name of an ode

少 (1) Few I. 下 I 4; V 上 vi 2. 加少 to decrease. I. 上 III 1. (2) In a little. V 上 II 4

少 Up. 3d tone. Young V 上 I 5.

尙 (1) SUN. III. 上 v 1; x. 6. (2) To exalt. VII. 上 xxiii 2, 3 (3) To surpass. II. 下 II 2; VII. 下 xiii 1 (4) = to go up to court. V 下 III 4 To ascend. V 下 viii 3. (5) To add to, be added to. 不可尙已 III 上 ix 12 Obs. 草尙之風 the grass, when the wind is on it. III. 上 II 4

## THE 43D RADICAL. 尗

尗 (1) A fault. I 下 ix 0 (2) To grudge against, to blame. I. 下 xii 3; II 下 xiii 1

就 To go to, to approach. I. 上 vi 2 7; vii 4 6, 7; et al., *see*

## THE 44TH RADICAL. 尸

尸 To personate the dead at sacrifices, being a resting place for their spirits. VI. 上 v 4

尺 A cubit. II. 上 I 8; III. 上 ix 17; 下 I 1, 3; VI. 上 xiv 1, 6; 下 II 3; VII. 下 xxxiv 2.

尼 Low 3d tone To stop. I. 下 xvi 2.

尼 仲尼 the designation of Confucius. I. 上 ix 6; vii 3 et al.

尹 (1) 伊尹 the chief minister of the emperor Tang. II. 上 II 22 23; et al., *see*. ( ) A surname. II. 下 xii 1, 3, 7 尹公, apparently a double surname. IV 下 xxiv 2

居 (1) To dwell, reside, in, generally applied to places, but sometimes to official positions residence seat. *see* It is applied metaphorically also to virtues, and their opposites, as in II. 上 iv 1; III. 下 II 1, 3 III. 上 x. 1, 3; comp. II. 下 II 19 In VII. 下 xii 1 11. 居之 = their principles; comp. IV 下 xiv 1 居 — to choose an alternative. II. 下 III 1. In VII. 上 xvi 1 2, 3, 居 = status, position. In V 下 ix 3, = to retain. 居者 those who stayed at home. I. 下 v 4. (2) In a name. III. 下 vi 2.

屋 (1) A house. III. 上 III 2; IV 下 xxi 1 (V. 1) (3) 屋廬 a double surname. VI. 下 I 1. (1) To bend (act). III. 下 II 3. To be bent. VI. 上 xii 1 (3) The name of a place in Tsin. V 上 ix 2

屑 Always in the phrase 不屑 = not to consider pure, not to condescend or stoop to. II. 上 ix 1, 3; VI. 上 x 6; 下 xvi 1; VII. 下 xxxvii 6. Up. 3d tone. To drive away IV. 下 xxx 5.

屨 Shoes or sand ls, made of w. on materials. III. 上 ix 1, 17 18; 下 x 4; VI. 上 vii 4; VII. 下 xxx 1, 2. To tread. V 下 vii 8.

屨 Belongings, = relation *see*. IV 下 xxx 5.

屨 To collect. I. 下 xv 1.

屨 To collect. I. 下 xv 1.

屨 To collect. I. 下 xv 1.

屨 To collect. I. 下 xv 1.

屨 To collect. I. 下 xv 1.

## THE 80TH RADICAL 母

母 *moo mu* A mother 父母, parents I. 卜 v 4, VII 21, 22 *et al., sape* 民父母, the parent of the people, —spoken of a ruler I 卜 iv 5, 卜 vii 6 III 卜 iii 7 母雞, 母雞, brood hens, brood sows VII. 卜 xxi 2

角 *mei* Every IV 卜 ii 5

## THE 81st RADICAL 比

比 *pe pi* (1) To compare II 卜 i 3 VI 卜 i 7 比於, to be compared with I 卜 iv 4 (2) 比, an uncle of the tyant Chow II 卜 i 8 VI 卜 vi 3 比 *pe* Low 3d tone (1) For, on behalf of I 卜 v 1 II 卜 vii 4 (2) And when I 卜 vi 1 (3) To classify III 卜 iv 18 (4) To bend to the will of, act as a partizan III 卜 i 5 (5) To join together, to collect V 卜 iv 5

## THE 82D RADICAL 毛

毛 *maou mao* Hair VII. 卜 xxi 1 毛 *haou hao* Fine hair 秋毫, = what is very small I 卜 vii 10 毫, = the least, one thread of ten filaments of silk being called a 毫 II 卜 ii 4

## THE 83D RADICAL 氏

氏 *she shih* A family I 卜 xvi 3 夏氏后, the sovereigns of the Hea dynasty, the family, i.e., of the great Yu, the prince of Hea 亨氏, IV 卜 xiv 1 景 卅氏, II 卜 ii 4 東郭氏, II 卜 ii 2 楊氏, 郭氏, III 卜 ix 9 氏 *min* The people, —usually in distinction from rulers and superior men *Passim* Observe the phrases— 斥氏, VII 卜 xiv 2, 人民, VII 卜 xix 3, 凡民, VII 卜 x 1 V 卜 iv 4, 蒸

民, VI 卜 vi 8, 庶民, I 卜 ii, 3 VII 卜 xxi 12, 黎民, I 卜 iii 4, vii 24 = mankind II 卜 ii, 23, 27, 28

氓 *mäng mêng* People, —settling in a State from other States II 卜 v 5 III 卜 i 1, 2 V 卜 vi 2

## THE 84TH RADICAL. 气

气 *li' ch'i* (1) The air, breath VI. 卜 vii 2. (2) Air, = carriage VII 卜 xxi 1. (3) Specially deserving of notice is its use in II 卜 ii 8, 9, 10, 11, 12, 13, 14 = energy, the passion-nature

## THE 85TH RADICAL. 水

水 *shui shui* Water, waters I 卜 v 5, x 4, xi 3 *et al., sape* = cold water VI 卜 v. 5

永 *jung* Perpetually II 卜 iv 6 IV 卜 iv 3 V 卜 iv 3

汜 *fan* Water overflowing 汜濫於 to inundate III 卜 iv 7, 卜 ix 3.

求 *l'ew ch'iu* (1) To seek for, to ask for, to seek I. 卜 vii 9, 15, 16, 17, 卜 ix 1 *et al., sape* (2) The name of one of Confucius' disciples IV 卜 xiv 1

汙 *woo wu* (1) Impure, vile, mean II 卜 ix 2 III. 卜 iii 13 V 卜 ix 3, 卜 i 3 VI. 卜 vi 2 VII 卜 xxi 11 (2) A pool 汀池, III. 卜 ix 5

汙 *wa* Low To rank one's-self low II 卜 ii 25

汝 *jo ju* (1) You, thou IV 卜 xvi 1 V. 卜 ii 3 VII 卜 xxi 3 (2) Name of a stream III 卜 iv 7

江 *keang chuang* The river by eminence, —the Yang-tsze. III. 卜 iv 7, 13, 卜 ix 4 ? VII. 卜 xvi 1

池 *ch'e ch'ih* A pond I 卜 ii 4, iii 3 III 卜 ix 5 V 卜 ii 4 A moat I 卜 xiii 2 II 卜 i 3

clauses and sentences, gives strong emphasis to the previous assertion. I 上  
vii. 16, 20 II. 上 ix. 1 2: et *serpe.* (3)  
= of decline, VI 上 x. 8; to avoid, IV  
上 ix. 4 to dismiss, I. 下 vi. 2. (3)  
Indicates the past tense. Must be translated  
sometimes by *was*, *were*. VI. 下  
xiii. 8; IV 下 x. 1; I 下 xvi. 1.  
A lane IV 下 xxix. 1.

巷  
dang  
hang

## THE 50TH RADICAL. 卅

市 A market place, markets. I. 上 vii.  
 18: 下 v 3; xi 2; xv 1: et al. 市非  
 之臣 v 下 vii. 1 In II. 下 x.  
 7 爲市者 is probably—those who  
 established markets, rather than mar-  
 ket-dealers. Gbz. II. 上 v 2.

布 Cloth, - of flax. 上 上 iv 17; 下  
 iv 3; VII 下 xxvii. 上 上 v 5.  
 希 Always in the phrase 綫希 綫  
 few IV 下 xix, 1; vi iii 2 VI 上  
 viii, 2 VII 上 xvi

帛 Cloth,—of silk. I. 上 III 4; VII. 21;  
III 上 IV 1; VII 上 XXII. 2, 3.

帝 (1) in emperor the emperor—used  
of Yao and Shun. II. 上 VIII. 9 V  
上 I. 3, 4; II. 2 下 III. 5 (2) 上  
帝 God, the most High God I. 下  
III. 7; IV. 上 VII. 5; 下 XXV.

帥 A leader II. 上 II. 9

To lead. V 1 iv L.

(1) A military host, I 下 iv 6 x. 4; xl. 3; VI. 下 iv 3, 6. 六師 the Imperial armies, VI. 下 vii 2. (2) A teacher master III 上 i, 4; III. 11; iv 12, 14; et al. 50 先師 IV 上 vii. 3. (3) To make one's master to follow IV 上 vii. 4 (4) 塲師 a plantation-keeper VI 上 xiv 3 工

師 the master of the workmen. I. 下  
ix. 1. 太師 the grand master  
I. 下 iv. 0. 師 alone. IV. 上  
i. 1; VI. 上 vii. 6. 士師 the chief  
criminal judge. I. 下 vi. 2; II. 下 v  
1; xiii. 2. 右師 title of a high officer  
IV. 下 xxvii. 1, 2.

席 A mat, mats. III 上 iv 1.

A girdle, a sash. VII. 下 下 下 1

常 Regular V 下 vi. 2, 4 Constant,  
cháng n h uping. IV 上 vii. 6 — an avo-  
rage, III 上 III 常常 constantly  
V 上 III 2

幣 pieces of silk given as gifts  
or 1 senia, VI. 下 x. 4 幣  
alone I. 上 vii. 3; VI. 下 v. 1; VII.  
 上 xviii. 2

幡 I 9 翻 幡然 changing-like. V  
fan 上 vil 4

THE 51st RADICAL. 千

干 (1) A shield. I. 下  $\gamma$   $\dot{\gamma}$  V 上 II.  
 干 (2) To seek for II. 下 xil 3: VII.  
 下  $\gamma$  xvil 3 (3) In names. 比干  
 the uncle of the tyrant Chow II. 上 I.  
 8: VI. 上  $\gamma$  I. 3 一段干木 III. 下  
 vil -

平 *p'ing* (1) To be brought to a state of perfect order. Spoken of the physical condition of the empire. III. 上 *iv* 7; of its government, III. 下 *ix*, 11; IV. 上 *下* *xxix*, 1; VII. 下 *xxvii* 2. 平治 II. 下 *xiii*, 5 IV. 上 *i*, 1 平政 to make govt. even, to dispense equal justice IV. 下 *ii*, 4 Comp. III. 上 *ii*, 13. (3) Even, level. IV. 上 *i*, 5; III. 下 *ix*, 4. 平旦 the day break, the time *erely* betw. *eu* night and day VI. 上 *viii*, 2 (8) An hon. epithet. V. 下 *iii*, 5—I. 下 *xvi*, 1 (4) 平陸 the name of a place. II. 下 *iv* 1; VI. 下 *v* 1, 2, 6.

滂

uoo  
wu

A pool I 卜 m 3

流

len  
lu(1) To flow II 卜 i 12 III 上  
IV 7 VI 卜 n 1 VII 上 xiii 4,xiii 3 流俗 current customs — in  
a bad sense VII 卜 x xii 11, butnot so 流風, II 上 i 8 Old I  
卜 iv 6, 7, 8 (2) To float VII 上

xvi 1 (3) To banish V 上 m 9

(1) 流歎, see 歎 VII 下 m 3  
To dig, to deepen V n. 3

浚

seun  
hsün渟然, rapidly, the appearance of  
springing up I 卜 xi 6 VI 卜 vii 2

浩

haon  
hao(1) The appearance of vast waters  
浩然, resolutely II. 卜 xii 5浩然之氣, the vast flowing pas-  
sion-nature II 卜 n 11, 12 (2)浩牛, a double surname VII 卜  
xvi 1

浪

lang

滄浪, the name of a stream IV  
卜 viii 2

浴

yuh  
yu

沐浴, to bathe IV 卜 xiv 2

海

hae  
haiThe sea, seas II 卜 n 28 III 卜  
iv 7 et al = the sea-shore I 卜 iv

4 VI 卜 xv 1 四海 and 四海

之內 are expressions for the empire  
III 卜 x 2, 7 IV 卜 m 3, vi 1 V

卜 iv 1 VI 卜 xiii 6 VII 卜 xvi

2 So 海內, without the 四 I 卜  
vii 17 東海, IV 上 xiii 1 VII

卜 xiii 1 北海, I 卜 vii 11

IV 卜 xiii 1 V 卜 i 1 VII 卜  
xiii 1

洎

wei

The name of a stream IV 卜 n 1

洩

mei

To defile, be defiled II 卜 ix 1, 2  
V 卜 i 3

消

seow  
hsiaoTo diminish, to decay away III  
卜 ix 4 VI. 卜 xiii 3

涉

sh  
sh

To wade IV 卜 n 3.

涕

ti

Tears IV 上 vii 2 VI 卜 m 2

涸

ho

To be dried up IV 下 xiii 3.

涼

liang

涼涼, cold and distant VII 卜  
xviii 9

淅

hs

The water may such rice is being washed  
cl. V. 卜 i 1 VII. 卜 xii

泚

chi

The name of a stream, a tributary of  
the Yellow river VI 卜 vi 5

淑

shu

Virtuous. Use actively to make vir-  
tuous, to improve III 上 ix 6, 下.

淫

yin

xii 2 VII 上 xiv

Lascivious, unregulated II 卜 n  
17 III 下 ix 19, 13 To make disre-  
pected III 下 n 3

深

shen

Deep (both literally and metaphorical-  
ly) deeply I 上 x 3, 下 x 4 II下 i 3 III 卜 n 1 IV 卜 xiv  
1, VII 卜 xiv 2, xvi 1, xviii 2

淮

huai

The name of a river which flows  
through Honan and Gan-hwuy III

卜 ix 7 卜 ix 4

淳

shun

淳, a double surname IV 卜.  
xiii 1 VI 下 vi 1 5

淵

yuan

(1) A gulf, an abyss IV 卜 ix 3  
(2) The designation of Confucius' favour-  
ite disciple II 卜 n 18, 20, III 卜

i 4

混

huan

I 7 淩 混混 the appearance of  
water flowing freely from a spring IV

卜 xiii 2

清

ching

Clear, pure, purifying IV 卜 xiii  
2, 3, V 下 i 1, 5

淹

yen

To reside long V 卜 ix 6

渴

k'o

To be thirsty, to suffer from thirst II.  
卜 i 11 VII 卜 xiii 1, 2

湍

tuan

湍水, water whirling round VI.  
卜 n 1

廟 A shrine or temple. Always in the phrase 宗廟 see 宗

廢 To put aside, disregard; to make void. I 上 vii. 4; IV 下 xxiv. 2; V 上 ii. 1; vi. 4; VII 上 xxvi. 4 xii. 2. To decay;—spoken of States IV 上 iii. 2

廣 Wide. III. 下 ii. 3; VII. 上 xxi. 1; xxi. 1, 2. 廣譽 wide reaching praise. VI 上 xvii. 3.

廩 A granary Always in connection with 倉 I 下 xii. 2 III. 上 iv. 3; V 上 i. 3 ii. 3; 下 vi. 6. 廩人 the store-keeper V 下 vi. 5.

廬 (1) The shed tenanted by a public mourner for his father III. 上 ii. 5. (2) 屋廬 see 屋

THE 51st RADICAL. 廬

廷 In the phrase 朝廷 the court. II. 下 ii. 6; IV 下 xxvii. 5

THE 53rd RADICAL. 廷

弁 小弁, the name of an ode in the She-king. VI. 下 iii. 1, 2, 4.

弈 Chess-playing. IV 下 xxx. 3 VI. 上 ix. 3. 弈秋 a name or nickname VI. 上 ix. 3.

THE 56th RADICAL. 弋

式 To make a model, to imitate. II. 下 x. 3.

弑 To murder; to be murdered.—Spoken with reference to a sovereign I. 上 i. 4; 下 viii. 2; III. 下 ix. 7; IV 上 ii. 4

THE 57th RADICAL. 弓

弓 A bow I. 下 v. 4; IV 下 xxiv. 2; VI. 上 ix. 3; 下 iii. 2. 弓人 a bow maker II 上 vii. 3

弟 (1) A younger brother II. 下 ix. 3; III. 上 iv. 2; et al. *sepe*. Found often along with 兄 But sometimes 兄弟

= relatives V 下 iii. 1 and in V 上 viii. 2, it = sisters. 子之兄弟 you and your brother III. 上 iv. 12.

子弟 sons and younger brothers = youths. *Sepe*. In II. 上 v. 6, it = children and in VII. 下 i. 2, = son. (2)

Used for 悌, filial duty VII. 上 xxiv. 2. (3) 弟子 disciples. II. 上 i. 7; III. 下 x. 3; xi. 3; IV 上 vii. 3.

弔 (1) To condole with,—on occasion of death and mourning. II. 下 ii. 2 vi. 1; III. 上 ii. 5 下 iii. 1, 2, 3; IV 下 xxvii. 1. (2) To console. I. 下 xi. 2; III. 下 v. 4.

引 To draw to lead on; to lead away VI. 上 xv. 2 下 viii. 9 VII. 上 xii. 3 = to take. III. 下 vi. 1. 引領 to stretch out the neck. I. 上 vi. 6.

Not. *Pinyin*

弗

弣 A bow—the name of that belonging to Shun. V 上 ii. 3.

抵

弱 Weak, the weak. I. 上 vii. 17; 下 xii. 2; III. 下 v. 2 IV 上 vii. 1.

(1) To draw a bow = to display to be displayed. I. 下 v. 4; III. 下 v. 6. (2) 子張, one of Conf. disciples, II. 上 ii. 20; III. 上 iv. 13. 琴張, also one of Conf. disciples. VII. 下 xxxvii. 4. (3) A surname 張儀 III. 下 ii. 1.

張

強 Strong, vigorous. I. 上 v. 1; IV 上 vii. 1; VI. 下 xiii. 2.

強 Low 2d tone. To make one's-self strong to. IV 上 iii. 4; xiv. 2; VI. 下 ix. 2.

強 Strong, strength. I. 上 vii. 17; 下 xi. 3.

強

滙 *lan* 汜滙 to overflow, inundate III  
卜 IV 7, 卜 IX 3

濯 *chō cho* (1) To wash III 卜 IV 13. IV.  
卜 VIII 2, 3 Obs IV. 卜 VIII 6 (2)  
濯濯, sleek and fat I 卜 II 8  
But the same phrase is used for the  
denuded appearance of a bare mountain,  
in VI 卜 VIII 1 (3) 了濯 is used  
as if it were a surname, in IV 下  
XXIV 2.

濱 *pin* The brink of water, a coast IV 卜  
XIII 1 V 卜 I 1 VII 卜 XIII 1,  
XXXVI 6 Obs 率 1 之濱, V  
卜 IV 2.

瀾 *yō yo* To clear the course of rivers. III 卜  
IV 7.

瀾 *lan* Large waves. VII. 卜 XXIV 2

# THE 86TH RADICAL 火

火 *ho huo* Fire I 卜 X 4, XI 3 II 卜 VI 7  
III 卜 IV 7, 卜 IX 5 VI 卜  
XXIII 1 VII 卜 XXXII 2

災 *tsae tsai* Calamity I 卜 XII 17 IV. 卜 I. 9.

炙 *chih* (1) Roast meat VI 卜 IV 5 VII  
卜 XXXVI (2) To be warmed—im-  
mediately affected—by VII 卜 XV 1

炭 *t'an* Charcoal. 塗炭, II 卜 IX 1 V  
卜 I 1.

烈 *lee lieh* (1) To set fire to III 卜 IV 7  
(2) Enterprising, energetic III 卜 IX  
(3) 功烈, meritorious achievement  
II 卜 I. 3 (4) ? acknowledged, brightly  
recognized V 卜 IV 4

烏 *wū wu* A surname VI 卜 II 3

烹 *p'ang p'ang* To boil, to cook V 卜 II 4 割  
烹, cookery V. 卜 VII 1, 8

焚 *fūn fēn* To burn, consume with fire. III 卜  
IV. 7 V. 卜 II. 3.

焉 *yen*

A final particle *Passim* (1) At the  
end of sentences, giving a liveness to  
the style, especially where the closing  
member is brief, perhaps only one word, as  
in II 卜 II 1, —or where it is interroga-  
tive introduced by 何 or 系 (2) Cor-  
relative clauses are often terminated by  
焉, as in VI 卜 XII. 8 (2) It is  
common at the end of clauses to which  
we expect a sequel, as in I 卜 VII 12,  
卜 VII 4 *et al.*, *scapissime* (4) Seems  
to be used for 乎, in VII 卜 XXXI  
—焉 often follows adjectives instead  
of 然, though not in Mencius, unless in  
V 卜 II 4, and it certainly partakes  
of the meaning of that character, and =  
a lively affirmative so'

焉 *yen*

Up 1st tone An interrogative parti-  
cle How It stands at the beginning of  
the clause or member of the sentence to  
which it belongs, unless where another  
particle or the nominative immediately  
precedes I 卜 VII 20, 卜 XII 3 II.  
卜 VII 2, IX 2, 卜 III 5 *et al.*, *sape*.  
= whether IV 卜 XII 2

無 *u wu*

No, not, without *Passim* 無 is the  
opposite of 有, both in its personal and  
impersonal usages, = not to have, to be  
without, and there is—are not As in-  
stances of the relation between it and  
有, obs I. 卜 VII 20, and II 卜  
X 7 無所 and 無所不 are com-  
mon 無不 make a strong affirmation.  
So, 無弗, 無非 and 非無 Obs  
無時, VI 卜 XIII 4, and 無力,  
IV. 卜 IX 2

然 *jen Jan*

(1) To burn, to flame up II 卜 VI  
7 (2) So, just the same, yes *Passim* Obs.  
II. 卜 VII 2, where 然 = accord-  
ingly, or they approved It often occurs at the  
end of a clause, beginning with 若 We  
have the combinations—然則, VII.  
卜 XXXVII 8 *et passim*, 然後, VI.  
卜 XV 3, 5 *et sape*, 然而, VII  
卜 XXXVIII 4 XIV 4 VI 卜 IV.  
5, 6 *et sape* 然目, VI 卜 VIII.  
8 *et al.*, 雖然, III 卜 II, 2, IV 3:  
*et al.* (3) After adjectives, it = *ly* and  
forms adverbs, or other adjectives, which

**得** (1) To get, to be got; both with and without an objective following. *Passive*. When there is no objective, the sense of the **得** must often be supplied from what precedes. **得乎** and **得於** to gain, to get the regard of. VII 下 xiv 1; IV 上 xxviii. 1; I. 下 iv 2. **必得** must get the *mu* per men. VI 下 vii. 3. **得已** VI 上 vii. 5. **得我** VI 上 x. 7 8. **不得已** see **已** (\*) The auxiliary *can*, could. **而** comes frequently between **得** and the verb *Says*.

**徙** To remove. III 上 iii. 18 IV 下 iv 1

**從** To follow—both physically and—to act according to. I 上 vii. 21; 下 ix. 1, 2; et al. *sepe*. **從於** to follow be in the train of IV 上 xxiv 1; xxv 1. **從** followed by **而** *then* to follow up, —thereupon, thereafter I 上 vii. 20 II 下 x. ii. et al. *sepe*. —from. VI 上 iv 2.

**從** Up. 3d tone To indulge, give the reins to. IV 下 xxx. 2. This is printed and translated, p. 218, as if it were the above.

**從** Low 3d tone. **從者** followers in immediate attendance. III 下 iv 1. IV 下 xxxi. 1; VII 下 xxx. 2

**御** **御者** a charioteer III. 下 i. 6.

**御** I. 上 vii. 12. The meaning is doubtful.

**御** All round, the whole of. IV 下 xxxiii. 1; VII 上 xvi. 1

**復** (1) To report. I. 上 vi. 10 (2) To repay **復讐** to avenge. III. 下 v. 3.

**復** Low 3d tone. Again. II. 上 i. 1; ii. 1; 下 xi. 3; III 上 i. 3; ii. 4; 下 ix. 10; IV 上 xix. 3; V 上 vi. 5; VII 下 xiii. 1. As a verb, to repeat, to try again. III 下 i. 4; VII 下 i. 3

**微** (1) Small, slight in small degree. II. 上 ii. 90; III. 下 ix. 7; IV 下 xxxi. 3; VI 下 vi. 6. **微服** the dress of a common man. V 上 viii. 3. The sentence to which this belongs has been omitted in the translation.—**微服而過宋** He assumed however a private dress, and passed by Sung. (2) The name of a State. II. 上 i. 8; II. 上 vi. 8.

To wait for I. 下 xi. 2 III. 下 v. 4.

To be evidenced. VI 下 xv. 3

**徵招** the name of a piece of music. I. 下 iv. 9

(1) To put away II. 上 iv. 2. (2) To remove,—as the materials of a meal. IV 上 xix. 3 (3) The share—way (tem) on which the Chow dynasty divided the lands. III. 上 iii. 6.

**德** Virtue, virtuous. *Passive*. Used for conduct in a bad sense. IV 上 iv. 1. **振德之** to stimulate and do them good. III 上 iv. 8

# THE 61st RADICAL. 心

(1) The heart, the mind—denotes the mental constitution generally. See note on II. 上 ii. (2) In a name. **孔距心**. II. 下 iv. 2, 3, 4.

Must, used as an auxiliary and to assert also what is necessary. Often — what will certainly would certainly; to be sure to. *Passive*. **必也** only occurs once. VII. 下 xxxvi. 2.

(1) To bear to endure. V 下 i. 1, 3 et al. **忍人之心**, a heart that cannot bear the sufferings of others. So **忍人之政** II. 上 vi. 1, 2, 3; VI. 下 i. 5 (3) To harden, to make enduring. VI 上 xv. 2.

To reflect, consider **忖度** to measure by reflection. I. 上 vii. 9

(1) The will aim, purpose. *Passive*. In II. 上 ii. 9 10 it appears to be used synonymously with **心**. In V 上 iv



爵  
*tseō*  
*chuo*

(1) Nobility, noble rank 上 vi 2,  
卜 ii 6, vii 1 V 卜 ii, 1 (NB)  
VI 上, vii 1, 2, 3 下 vi 2 (2)  
The name of a bird, or birds in general  
IV 卜 ix 3.

THE 88TH RADICAL 父

父  
*foo*  
*fu*

(1) A father *Passim* The combina-  
tions 父了, 父母, and 父兄 are  
common 父母 may denote the ruler,  
as the parent of the people I 上 ix  
5, 卜 vii 6 父兄 may denote all  
elder relatives III 卜 ii 3, 1 (2)  
高父 (up 2d tone), the name of one  
of the remotest ancestors of the Chow  
dynasty I 下 v 5

THE 89TH RADICAL 爻

爾  
*uh*

(1) You, your I 卜 vii 2 II 卜  
i 3, ix 2 V 卜 i 2, 卜 i 3, 7 VII  
卜 ix 5, xxi 3 (2) After adjectives,  
makes adverbs, 然 VI 卜 v 6  
(3) A final particle, syn with 耳, =  
simply, just so III 卜 v 3 IV 卜  
ix 1, 卜 xviii 2 V 卜 ii 3 VII  
卜 xxi 4 爾, II 卜 ii 4  
III 卜 v 7 IV 卜 xxi 1 VII  
卜 xxxix 2 (4) Thus VI 卜 vii  
1. —? III 卜 iii 2, where perhaps  
爾 = you (5) I 爾 what is near  
IV 卜 xi

THE 90TH RADICAL 爿

壯

*ch'wang*  
*ch'uang*

A couch V 卜 ii 3

牆

*ts'eany*  
*ch'iang*

A wall III 卜 iii 6 IV 卜 xxi  
1 (牆屋) VI 卜 i 8 VII 卜 ii  
2, xxi 2

THE 91ST RADICAL 片

版

*pan*

版築

building-frames

VI 卜

牖  
*yū*  
*yū*

A window VII 下, xxi 1 牖  
后, spoken of a nest II 卜 ix 3

THE 92ND RADICAL 才

才

*yu*

易才, famous cook of antiquity.  
VI 上, vii 5

THE 93RD RADICAL 牛

牛

*niu*

(1) A cow, an ox cattle I 上 vii  
4, 6 7, 8 II 下 i, 1 III 下 v 2  
et al (2) 牛山, the name of a hill  
VII 上 vii 1 (3) 牝牛, one of  
Conf disciples II 卜 ii 18, 20  
Full II 卜 ii 5

牝

*pin*

*jin*

牧

*mu*

*mu*

(1) To feed, to tend II 卜 ix 7.  
(2) To browse on VI 上 vii 1 (3)  
Pasture II 卜 ix 7 (4) 人牧, a  
shepherd of men, a ruler I 卜 vi 1  
(5) 牧宮, name of a palace V 卜  
vii 9 (6) A surname V 卜 iii 2—  
VII 下 xxi 4

物

*wu*

*wu*

(1) Things, substances I 卜 vii  
13 III 卜 ix 18, v 3 IV 下 xxi  
2, xxi 4 VI 卜 ix 5 vii 3, ix 2,  
xi 2, 卜 v 4 (articles) VII 卜 ix 1,  
xxi 3, xxi 1 (2) The inferior crea-  
tures (This meaning is included in some  
of the above examples) VII 卜 xxi  
1 (3) = others IV 卜 vii 2 VII  
卜 ix 4 —Observe 有物, 有則,  
VI 卜 vi 8

牲

*shang*

*shung*

(1) Cattle—embracing oxen, sheep,  
and pigs, and sometimes more kinds V  
卜 ix 1 (2) Cattle set apart for  
sacrifice, victims VI 卜 vii 3 Gene-  
rally in connection with 犧, which  
see

牝

*ling*

*k'eng*

牽

*lien*

*ch'ien*

A name VI 卜 ix 1

To lead forward, to drag. I 卜 vii 4.

敬 VL 上 vl. 7; VII 上 xxxvii. 2,  
3 = gravely complaisant, III 上 III. 4

不恭 wanting in self respect. II. 上  
ix. 3.

息 (1) To stop (act and neuter). III 下  
ix. 9 12. To rest from toil. I. 下 iv

6. 安息 to rest in quiet. III. 下 ix.

5 (2) To grow applied to trees and to  
the mind. VI 上 viii. 1 2. (3) A  
name. V 上 I. 1; 下 III. 3.

惜 惜惜 to be disquieted and grieved.  
VII 下 xix. 3.

悌 Brotherly duty; to be obedient as a  
younger brother I. 上 III. 4; v 7 vii.  
1; IV 下 iv. 3.

悅 (1) To be pleased to be pleased with  
I. 下 x. 3; xl. : II 上 I. 2, 13; III.  
4 v 1, 3, 4, = et al., *sepe*. Is some-  
times followed by 於 I 上 viii. 3

VI 下 iv. 6 ( ) To please give  
pleasure to. IV 上 xii. 1 下 II. 5 VI  
上 vii. 8 — Oleece 爲容悅 II

上 xix. 1; 以爲悅 II 下 vii. 3

VI 上 xix. 2 and 以我爲悅  
VI 上 iv. 4

悔 To repent of I 上 vi. 6

悔 Calamities; what causes sorrow and  
grief IV 上 xxiii. 1 下 ix. 1 xxviii.  
1; VI 下 II. 3; xv. 4; VII 上 xviii.

2. What will endanger life VI 上  
x. 2, 3, 4 To be grieved. I. 下 xv. 1

II. 下 ix. 2

悴 憔悴 famished, to be distressed  
II. 上 I. 11

悻悻然 angry like. II. 上 xii  
6.

忤 (1) The feelings proper to humility  
VI. 上 vi. 5; viii. 2. (2) = the truth,  
or reality IV 下 xviii. 3. (3) = the  
quality or proper nature. III. 上 iv. 18.

To be deluded perplexed II 上 i  
7; VI. 上 x. 1 3 To be in error IV  
下 xxix. 6

惑 To be deluded perplexed II 上 i  
7; VI. 上 x. 1 3 To be in error IV  
下 xxix. 6

惕 惕惕 惕

A particle, both initial and medial.  
*Prona.* It almost always means only  
Observe its use in quotations from the  
older classics.

惠 (1) To be kind kindness. III. 上  
iv. 10 IV 下 II. 3 xxxiii. (2) An  
honorary epithet. 梁惠王 I 上

I. 1; II. 1; et al. — 柳下惠 II 上

ix. 2, 3; et al. — 費惠公 V 下 III.  
3.

戾 Wicked, bad; wickedness. II. 上 II.  
4; ix. 1 IV 上 I. 7 xv. 1 xviii. 2;

下 xv. 1 下 I. 1; VI. 下 vii. 4.

To dislike detest, hate. I. 上 iv. 5;

II 上 iv. 1 =; ix. 1 et al., *sepe*. 羞  
惡之心 II 上 vi. 4 5; VI 上

vi. 7

Up 1st tone. (1) How I. 上 vii. 7;

下 III. : et al., *sepe*. It is sometimes  
followed by 乎, adding an exclamation

force to it. I 上 vi. II 上 II. 11;

V 下 v. 3; VI 下 xii. 1. 惡在  
when how does it consist with. I. 上

iv. 3 III 上 III. 7; VI 上 v. 4 VII  
上 xxxiii. 3. 惡在 is both initial  
and final. ( ) Aue. cl. nation. Oh! II.

上 II. 10 下 II. 4; ix. 2.

To be lazy IV 下 xxx. 2.

To have mental anxiety to be afraid.  
II. 上 II.

To examine — 惻隱之心, II.  
上 vi. 3, 4 5; VI. 上 vi. 7

Unintelligent, stupid. I 上 vii. 19

Transgression, error IV 上 i. 4.

(1) To be better — spoken of disease.  
II 下 II. 2, 3; III. 上 v. 1. (3) To  
surpass IV 下 xiv. 1. Foll. by

於 VI 下 xi. 1 VII. 上 xxxix. 1  
4 (3) To increase VI 下 III. 4

率 *shu*  
lu 殼率, the limit to which a bow should be drawn VII 卜 xi. 2

THE 96TH RADICAL 𠂔.

𠂔 *quh*  
yu A gem, a precious stone I 卜 ix. 2, xi. 1 VI 卜 iii. 2 VII 卜 xxviii. 1 Used for the 'musical stone' V 卜 i. 6

𠂔 (1) A king, kings *Passim* 𠂔, the founders of the three ancient dynasties VI 卜 vii. 1, 3 *et al* 𠂔者, one who is a true king I 卜 v. 2, xiv. 3 II 卜 i. 11 *et al*, *sape* 𠂔政, true royal government I 卜 v. 3 III 卜 v. 7 So, 𠂔道, I 卜 iii. 3 On the meaning of 𠂔, see II 卜 iii. 1 It follows the names of States and hon. epithets (2) A surname V 卜 iii. 3—III 卜 i. 4.—VI 卜 vi. 5—II 卜 vi. 1 IV. 卜 xxvii. 2

𠂔 *wang* Low 3d tone To exercise the royal authority (act and neuter) I 卜 iii. 4, v. 2, vii. 2, 3, 5, 9, 10, 11, 24, 卜 i. 8, iv. 2 v. 4, 5 II 卜 i. 6, 7, 10, ii. 1, v. 6, 卜 ii. 8 III 卜 i. 1 IV 卜 ix. 4, 5, 卜 xv. 1 V 卜 vi. 5 IV 卜 iv. 6 VII 卜 ix. 1, 5

珠 *choo*  
chii A pearl I 卜 xi. 1 VII 卜 xxviii.

班 *pan* To distribute, arrange, V 卜 ii. 1. Order, rank II 卜 ii. 23

理 (1) 條理, see 條 V 卜 i. 6 (2) The mental constitution VI 卜 vii. 8 (5) To depend on VII 卜 xix. 1

琢 *chō*  
cho To work up a gem I 卜 ix. 2

垠 *lanq*  
lang 垠邪, the name of a place I 卜 iv. 4

琴 (1) The harpsichord or lute V 卜 ii. 3 VII 卜 vi. (2) A surname. VII 卜 xxviii. 4.

璞 *pō*  
p'ō A gem unwrought I 卜 ix. 2.

璧 *prh*  
prh An auspicious gem, which was fashioned round V 卜 ix. 2.

環 *hu an*  
huan (1) To surround II 卜 i. 2 (2) A name V 上 viii. 1, 2, 4.

THE 97TH RADICAL 瓜.

瓠 *p'au*  
p'au A gourd, a gourd dish IV. 卜 xiv. 2

THE 98TH RADICAL 𡗗.

𡗗 *ua*  
ua A tile III 卜 ix. 5

甗 *tsang*  
tsang An earthenware pot or pan, used for steaming III 卜 ix. 1

THE 99TH RADICAL 甘.

甘 *lan* Sweet = sweet food I 卜 vii. 16. = to count sweet, or readily 卜. xxvii. 1.

甚 *shin*  
shin Excessive, an exceeding degree, exceedingly I 卜 vii. 17, 卜. i. 1, 3, xiv. 1, *et al* *sape* 甚於 more, in a greater degree, than, II 卜 i. 11 VI. 卜 v. 2, 3, 5 𡗗, 甚者, extraordinary things IV 下 x. Obs I. 卜 vii. 13.

THE 100TH RADICAL 𠂔.

𠂔 *shāng*  
shēng (1) To produce, to be produced, —spoken of men and things II 卜 ii. 15, 17, 23, 27, 28, v. 6 III 卜. v. 3;

𠂔 ix. 2 *et al*, *sape* (2) Life, to live; to grow, living I 卜 iii. 3 IV 卜. xxiv. 2 V 卜 ii. 4 VI 卜 iii. 1, 2; x. 1, 2, 3, 4, 5, 6 VII 卜 xxi. 4, xxiii. 3 *et al* 𠂔道, a way of life, *et c.*, calculated to foster life and happiness VII 卜 vii. 1 (3) To be born, to be born in III 卜 iii. 6 IV 卜 i. 1, 2. VII 卜 xxvii. 9 𠂔先, master a respectful way of speaking to or of an

成 (1) To perfect, complete. I. 上 II 3; 上 L 1; 上 ix. 3; VI 下 v 1; VII. 上 x. 2. Observe 成功 I. 下 xiv 3 and 成羣 VII. 上 xxiv 3 To be perfect. III 下 III. 3; V II 下 xiv 4 To become completed. IV 下 II 3; VII 下 xxi. ( ) Spoken with reference to music. Confucius is called 集大成 a complete concert. V 下 I. 6. (3) A surname III 上 I 4 In a double surname VII. 下 xxix. (4) 武成 the name of a Book in the Shoo-king. V II 下 III. 2.

我 (1) I we me us; my our *Passive*. Observe 爲我 in III 下 ix. 9; VII 上 xxvi. 1; and 於我 and 得我 in VI. 上 iv 4; x. (2) 宰我 one of Confucius disciples. II 上 II. 18, 23, 6.

戒 (1) To caution; a caution. III 上 II. 5; 下 II. 2. 戒之 beware. I 下 xii. \* Cautious using precautions. II. 下 III. 4 ( ) 齊戒 = to fast. IV 下 xxv 2. Acc. to the dict., this meaning may be reduced to the 1. evil ing (3) To issue a proclamation. I 下 iv 0

戕 To do violence to VI 上 I. 1. This is a character has a. c. al other pronuncia- ch'iang tions.

或 (1) Some (both singular and plural). I. 上 II. 3; 下 x. 2; xv 2; xvi. 1; et al., *scope* ( ) Perhaps. II 下 II. 6. 或者 II. 下 II. 2. This mes ing and the other are connected, and the dict gives them together saying that 或 is a word of uncertainty. Obs. I 下 xvi. 3; II 上 iv 3 下 vi. 2; III 上 iv 12, 1 18; V 上 vii. 1; VI 上 vi. 7 (8) Used for 惑 VI. 上 ix. 1.

戚 (1) A kind of asc. I. 下 v 5. (2) Relatives by affinity I. 下 vii. 8; II. 下 I. 4 5; V ix. 1; VII. 上 xxxiv 1 Used as a verb. 戚之 to consider him as a

relative. VI. 下 II. 3. (3) 戚戚 the appearance of being sad. I. 上 vii. 8.

A kind of spear II 下 iv 1.

To collect. I. 下 v 4

(1) To put to death, to slaughter III 下 ix. 3; IV 下 iv (2) Disgrace. IV 下 xxx

(1) To fight, to conduct battles; fight ing, wars. I. 上 III. 2; vii. 17; II. 下 I. 5; IV 上 xiv 2, 3; VI. 下 viii. 3; ix. 2; VII. 下 II. 1; iv 1 0 戰之 making them fight, leading them to bat tle VII 下 I. ( ) A nam III. 上 III. 13.

(1) To carry on the head. I 上 III. 4; vii. 21 ( ) A surname III. 下 vi. 1.—III. 下 viii. 1. (3) A name III. 下 x. 5

THE 63D RADICAL. 戶

A door — 戶, really an inner door II 上 iv 3. IV 下 xxix. 6. 門 戶 VI. 下 xiv 4; VII. 上 xxxiii. 3.

To be distressed, reduced to straits. V II. 下 xviii.

(1) A place. III. 下 vi. 3; V 上 II. 4 ( ) The compound relative what, = that which, those which. *Passive*. Sometimes it is simply the relative the antecedent, if we may may so call it, be- ing expressed, as in 所居之室

The idea of place as the antecedent often enters into the phrase where it is thus used. 無所 and 無所不, 有所 and 有所不 are to be marked. VII 下 xxxvii. 2, 10; xxxi. 1 3; I. 2; VII 上 vii. 3; et al., *scope*. 所以 whereby the whereby is very common; and 所 alone has sometimes the same force. Ob- serve 在所禮 VII 上 xxxiii 1 (comp.

所禮 VII 上 xxxiii 1 (comp.

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

戟

書  
hu a  
hua  
異

To draw figures on III 卜 15 5

(1) Different, to be different Follow by 於, from I 卜 in 5, IV 2, 3, VII 11, 17 et al, sape

(2) Strange, to think it strange, to be offended I 卜 VII 7

II 卜 in 1, 卜 6 IV 卜 VII 3 V 卜 15 3

留  
lew  
hu

(1) To detain II 卜 VI 2 (2) To remain VI 卜 in 6 The character is often, but improperly, written 留

當  
tang

(1) To sustain, be equal to, correspond to IV 卜 VII 17 To be matched

II 卜 1 7 (2) To oppose, withstand The meaning is associate with the above I 卜 in 5 (2) In, at, to be in,—applied to time and circumstances I 卜

V 5 II 卜 1 1 (NB), 13, 卜 in 3, 4, VII 5 et al, sape (3) Ought IV 卜 15 VII VII 1 What ought to be, right VI 卜 VII 9

當  
tang

Up 3d tone To be correct V 卜 V 4

疆  
leang  
chiang

Borders, boundaries II 卜 1 4 III 卜 in 1, 4, 5, V 6 IV 卜 in 3 VI 卜 VII 2

疇  
ch'ow  
ch'ou

A flax field 田疇, see 田

THE 103<sup>rd</sup> RADICAL 疋疏  
soo  
shu

(1) Distant, distance II 卜 1 11

Spoken of relationship I 卜 VII 3

VI 卜 in 4 With verbal force, VI

下 in 3 (2) Coarse III 卜 in 2

V 卜 in 4 (3) To separate III

卜 IV 7

疑  
e  
1

(1) To doubt I 卜 6 III 卜

1 3 VI 卜 VII 3 (2) A name II

卜 15 6

THE 104<sup>th</sup> RADICAL 疒疾  
ch'in  
ch'en

Any feverish distemper But 疾疾 = sickness and distress generally VII

卜 15 11 1

疾  
ts'eh  
chi

(1) Sickness, aching, painful I 卜,

1 6 7 II 下 in 1, 2, 3 II 卜 1 5

IV 卜 VII 2 疾痛, VI 卜.

VII 1 疾病, I 卜 1 7 III 卜

in 13 灰疾, see above A moral

infirmity I 卜 in 4, 5 (2) Quickly,

hurried VI 卜 VII 4, 卜 in 4 (3)

To be aggrieved with I 卜 VII 18

Angrily, I 卜 VII 1

疽  
ts'au  
chu

An old ulcer 癰疽 = an ulcer-

dector, or perhaps a name V 卜 VII

1 2 4

病  
ping

(1) A disease, to be unwell II 卜

in 2, 3 III 卜 1 1 IV 卜 15 5

疾病 I 下 1 7 III 卜 in 13

Understood in a moral sense, = infirmity

VI 下 in 7 VII 卜 VII 3 (2)

To be troubled with, distressed by III

卜 VII 4 IV 下 in 2 = tired II

上 in 16

痛  
tung

To be pained 疾痛, see 疾

瘡  
ts'eh  
chi

A sore V 卜 VII 1, 2, 4

瘳  
ch'ow  
ch'ou

To be cured III 卜 1 5

癰  
gung

癰疽, see 疽

THE 105<sup>th</sup> RADICAL 疒登  
tang  
teng

To ascend II 卜 15 7 VII 上.

VII 1 15 1 = to be made to grow

III 上 in 7

發  
fā  
ta

(1) To send forth—as in discharging

arrows, II 卜 VII 5 IV 卜 VII

2 VII 卜 15 3 or in exercising govt,

I 卜 VII 18, 下 V 3 To be sent

forth, manifested II 卜 in 17 VI

卜 15 3 (2) To rise, come forth

VI 卜 15 1 (3) To open a granary,

to cause it to open,—to send forth the

stores I 卜 in 5, 卜 15 9 VII

下 VII 1

推 To push. Ⅰ push Ⅱ 上 Ⅱ. 4  
 振 (1) To stimulate Ⅲ 上 Ⅳ 8. ( )  
 To bring to a close, to wind up, —in music.  
 Ⅰ 下 Ⅱ. 6.  
 挟 (1) To take under the arm Ⅰ 上  
 Ⅱ. 11. ( ) To presume on. Ⅴ 下 Ⅲ.  
 1 Ⅱ Ⅰ xiii. \*  
 括 A name Ⅱ 下 xxix. 1.  
 拥 To beat and hammer 拥履 to  
 make sandals Ⅲ 上 Ⅳ 1.  
 捐 To remove Ⅰ 上 Ⅱ. 3.  
 授 To give —properly with the hand Ⅳ  
 上 xvii. 1. Generally to give Ⅱ 下  
 x. 3. To give up, surrender Ⅲ 下  
 v. 2.  
 培 To collect imports 培克 = ex  
 acting also ministers. Ⅰ 下 Ⅱ. 2.  
 掌 (1) The palm. Ⅰ 上 Ⅱ. 12 Ⅱ 上  
 Ⅰ. 8; Ⅱ. 2. 能掌 bears paw, Ⅱ  
 上 x. 1. ( ) To manage direct. Ⅲ  
 上 Ⅳ 7 下 Ⅱ. 4.  
 排 To arrange = to regulate the course  
 of Ⅲ 上 Ⅳ 7.  
 掘 To dig. Ⅲ 下 Ⅳ 4; Ⅱ 上 xxix.  
 1.  
 接 To come into contact; to have inter  
 course with. (1) To receive, a hint to  
 one's presence Ⅰ 上 Ⅲ. 3. (2) 相  
 接 to have intercourse with. Ⅱ 下  
 Ⅳ 5. 6. But in Ⅰ 上 Ⅲ. 2. 既接 =  
 being crossed, spoken of weapons. (3)  
 接浙 to let the water of rice strain  
 off through the hand Ⅴ 下 Ⅱ. 4; Ⅱ  
 下 xvii. (4) Used of the manner in  
 which a present is offered. Ⅴ 下 Ⅳ 8.  
 推 (1) To push. Ⅴ 上 Ⅱ. 6; 下 Ⅱ. \*  
 ( ) To push out, carry out. Ⅰ. 上 Ⅱ.  
 1 To consider prosecute the study of  
 Ⅱ 上 Ⅳ 1 In these two cases, we  
 should read the character 推

掩 To cover Applied to the bodies of the  
 dead, Ⅲ. 上 v. 4; to the nose Ⅳ  
 下 xxv 1; to wickedness, Ⅳ 上  
 xv 1 To cover = to make good, to  
 come up to Ⅱ. 下 xxxvii. 6.  
 揆 To examine, to calculate. Ⅳ 上 Ⅱ.  
 8; 下 Ⅱ. 4.  
 提 To lift with the hand, to carry 孩  
 提之童 children carried in the  
 arms. Ⅱ 上 xv 2.  
 揖 To salute with the hands joined before  
 the breast, = to bow to. Ⅲ. 上 Ⅳ  
 13; Ⅳ 下 xxvii. 3.  
 揚 (1) To display, be displayed, put forth.  
 Ⅲ 下 v. 6. (2) A kind of battle-axe  
 1 下 v. 4.  
 掩 Used for 掩 to cover up. Ⅴ 上 Ⅱ.  
 3.  
 提 To pull up. Ⅱ 上 Ⅱ. 16.  
 提 To feel with the hand, = to adjust.  
 Ⅱ. 下 Ⅱ. 5.  
 提 (1) To draw —spoken of a bow Ⅱ  
 上 Ⅳ. 3. = to press, to hold fast. Ⅱ.  
 上 Ⅳ. 2. (2) To draw out, to rescue.  
 Ⅳ 上 xvii. 1, 2, 3.  
 搆 (seems used for 搆兵, to be  
 fighting together Ⅱ 下 Ⅳ 3.  
 To diminish, to be diminished. Ⅲ  
 下 Ⅱ. 7; Ⅱ. 1. 上 xxi. 3.  
 搆 To seize. Ⅳ 下 Ⅲ. 4; Ⅱ. 下  
 xxi. 3. (3) To strike with the hand.  
 Ⅱ 上 Ⅱ. 3.  
 搆 To drag, to drag away Ⅱ 下 Ⅱ. 8;  
 Ⅱ. 3.  
 摩 To rub, = to rub smooth. Ⅱ 上  
 xxi. \*  
 搆 To beckon, to motion to. Ⅴ 下 Ⅱ.  
 4.  
 搆 To bend. 肩搆 to flinch from  
 strokes at the body Ⅱ 上 Ⅱ. 4.  
 (1) To tranquillize, = to subdue Ⅰ. 上  
 Ⅱ. 16. ( ) To hold to grasp. Ⅰ. 下  
 Ⅲ

相 (1) Mutually, may often be translated by one another. I 卜 iv 5, 卜 i 6, hsiang 7, iv 9 *et al.*, *sapissime* (2) A name III 卜 iv 2, 3

相 To assist, to act as prime minister to, a prime minister II 卜 i 8 ii 1 hsiang III 卜 ix 6 V 卜 v 6, vi 2, 5, ix 3 VI 卜 v 1, 3

眈 眈 眈 然, distressed-like III he hsi 卜 iii 7

省 To inspect I 卜 ii 5 VI 卜 vii 2 sing

省 To be sparing of I 卜 v 3 sung shêng

眈 Dull, to be dull. IV. 卜 xv 1 maou mao

眩 眩 sec 瞑. III 卜 i. 5 heuen hsuan

眸 眸了, the pupil of the eye IV now mou 卜 xv 1, 2

衆 Many, numerous, a multitude, the multitude I 卜 vii 17, 卜 i 4, xi 4 *et al.*, *sæpe* chung

眈 眈然, mild-like VII 卜 xvi 4 sui sui

睦 To be harmonious III 卜 iii 18 muh mu

睨 To look aside III 卜 v 4 e i

瞑 瞑眩, to throw into a state of confusion,—medicine in its beneficial operation, yet causing distress III 卜 i 5 ming

睨 睨睨, with eyes askance I 卜 heuen iv 6 chuan

瞭 To be clear IV 卜 xv 1 leaou hao

瞽 瞽, the name of Shun's father IV 卜 xxviii 2 V 卜 ii 3, iv 1, 2, 4 VI 卜 vi 3 VII 卜 xxxv

瞽 See above. loo lu

瞞 To watch to spy IV 卜 xxxii, xxxviii 1 hien hsien

瞞 To watch III 卜 vii 3 k'an

THE 110TH RADICAL 𠂔

矜 To reverence 矜式, II 卜 x 2. ling ching

THE 111TH RADICAL 欠

矢 An arrow I 卜 v 4 II 卜 vii. 1, 3 III 卜 i 4, IV 卜 xiv 2 V. 卜 vii 8 she shih

矣 A final particle, found *passim* It gives definiteness and decision to statements Where the last clause of a sentence or paragraph is introduced by 則, 斯, or 亦, it generally ends with 矣. After 而已, it may be looked for After single adjectives and other words, its force is both decisive and exclamatory

知 To know, to understand *Passim* = to acknowledge, to know and employ. VII 卜 ix 2 che chih

知 Up 3d tone Used for 智, to be wise; wise, wisdom 知者, VII 卜 xlv. 1 知慮, VI 卜 xiii 2 知術, VII 卜 xviii 1 che chih

矩 A square,—the instrument so called. IV 卜 i 1, 5, ii 1 VI 卜 xx 2: VII 卜 v jen chu

短 Short I 卜 vii 13 III 卜 i. 5 (NB), iv 17 To shorten VII 卜. xxxix 1 twan tuan

THE 112TH RADICAL 石

石 (1) A stone, a rock VII 卜 xvi. (2) 石斤, the name of a place VI. 卜 iv 1 shih

破 To break, to split. Used for the blows of an axe, strong and well aimed III 卜 i 4 p'o

饒 Stony ground, poor in soil VI 卜. k'eaou vii 2 ch'iao

礮 Stones in a river, interrupting and fretting the current VI 卜 iii 4 不 可礮, what will admit of no contradiction le chi

Facts, phenomena. IV 下 xxvi. 1 3.  
(4) Ancient, old. I. 下 vii. 1; II. 上  
1. 8. = old acqu! tance. VII 上 xiii.  
2.

效 效死 = to be prepared to die, to  
strive to death. I. 下 xiii. 3 xv 2.

教 To teach. *Sepa.* Instructions; lessons.  
I. 上 iii. 4; vii. 24 IV 上 xiv 2, 3.  
Obs. II 上 ii. 19; and V 下 iv 4.  
Pronounced in the up. 1st tone. It = to  
call in, to employ I. 下 ix. 3

敏 Alert, intelligent and active. I. 上  
vii. 19 IV 上 vii. 5

救 To save. I. 下 xi. 1; xii. 1; III. 下  
v 5 V 上 vii. 6. = to put out, to  
save from fire. VI. 上 xviii. 1. = to  
part, to stop from fighting. IV 下  
xxix. 5, 6. 救死 to save themselves  
from death. I 上 vii. 23

敖 (1) 怠敖 indolent indifference, idlo  
sauntering. II. 上 iv 4. (2) A name.  
VI. 下 xv 1 (3) 子敖 a designa-  
tion. IV 上 xxiv 1 xxv 1; 下  
xxvii. 8

敗 To ruin. IV 上 viii. 1 To be  
defeated. I. 上 v 1; VII. 下 1, 2.

敝 Worn-out. VII 上 xxxv 6.

敢 To venture, dare, presume. *Sepa.*  
敢問 I venture to ask, is a common  
way of asking a question. Observe 請

勿復敢見 II. 下 xi. 3

散 (1) To be scattered. I. 上 v 4; 下  
1. 6 xii. 3 II. 下 iv 3 (2) A surname.  
VII. 下 xxx. iii. 3.

敦 (1) Generous V 下 1. 3 VII. 下  
xv (2) To manage; but this meaning is  
not found in the dictionary II. 下 vii  
1

敬 To respect, = the feeling of rev-  
erence; reverential. II 下 ii. 4 III.  
下 ii. 3; IV 上 ii. 3; iv 1; et al.,  
*sepa.* 恭敬 VI. 上 v. 3; et al.  
On the diff. between the terms, see IV  
上 1. 13

敷 To set forth. 敷治 III 上 iv 7

(3) Number II. 下 xiii. 4. Several.  
I 下 iii. 4; II. 下 ii. 3; v 1; et al.,  
*sepa.* ? a few VII. 上 xvi. 3 (3)  
= an art. VI. 上 ix. 3.

敷 Close, close-meshed. I. 上 iii. 3.

敵 An enemy I. 上 v 5, 6 II. 上  
ii. 5 v 6 III. 下 v 4 IV 上 vii.  
5, 6 VII. 下 iii. 3; iv 2. Hostile.  
VI. 下 xv 4; VII. 下 ii. 3. To be  
an enemy to, to oppose. I. 上 vii. 17;  
下 iii. 5; VII. 下 iv 5

驅 To drive, chase. IV 上 ix.  
3, 4

整 To marshal. I. 下 iii. 6.

斂 To ingather The ingathering — spoken  
of the harvest. I. 下 iv 5; VI. 下 vii.  
2 稅斂 all taxes and imposts. I.  
上 v 3; VII. 上 xiii. 1

THE 67th RADICAL 文

文 (1) A character as delineated, = a  
word. VI. 上 xvii. 3. (3) Style,  
method of composition. IV 下 xxi.  
3. (4) Elegant, adorned. V 上 iv 2

To adorn. 節文 IV 上 xxvii. 2.

(6) An honorary epithet. 文王 I.  
上 ii. 3 et al., *sepa.* — 晉文 II.  
上 vii. 1, 2; IV 下 xxi. 3. — 滕文  
公. I. 下 xiii. et al.

THE 68th RADICAL 斤

A bill, — a general name of all crooked  
knives. 斧斤 I. 上 iii. 3; VI. 上  
viii. 1 2.

An axe. 斧斤 see above.

斤 A bill, — a general name of all crooked  
knives. 斧斤 I. 上 iii. 3; VI. 上  
viii. 1 2.

斧 An axe. 斧斤 see above.

斬 To cut in two, = to termin. IV 下  
xiii. 1



科 (1) A hollow—in the bed of a stream  
IV 卜 ㄅㄨ 2 VII 卜 ㄅㄨ 3 (2)  
= lessons 設科, VII 卜 ㄅㄨ 2

秦 The name of a State I 卜 ㄅㄨ 1, 3,  
VII 16 V 卜 ㄅㄨ 1, 3 VI 卜 ㄅㄨ 1,  
卜 ㄅㄨ 3, 5, 6 余, VI 卜 ㄅㄨ 1  
4 5—V 卜 ㄅㄨ 1, 3 VI 卜 ㄅㄨ 4

移 To remove I 卜 ㄅㄨ 1 III 卜 ㄅㄨ 1  
3 VI 卜 ㄅㄨ 2 To alter VII 卜 ㄅㄨ  
XXXVI 1

稅 To be taxed II 卜 ㄅㄨ 4 稅歛,  
all taxes I 卜 ㄅㄨ 3 VII 卜 ㄅㄨ  
1 貢稅 = revenues V 卜 ㄅㄨ 3

稅 I ㄅㄨ 脫 To loose, put off VI 卜  
ㄅㄨ 6

稗 A kind of spurious grain 稗莠,  
VI 卜 ㄅㄨ

稚 The young III 卜 ㄅㄨ 7

種 To sow III 卜 ㄅㄨ 4

種 Up 2d tone Seed VI 卜 ㄅㄨ 2,  
chung XIX

稱 (1) To style, to pronounce, to speak  
of III 卜 ㄅㄨ 1 IV 卜 ㄅㄨ 1 VII  
ch'ing ch'eng 卜 ㄅㄨ 10 (2) To praise III 卜  
1 2 IV 卜 ㄅㄨ 1 (3) To lift up, =  
to proceed to III 卜 ㄅㄨ 7

稱 Up 3d tone To correspond, to be  
equal to II 卜 ㄅㄨ 2

稷 (1) The spirits presiding over the grain  
or agriculture of a country 社稷,  
see 社 (2) 后稷, the title of Shun's  
minister of agriculture III 卜 ㄅㄨ 8

The 后 is dropt, and 稷 becomes a  
proper name IV 卜 ㄅㄨ 1, 2, 3, 4

稻 Paddy III 卜 ㄅㄨ 2

稼 To sow II 卜 ㄅㄨ 4 III 卜 ㄅㄨ 8

稽 (1) To bow down 稽首, to bow  
the head to the ground V 卜 ㄅㄨ 4, 5  
VII 卜 ㄅㄨ 5 (2) A name, VII 卜  
ㄅㄨ 1

穀 A general name for grain, I 卜 ㄅㄨ  
3, generally spoken of as 五穀, the  
five kinds of grain III 卜 ㄅㄨ 7, 8, 17  
VI 卜 ㄅㄨ 4 But we have  
also 百穀, III 上 ㄅㄨ 1 2 穀  
祿 the grain available for salaries III  
卜 ㄅㄨ 13

穆 An honorary epithet I 卜 ㄅㄨ 1  
—V 卜 ㄅㄨ 1, 3 VI 卜 ㄅㄨ 4

積 Stores of straw, grain, &c., in the open  
air, ricks I 卜 ㄅㄨ 4

穡 To reap III 卜 ㄅㄨ 8

# THE 116TH RADICAL 穴.

宀 A hole III 卜 ㄅㄨ 6

空 Empty VII 卜 ㄅㄨ

空 Up 3d tone 空乏, to impoverish  
VI 卜 ㄅㄨ 2

穿 To dig through VII 卜 ㄅㄨ 2, 4

窟 A cave artificially excavated III 卜  
ㄅㄨ 3

竅 To leap over,—as if it were 踰 VII  
卜 ㄅㄨ 2 4 The dict explains it  
differently, however, and makes it =  
'an opening in the wall'

窺 To peep, to steal a sight III 卜  
ㄅㄨ 6

窮 (1) Poor, in poverty and distress I  
卜 ㄅㄨ 3, V 卜 ㄅㄨ 3 VII 卜 ㄅㄨ 4,  
chung 5, 6, ㄅㄨ 3 窮乏, VI 卜 ㄅㄨ 7,  
8 阨窮, II 卜 ㄅㄨ 2 V 卜 ㄅㄨ 3

(2) To exhaust II 卜 ㄅㄨ 6 See

力 (3) To be at one's wit's ends II  
卜 ㄅㄨ 17

竊 (1) To steal VII 卜 ㄅㄨ 2 (2)  
Privately VII 卜 ㄅㄨ 6 (3) Jom-  
ed with other verbs so as to qualify them

## THE 730 RADICAL 日

日 (1) The sun. I 上 II 4; II. 下 IV. 4; V 上 IV I VII. 上 xxiv 3 (2) A day days, the day II 下 IV 1 III. 下 x. 1; IV 上 xxiv 2; 下 II. 5; III. 4 xx. 5 et al. 他日 see 他. 今日 to-day II 上 II. 16; et al. 明日 to-morrow II 下 II. 2; et al. 前日 formerly II 下 VII. 1 et al. 終日 all the day III 下 I. 4. 無日不日 in no time. IV 上 I. 9; I. 下 II. 3 日至 the solstice, IV 下 xxvi. 3; but VI 上 VII. 2 is diff. 冬日 in winter VI 上 v 5 暇日 leisure days. I. 上 v 2. 窮日之力 to exert the strength the whole day II 下 xii. 6. Daily from day to day II 下 xii. 5 III. 下 vi. 1; VII. 2; V 上 III. 1; et al. 旦 The morning IV 下 xx. 3. 旦 from morning to morning, 4.9 from day to day VI 上 VIII. 2 平旦 the day break, VI 上 VIII. 2. 眚 Good, pleasant IV 下 xx. 1. 旬 A decade of days. I 下 x. 2. 旱 Drought, season of drought. I 上 vi. 6 xi. 2; III. 下 v 4. 旱乾 VII 下 xiv 4. 旻 旻天 the name given to the autumnal heavens, = pitying V 上 I. 1, 2. 明 (1) Brightness. VII 上 xxiv 2 (3) Intelligent; to be intelligent about. I 上 VII. 21; II 下 xii. 1; IV 上 xii. 1 下 xix. 2 (8) To illustrate; to digest clearly II 上 I v 2; III. 上 III. 10. (4) Clearly plainly II 下 xi. 3; III. 下 vi. 1; VI 下 VIII. 5 Obs. 明以教我 I 上 VII. 10 (3)

Power of vision. I 上 VII. 10 IV 上 I. 1 (6) 明日 to-morrow; see 日 (7) 明堂 see 堂 (8) 公明 a double surname. III 上 I. 4; 下 III. 1; IX. 9; IV 下 xxiv 1—V 上 I. 2. (1) To change, to exchange, barter I 上 VII. 4, 6, 7; II 下 x. 7; III. 上 IV 4 3; v 1; 下 IX. 10; x. 4; IV 上 xviii. 8; 下 xxix. 5 (N.B.); xxxi. 3; VI 下 VII. 2; VII. 上 xxviii. 1 易位 = to dethrone. V 下 ix. 1 易事 an interchange of services. III 下 iv 3. (3) 易牙 a famous cook of antiquity VI. 上 VII. 5. Low 3d tone. (1) Easy; easily readily; what is easy III. 上 iv 9 10; IV 上 xi; VI 上 ix. 2 易然 II 上 I. 7 9; Obs. also 11 易為食云云 = to use readily IV 上 xxii. (2) To cultivate well. I 上 v 3 VII 上 xxiii 1. 昆 Used for 混 昆夷 the name of a rude tribe of the West. I 下 III. 1. 昔 Formerly III 下 I. 2; IV 下 xxxi. 1. Instead of 昔 alone, Mencius commonly uses 昔者 II 下 iv 4; v 3, 4 5; xiv 2; xv 1; et al. 7. Sometimes 昔者 = yesterday I 下 VII. 1; II. 下 II. 2, 3; III. 下 I. 2; IV 上 xxiv. Sometimes I have left it untranslated. 星 A star 星辰 IV 下 xxvi. 3. 春 (1) The spring = in the spring. I. 下 iv 5 VI. 下 VII. 2 (2) 春秋 the title of a work by Confucius. III. 下 ix. 8, 11; et al. (3) A name. III. 下 II. 1. How? I 下 III. 7. 易 53 ho 昏 Dusk. VII. 上 xxiii. 3 昏 昏 darkness = stupid ignorance VII. 下 xx. 1.

易

易

昆  
kūn  
昔  
xī星  
xīng  
春  
chūn易  
yì  
昏  
hūn

箛  
yō  
yo

A musical instrument, pipes I 卜  
1 6, 7

# THE 119TH RADICAL 米

米  
me  
mi

Rice hulled II 卜 1 3 III 卜 m  
7 VII 卜 1 1 1 See 粟

粒  
leh  
li

Grams of rice III 卜 m 7

粟  
suh  
hsu

Rice in the husk 米粟 II 卜 1  
3 粟米 VII 卜 1 1 1 粟  
alone, I. 卜 m 1 III 卜 iv 4, 5,  
卜 iv 3, 1 3 IV 卜 1 1 V 卜  
vi 2, 5 VI 卜 1 2 VII 卜 xvii 3  
Medhurst translates it as above, and  
apparently after K ang-he's diet, still the  
本草綱目 says that anciently 粟  
was the general name for all glumaceous  
grain. It is now commonly spoken of  
as millet. I have translated it sometimes  
by 'grain,' and sometimes by 'millet'

梁  
leang  
liang

Barbadoes millet VI 卜 xvii 3

粢  
tze  
szü

A kind of millet. Always in the phrase  
粢盛 III 卜 m 3, v 2 VII 卜  
xiv 4

粥  
chuh  
chu

Congee III 卜 m 2, 4

糗  
k'eu  
chou

Parched grain, rice or wheat VII 卜  
vi

糜  
me  
mi

To boil rice to a mass 糜爛 = to  
tear and destroy VII 卜 1 2

糞  
fun  
fên

To manure, the manuring III 卜  
m 7 V 卜 1 8. The rendering of the  
sentence in the first of these instances is  
in accordance with the commentaries, but  
it may be doubted

糧  
leang  
liang

Provisions of grain I 卜 iv 6, v 4

糴  
teih  
ti

To purchase grain VI 卜 vii 3  
All the commentaries explain here as if  
it meant 'to sell grain'. The meaning is  
—'Do not prevent *our* sale and *their* purchase.'

## THE 120TH RADICAL 糸

紂  
chow  
chon

Euphret of the last emperor of the Yin  
dynasty I 卜 vii 1, 3 VII 卜 1 1  
1 et al, scape

約  
yō  
yo

(1) To form alliances VI 卜 ix 2  
(2) What is most important II 卜 ii  
6, 8 (3) Compendious VII 卜 1 1  
1—In IV 卜 iv, the term combines  
the ideas of condensation and importance  
To pay over V 卜 m 3

納  
nā  
na

紛  
fun  
fen

紛紛然, confusedly III 上.  
iv 5

素  
soo  
su

(1) Of white, undyed, silk III 卜  
iv 4 (2) For nothing, without doing  
service VII 卜 1 1 1

索  
sō  
so

Ropes III 卜 m 2

紫  
tze  
tszû

Reddish blue VII 卜 1 1 1 12

累  
lui  
lei

I q 纍 係纍, to put in chains.  
I 卜 vi 3

紹  
shaou  
shao

To continue = to continue to serve  
III. 卜 v 5.

紵  
chun  
chên

To twist VI 卜 1 8 VII 卜.  
xxxix 2

終  
chung

(1) The end Finally, as the final  
issue VI 卜 xvi 3, xviii 2, 卜 iv  
5 (2) To complete V 卜 iv 6 VII.

卜 1 1 1 4 To stop, end, (act and  
neuter) V 卜 1 6, m 4 (3) Per-  
petual, the whole 終日, the whole  
day III 卜 1 4 終歲, III 卜.

m 7 終不, never III 卜 1 1  
終身, all the life IV 卜 ix 5,

卜 xxviii 7, xxxiv V 卜 1 5 VII  
卜 v 1, xxxv 6, 卜 vi 1 Observe

this phrase in I 卜 vii 21, 22, and IV  
卜 xxxviii 1

絕  
tsue  
chuch

To cut short III 卜 1 5 To cut,  
to stop intercourse with II 卜 xi 4.  
IV 卜 1 2

曳 To trail after one. I. 上 III. 2

更 (1) To change, = to reform. II. 下  
ix 4. Is properly written 更 from 支  
xiii. 1, 2.

書 (1) A writing, — of a *su chuan*. VI  
下 vii. 8 Writings, books V 下  
viii. 2 (3) The Shoo-king. I. 下 III.  
7; xi 1: III. 上 i. 5; 下 v 2, 4 ix. 3,  
6 V 上 iv 4: VI. 下 v 5 Obs.  
VII 下 III. 1.

曾 A surname. 曾子 I. 下 xii. 2;  
II. 上 II. 6, 7 8 *et al*, *sepe*. — 曾  
皙 *see* 皙 — 曾元 IV 上 xix.  
3. — 曾西 H 上 i. 3, 4.

曾 A particle, indicating the present com-  
plete tense. II. 上 i. 3; V 上 ix 3.

會 To assemble the assembly of VI 下  
vii. 3. To meet, = to engage in battle.  
II. 上 II. 5

會 To calculate, enter accounts. V 下  
v 4.

曹 The name of an ancient principality  
used as a surname VI 下 II. 1, 2, 6.

# THE 74TH RADICAL 月

月 (1) The moon. II. 下 ix. 4: VII.  
上 xxiv 2. (2) A month, months. I.  
上 xi. 6: II. 下 v 1: *et al* = every  
month. III. 下 viii. 2.

有 (1) To have, possess. *Possess.* (3)  
The impersonal substantive verb, there  
is, there was. Also *passive*. It is often  
difficult to determine to which of these  
meanings we shall refer particular ex-  
amples. 有之 and 未之有  
at the end of sentences, are to be noted.  
I. 上 III. 4: vii. 5, 23: *et al*, *sepe*. 有  
爲, to have doing, to be capable of  
achieving. II. 下 II. ~ III. 上 i. 4.  
IV 下 viii. 1: V 上 III. 3: VII. 上  
xxix. 有餘 — and more. VII. 下  
xxviii. 1, 2, 3, 4: *et al* 有司 *see*

司 Observe V 上 vii. 2. (2) The  
surname of one of Conf. disciples II. 上  
II. 23, 28: III. 上 v 13. (3) 有車  
the principality of Shun's brother V  
上 III. 2, 3.

有 Low 3d tone. And again. III. 下  
ix. 7: V 上 iv 1; v 7 vi. 1.

朋 朋友 Friends. II. 上 vi. 3: III.  
上 iv 3: V 下 xxx. 4

服 (1) Clothes. V 上 viii. 3: VI. 下  
II. 5. 衣服, III. 下 III. 2. VII. 上  
xxx. vi. 2 (3) To wear V 下 II. 5.  
To wear mourning IV 下 III. ~, 3, 4.  
(3) To subdue. I. 上 vii. 17 II. 上  
III. 2: IV 下 xvi. 1 (4) To submit.  
IV 上 vii. 5 V 上 III. 2 (5) To  
be obnoxious to. IV 上 xiv 3.

朕 The Imperial I. V 上 II. 3. (N.B.):  
vii. 9

望 To look to from a distance; to look for  
to hope expectation, example, what is  
looked for or to. I. 上 III. 2; vi. 2 6;  
下 xi. 2; II. 下 xii. 5 III. 下 v 4,  
7 IV 下 xx. 2; xxxi. 1: VII. 上 ix.  
5. 望見 VII. 上 xxxi. 1 下

仰望 IV 下 xxxviii. 1.  
守望 III. 上 III. 12. (3) 望望  
然 — with a high air II. 上 ix. 1.  
(3) 太公望 a counsellor of Wan  
and Woo. VII. 下 xxxviii.

朝 The morning in the morning. I. 下  
v 5 II. 下 II. 1 vi. 1: III. 下 i. 4:  
IV 下 xxxviii. 7: VI. 下 ix. 3 xiv  
2.

朝 (1) A sovereign's court. I. 上 vii. *et*  
*al*. (3) To appear in court, to do hom-  
age to. I. 下 iv 5. II. 下 vii. 1, 5:  
V 上 iv 1: VI. 下 vii. 1 朝觀  
V 上 v 7 To make to appear at  
court, to give audience to. I. 上 vii. 16:  
II. 上 i. 5; II. 24. (3) Court (adj.)  
II. 上 ix. 1: V 下 i. 1 (4) 朝儀  
the name of a place. I. 下 iv 4.

IV 卜 vi, 卜 ㄣㄣ 5 (2) To condemn I 卜 iii 5 IV 卜 ix 8

置 (1) To place III 卜 vi. 1 To appoint I 卜 xi 4 變置 to displace and appoint others VII 卜 xiv 3, 4 (2) A stage, a post station 置郵, II 卜 i 12

罰 Punishment III 卜 v 4 刑罰, I, 卜 v 3

罷 To make to cease, to stop VI 卜 iv 3, 5, 6

THE 123D RADICAL 𦍋

𦍋 The sheep or goat I 卜 vii 4, 6, 7, 8 II 卜 iv 3 III 卜 v 2 V 卜 i 3, ii. 3, ix 1, 卜 v 4, vi 6 VI 卜 vii 1 𦍋 𦍋, sheep-dates, a kind of persimmon VII 卜 xlv. 1, 2

𦍋 (1) Good, admirable, beautiful, beauty I 卜 i 6, 7, xvi 2 II 卜 vii 2, 卜 ii 4, vii 1 (𦍋然, too good), 2 VI 卜 vii 8, viii 1, 2, x 7, xix 1 VII 卜 xli 1, 卜 xxv 5, xxxvi 2

𦍋 To be ashamed, the feeling of shame II 卜 vi 4, 5, ix 2 III 卜 i 5 IV 卜 xxxiii 2 V 卜 i 3 VI 卜 vi 7

𦍋 A flock, a company VII. 卜 xix 3

𦍋 An overplus III 卜 iv 3

𦍋 Righteousness, our consciousness of what is righteous, and the determinations thereof, what is right *Passim* The combinations of 𦍋 義 and 禮義, are very common

羹 Soup V 卜 iii 4 𦍋 羹, VI 卜 x 6 VII 卜 xxxiv, 卜 xl

羸 Meagre, feeble II, 卜 iv 2

THE 124TH RADICAL 羽

羽 (1) Feathers, a feather I 卜 vii 10, 卜 i 6 7 VI 上 iii 2 下 i,

6 (2) 羽山, the name of a mountain V 卜 iii 2

羿 A famous archer of antiquity IV 卜 xxiv 1 VI 卜 x 1 VII 卜 xli 2.

翹 Only VI 卜 i 7

習 To practise, do habitually VII 卜 v

翟 The name of the heresiarch Mih III 卜 ix 9, 10, 14

翼 Wings Used as a verb, to give wings to, to assist III 卜 iv 8

THE 125TH RADICAL 老

老 To be old, old the old I 卜 vii 12, 24, 卜 v 3 vii 2, x 1 II 卜 ix 2 III 卜 iii 7, 卜 v 2 IV 卜. viii 1, 2 V 卜 ix 1 VI. 卜 vii 2, 3 VII 卜 xlii 1, 2, 3

考 (1) A deceased father V 卜 iv 1 (2) To examine II 卜 xiii 4 VI 卜 xiv 1 VII 卜 xlviii 6 (喪考)

耆 *Passim* (1) He (or they) who, this (or that), these (or those), who (or which) It is put after the words (verbs, adjectives nouns), and clauses to which it belongs I 卜 i 4, iii 1, 4, iv 6, v 1, 3, 6 et al, xepssume Obs 賢耆, I 卜 ii 1, 2, 卜 iv 1, xvi 1 et al, 使耆, V 卜 vi 4, 耆耆, III 卜 v 1, 2 et similia (2) After 若 with intervening words, phrases where a numeral is used, and many other cases, 耆 is equivalent to *one, this, these* E g, 若寡人耆, 'such an one as I,' I 卜 vii 4, 誠有百姓耆, ib, 6, 嬖人有臧倉耆, there was one Tsang Ts'ang, I 卜 xvi 3, 聖耆, IV 卜 ix 13, 一耆, IV 卜 ii 2 —This seems to be the proper force of the character, so that it is an emphatic demonstrative by which the mind is made to pause on what has just been said (3) It stands at the end of the first member

桃

t'ao

t'ao

樂

chieh

樂

桎

chi

桐

t'ung

桑

sang

桓

huan

栢

p'ai

梁

liang

栢

p'ai

梁

liang

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

栢

p'ai

A surname. VII. 上 xxxv 1.

The last emperor of the Hsia dynasty; is sometimes = a tyrant. I 下 viii. 1; IV 上 ix. 1, 3 V 上 vi. 4; VI 下 ii. 5; vi. 9; ix. 1, -; x. 7

桎梏 handcuffs and fetters. VII. 上 ii. 4.

(1) A species of tree, probably belonging to the *espulor*. VI. 上 xiii. 1 (2) The name of the place where Tang's grave was V 上 vi. 5; VII. 上 xxxi.

The mulberry tree. I. 上 iii. 4; vii. 9; II. 上 iv. 3; VII. 上 xxi. 2.

(1) An hon. epithet. 齊桓 and 桓公 I. 上 vii. 1 2; IV 下 xxi. 3; II 下 ii. 8, 10 VI 下 vii. 3.

季桓子 下 iv. 7 ( ) A surname. 桓司馬 V 上 viii. 3.

I 9 杯 A cup, VI 上 i. 1, 2.

(1) A bridge, — of a large size. IV 下 ii. 3. ( ) A weir I. 下 v. 2. (3) The name of a State. I. 上 i. 1; ii. 1; et al.

(4) A name. VI. 下 vi. 5 (5) 梁山 the name of a mountain I. 下 xv. 1

A stick, a staff I. 上 iv. 3; v. 3.

(1) Handcuff 桎梏 see 桎 (3) To fetter VI. 上 viii. 2. Chao K'w expl. It here by 梏

The same as the 梏 above. VI. 上 xiv. 3.

(1) A species of tree, the wood of which is most valuable VI. 上 xiii. 1.

(9) A carpenter who makes articles of furniture. III. 下 iv. 3, 4; VII. 下 v.

(1) 條理 discriminated and regulated, — spoken of a concert, and — the blended harmony V 下 i. 6. (3)

鳴條 the name of a place. IV 下 i. 1.

械器 various utensils III. 上 iv.

5 械器 various utensils III. 上 iv.

械器 various utensils III. 上 iv.

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

耨

no

A spade, or shovel. III. 上 v. 4.

To abandon, throw away spurn. I. 上 iii. 2; 下 vi. 1; VII. 上 xxi. 3; xxxv 6; et al. To be rejected. IV. 上 xiv. 2.

棄田 to throw fields out of cultivation. III. 下 ix. 5. 自棄 to throw one's-self away abandon one's-self to work wickedness. IV. 上 x. 1.

The date. 羊羶 VII. 下 xxxvi. 1 2. But this seems rather to be a kind of perdition.

(1) 棘棘, a sour date tree. VI. 上 xiv. 3 (3) 垂棘 the name of a place in Tsin. V. 上 ix. 2.

The name of a place, where the prince of Te's kept a granary VII. 下 xxi. 1.

A wooden bowl. VI. 上 vi. 1, 2.

A bed, a couch. V. 上 ii. 3.

An inner coffin. 棺槨 I. 下 xvi. 3; II 下 vi. 2.

An outer coffin 棺槨, see above.

The surname of the heresiarch 楊朱 III. 下 ix. 9 10, 14; VII. 上 xxi. 1 3

The name of a State I. 上 v. 1, 3; vii. 10, 17; 下 vi. 1; xiii. 1; et al. 楚人 I. 上 vii. 17; III. 下 vi. 1; VI. 上 iv. 4.

(1) An inheritance, the foundation of an inheritance I. 下 xiv. 2. (2) = instruction. 受業於門 VI. 下 ii. 6 (3) Partly finished. VII. 下 xxx. 1

An extrinity (in a painful sense). I. 下 i. 6 To push to excess III. 下 iii. 4

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

Glow II. 上 iv. 1; VII. 上 xxxii.

VII 卜 xxxvi 3, 下 xiv 1 聲  
音, I. 上 vii 16 VI 卜 xiii 8 (-  
language) = music VII 卜 xlii 1,  
xlii 12 Reputation II 卜 vi 3  
IV. 卜 xiii 3 (聲聞) VII. 上  
xiv 1

職  
chih

An office, the duties of office I  
卜 ix 5, II 卜 ix 2 1, 下 v 5  
(NB) V 卜 i 2, 卜 iii 1, vi 3,  
vii 9 (NB) VI 卜 vii 2

聽  
ting

To hear, to listen to, to hear and fol-  
low I 卜 vii 16, 卜 vii, i, 5, II  
卜 vi 3 IV 上 vii 3 v 2 下  
iii 3, 4. et al 聽政, to administer  
the government IV. 下 iii 1, —com-  
pare III 卜 ii 4

### THE 129TH RADICAL 聿

聿  
yuh  
yü

So,—a continuative particle I 卜  
v 5 The dict, however, explains the  
char here by 自, himself

𠂔  
sze  
szü

And so VII. 卜 xix 3

### THE 130TH RADICAL. 肉

肉  
juh  
jou

Flesh, meat I 卜 iii 4, iv 4, vii  
8, 24 III 卜. v 2, ix 9, x 5 IV 卜  
xiv 2, xix 3, 卜 xlii 1 V 卜  
vi 4, 5 VI 卜 vi 6 VII 卜 xlii.  
2, 3

肖  
seau  
hsiao

不肖, not equal to, degenerate, in-  
competency II. 卜 vii 1 IV. 卜 vii  
1 V 卜 vi 2 VI 卜 vi 2

肢  
che  
chih

A limb 四肢, VII 卜 xlii 1

肥  
fei

Fat (adj) I 卜 iv 4 III 卜  
ix. 9 Rich food I 卜 vii 16 Rich,  
spoken of soil VI 卜 vii 2

肩  
keen  
chien

The shoulders. III 卜 vii 4 VI  
卜 xiv 4.

育  
yuh  
yü

To cherish and train VI 卜 vii. 3  
VII 卜. xx. 4 To be subsisted III  
卜 iv 8

背  
pei

The back VI 上. xiv. 4 VII 上.  
xxi 1

符  
fu

Mutually I 卜 ix 4, v 5 IV. 卜.  
ix. 6 V 卜. i 3 (NB)

胡  
hoo  
hut

A surname I 上 vii 4

胸  
hung  
hsium

I q 胸 The breast IV. 卜 xxi 1

脅  
hie  
hsieh

The ribs — to shrug up III 卜 vii  
1

脩  
sue  
hsiu

I q 修 To cultivate, improve. I  
卜. v 5 VI 上 xvi 2, 7 VII 卜. i.  
3, ix 6, 下 xlii 1 To repair IV.

能  
neng  
nung

下 xxxi 1 = to do I 卜 ix 4  
To be able, can As the auxiliary,  
passive, but it is often used absolutely.  
L 9, I 上 iii 19, 11, 下 xvi 3 V.

卜 ix 3 et al, 能 alone and

能者, men of ability II 卜 ix. 3

v. 1 Ability VII 卜. xv 1. = to

amount to V. 下 ii 4

腹  
fuh  
fu

The belly IV 卜 iii 1 VI 卜.  
xiv 6 VII 卜 xxvii 1

膏  
laou  
kao

= fat meat VI 卜 xvii 3 膏

膚  
foo  
fu

澤, rich favours IV. 卜 iii 3, 4

(1) The skin VI 卜 xiv 1, 6 體

膚 and 膚 alone, = the body II 卜.

4, 卜 vii 4 VI 卜 xv 2 (2) Admira-

ble IV 卜 vii 5

膺  
ying

To smite III 卜 ix 16, 卜 ix 12

膾  
kwae  
kuai

Minced meat VII 卜 xxxvi 2

膠  
leau  
chiao

A surname II 卜 i 8 VI 卜. xv 1.

臂  
pe  
pei

The arm, the lower arm VI 卜 i.  
8 VII 卜 xlii 2, 卜 xlii 2

### THE 131ST RADICAL. 邑

邑  
chin  
ch'en

A minister, an officer of a court I.  
卜 vii 14, 16, 卜 iv 10, vi 1, vii 1;  
viii 2 et al, 召邑 in cor-  
relation often occur In the first person

remain. I 下 xl. 3 II 下 vii. 1; V 下 1. 1 ( ) Active, to stop I. 下 xl. 4; II. 上 ix. 3

**正** ching cheng (1) To correct, rectify; to be rectified; correct what is *wo* ect. II 上 vii. 5 ix. 1; III 上 iii. 18; 下 ii. 3, 8; ix. 8, 18 et al., *sepe*. To make straight. V 上 vii. 7 What may be correctly ascribed to. VII 上 ii. 1, 3, 4. (2). To have a purpose in the mind II. 上 ii. 16; VII 下 xxxiii. 3 (3) 樂正 a double surname. See 樂

**此** tsi tsi-tsi This, these. *Pronom* 如此 and 若此 thus, so, such, are common.

**步** pu A pace. I. 上 iii. 3; VII. 下 i. 7

**武** wu (1) Firmness martial vigour 威武 III. 下 ii. 3. (\*) 武王 the first emperor of the Chow dynasty I. 下 iii. 6; viii. 1; x. 3 et al., *sepe*. (3) 武丁 an emperor of the Shang dynasty II. 上 i. 8 (4) 成武 name of a place. IV 下 xxx. 1. (5) 武城 a Book of the Shoo-king. VII. 下 iii. 2.

**歲** sui A year the years the character of a year as good or bad. I. 上 iii. 5 II. 下 xiii. 4 VII 下 xxxviii. 1, 2, 3, 4. 樂歲 I. 上 vii. 21, 22; III. 上 iii. 7; VI. 上 vii. 1. 饑歲. I. 下 xii. 2 II. 下 iv. 2.

**歷** lei To pass over = to change. IV 下 xxvii. 3. = for a period of. V 上 vi. 2

**歸** kuei (1) To return II. 上 ii. 16; III. 下 x. 1 2; xii. 5; et al., *sepe*. Used actively = to repay VII 上 xiii. 2. To turn to, come to. I. 上 vi. 6 下 xi. - xv 2; III. 下 v 4; ix. 9; et al., *sepe*

### THE 78TH RADICAL. 歹

**死** sei To die; death the dead. I. 上 iii. 5; iv. 6; vii. 4, 6, 7 8; et al., *sepe*. To die for I. 下 xii. 5 死亡 I. 上 vii. 1, 2; IV 上 iii. 4 ix. 5

**殀** yao To die at an early age. VII. 上 i. 2

**殃** yang Calamities. I. 下 x. 3; VII. 下 xxvii. 1 To bring calamities on, to destroy VII. 下 vii. 2.

**殄** tien To exhaust, extirpate. = to remove. VII. 下 xix. 3

**殆** tai (1) Perilous, in a dangerous condition. V 上 iv. 1. (2) A particle. I apprehend, is near to I. 上 vii. 17; VII. 下 xxviii. 1; xxx. 2. Foll. by 於 IV 下 xxxi. 1.

**殉** hun To bury along with the dead, to sacrifice. VII. 下 i. 2. = to accompany VII. 上 xiii. 1 2.

**殊** shu To be different. VI. 上 vii. 1, 5.

**殍** piao To die of hunger. VII. 下 xxvii. 1.

**殍** piao 繁殖 to swarm. III. 上 iv. 7

**殄** tien To oppress, treat cruelly I. 下 xii. 2 = a ruffian, an oppressor. III. 下 vii. 3; III. 下 v 3, 6.

**殛** chi Acc. to Choo He, to cut off. ? to imprison. V 上 iii. 2.

### THE 79TH RADICAL. 殳

**殷** yin The dynasty so called. II. 上 i. 8, 10; et al., *sepe*. 殷人 the founder of the Yin dynasty III. 上 iii. 6

A surname. III. 下 vii. 2

**殺** sha To kill, put to death. I. 上 iii. 5; iv. 2; vi. 4 6; et al., *sepe*. Obs. III. 下 iii. 3, and VII. 下 x.

**毀** hui (1) To pull down to break. I. 下 v 1, 2; xi. 3; III. 下 iv. 5; IV 上 viii. 4; 下 xxxi. 1. (2) To blame, p. each. IV 上 xii.



4, 6 VI 卜 ㄨ 1 = to allege, insist  
on VII 卜 ㄨ 4, 卜 ㄨ 11  
= to take I 卜 ㄨ 12 = to com-  
plete I 卜 ㄨ 2 (2) All I 卜 1  
6 7 II 卜 ㄨ 5 VI 卜 ㄨ 3

𠂔  
kew  
chuu

Old, ancient III 卜 ㄨ 12 IV  
卜 1 4 = former IV 卜 ㄨ 2

### THE 135TH RADICAL 舌

The tongue III 卜 ㄨ 14

𠂔  
shě  
shē  
舍  
shay  
shē

(1) To lodge in a booth I 卜 ㄨ 9  
舍館, a lodging-house III 卜 ㄨ  
5 (2) Only IV 卜 ㄨ 2 (3) A  
name II 卜 ㄨ 5, 6, 8

舍  
shā  
shē

(1) To neglect, pass over I 卜 ㄨ 2,  
ix 1, 2 II 卜 ㄨ 16, 21 *et al*, *sape*  
舍已, to give up his own views II  
卜 ㄨ 5 To give over, to cease IV  
卜 ㄨ 2 (2) To let go I 卜 ㄨ  
4 V 卜 ㄨ 4 (3) To discharge, as  
arrows III 卜 1 4 The dict gives  
this instance under the 3d tone

舒  
shoo  
shu

The name of a State III 卜 ㄨ 16,  
卜 ㄨ 12

### THE 136TH RADICAL 𠂔

𠂔  
shun  
𠂔  
𠂔  
too  
woo

The ancient emperor, so called II 卜.  
ii 6 viii 3, 卜 ㄨ 4 *et passim*  
To make postures 𠂔之𠂔之,  
IV. 卜 ㄨ 2

### THE 137TH RADICAL 𠂔

般  
p'wan  
p'an

To be abandoned to pleasure 般樂,  
II 卜 ㄨ 4 VII 卜 ㄨ 2 Read  
without the aspirate it is the name of  
Yen Hwuy's son V 卜 ㄨ 4

### THE 138TH RADICAL 良

良  
leang  
luang

(1) Good III 卜 1 4 IV 卜.  
ix 1 VI 卜 viii 3 (良心, the

good natural heart), viii 1; 卜 ix 1,  
2 = Intuitive VII 卜 xv 1 (3)  
良人, the goodman, a husband IV  
下 ㄨ 1 (3) A name III 卜.  
1 4

### THE 139TH RADICAL 色

色  
shih  
sê

(1) The countenance, the looks I 卜  
iv 4, 卜 1 6, 7 III 卜 viii 4, ix 9,  
V 卜 ix 2, 4 VI 卜 ㄨ 3 VII 卜  
xi 顔色, II 卜 ㄨ 1 VI 卜  
ㄨ 8 (2) Colour, colours, sights I  
卜 viii 16, V 卜 1 1 VI 卜 ㄨ 1,  
vii 8 VII 卜 ㄨ 1 (2) The ap-  
petite of sex VI 卜 1 2, 7 Beauti-  
ful women,—a euphemism I 卜 ㄨ 5  
V 卜 1 4, 5—Obs VII 上 ㄨ 4.  
where 色 = manifestations, and ㄨ 4.  
where it = functions'

艷  
pūh  
po

艷然, flushed-like. II 卜 1 3.

### THE 140TH RADICAL 艸

艾  
gae  
ai

(1) The mugwort, or moxa IV 卜  
ix 5 (2) Beautiful 少艾, beautiful  
young women. V 卜 1 5 (3) To rule,  
to correct V 卜 vi 5 VII 卜 ㄨ.  
5 In this sense, it is interchanged with  
乂, and should be read e

芥  
kai  
chieh

The mustard plant But it is used  
as simply = grass IV 卜 xxviii 1,  
卜 ㄨ 1.

𠂔  
mang

𠂔𠂔然, tired-like ? stupid-like.  
II 卜 ㄨ 16

𠂔  
yin  
yün

I q 耘 To weed VII 卜 xxxii  
3

𠂔  
ts'oo  
ch'ü

(1) Grass, pasturage II. 卜 iv 3  
𠂔者, grass-cutters I 卜 ㄨ 2  
𠂔負𠂔, grass-carriers, IV 卜 ㄨ 1  
(2) The flesh of grass-fed animals VI.  
卜 ㄨ 8

苗  
meau  
mao

(1) Growing corn I 卜 vi 6 II.  
卜 ㄨ 16. VII 卜. xxxvii 12 (2)

決  
chüeh

(1) To lead forth a stream. III 上  
iv 7 VI. 上 II. 1 The waters of a  
stream overflowing VII. 上 xvi. (3)  
To bite things through with the teeth  
VII. 上 xvi. 2

沐  
nu  
mel

Properly to wash the hair 沐浴  
to bathe. IV 下 xxv 2.

沒  
mel

To die, pass away III. 上 iv 13; 下  
ix. 5.

沈  
shên

A surname. II. 下 viii. 1 2 沈  
猶 a double surname IV 下 xxxi.

沓  
t'a

沓沓 all together IV 上 i. 11, 12.

沛  
pei

(1) A thick marshy jungle. III 下  
ix. 5 (2) 沛然 vehemently over-  
whelmingly like the sudden fall of rain,  
or overflow of water I. 上 vi. 6 VI.  
上 vi. 1 VII. 上 xvi.

沮  
chü

Up & down. To stop. I 下 xvi. 2.

河

(1) The Yellow river III 下 ix. 4  
河東 and 河內 I. 上 iii. 1 河  
西 VI. 下 vi. 5 (2) 九河 the  
nine branches of the 河 which Yu  
regulated. III 上 iv. 7 南河 the  
most southern of these. V 上 v. 7  
(3) May be used for a river generally  
II. 上 ii. 28; VII. 上 xvi.

油

油然 the appearance of thick  
clouds. I 上 vi. d.

沼  
chao

A pond. I 上 ii. 1, 3 靈沼 the  
name given to king Wan's pond. I 上  
ii. 3

治

To govern, regulate; to manage; to  
attend to. I 上 vii. 22; 下 v. 3  
vi. ix. 2; II. 上 iv. 3; vi. 2; 下 x.  
7; xiii. 5 (平治); et al., *supra*.

治

To be well governed, where manage-  
ment and regulation take their effect. I  
下 vi. 3 II. 上 ii. 27; III. 上 iv. 7;  
ix. 3; IV. 上 iv. 1; V. 上 v. 6 下  
i. 1, 2; VI. 下 vii. 2; xiii. 8.

泄

泄泄 to be at one's ease. IV 上  
i. 10, 11

泄

(1) To slight, neglect. IV 下 xx.  
4. (2) A surname. II. 下 xi. 3; III.  
下 vii. 2

泉

A spring of water II. 上 vi. 7; III.  
下 x. 3; VII. 上 xxix. 泉原  
IV 下 xviii. 2.

法

(1) Law. IV 上 i. 2, 4 & = the  
law of right. VII. 下 xxxiii. 8. = to  
enforce the laws, to tax. II. 上 v. 2.

法

法家 *f* militia attached to the laws  
or constitution. VI. 下 xv. 4. (2)  
An example; to serve as an example, be  
imitated. II. 上 i. 7; III. 上 iii. 11;  
IV. 上 i. 2; II. 2 下 xxviii. 7

酒

The name of a stream, a tributary of  
the Hwac III. 上 iv. 7

泚

The perspiration starting. III. 上 v.  
4

泣

To weep the silent shedding of tears.  
III. 上 ii. 6; IV. 下 iii. 2, 3; V.  
上 i. 1, 3; VI. 下 iii. 2

注

To lead, conduct. III. 上 iv. 7; 下  
ix. 4

泰

Extravagant. III. 下 iv. 1.

洋

洋洋 = at ease, or in the abun-  
dant water V 上 ii. 4.

洒

To wipe away I. 上 v. 1.

降

Waters flowing out of their common  
source 降水, spoken of the great inundation.  
III 下 ix. 3 VI. 下 xi. 4.

洪

Overflowing; vast. 洪水, used like  
the above. III. 上 iv. 7; 下 ix. 3; 11;  
VI. 下 xi. 4.

活

To live. II. 上 iv. 6; IV. 上 viii.  
5; VII. 上 xxiii. 8.

洽

To punctate, imbue. Foll. by 於  
II. 上 i. 7

菜 *ts'ae*  
ts'ai  
Vegetables. V 卜 iii 4

蒹 *tesay*  
tsê  
Grassy marshes ? bogs III 卜 ix 4

菽 *shuh*  
shu  
Pulse VII 卜 xxiii 3.

𦰩 *ts'uy*  
ts'ui  
The appearance of grass. II 卜 ii 28

萊 *lae*  
lai  
(1) Fields lying fallow, commons IV 卜 xiv 3 (2) A surname. VII 卜 xlviii 2

萌 *mäng*  
mêng  
Buds, to bud VI 卜 viii. 1, ix 2

𦰪 *hwa*  
hua  
Low 3d tone. A surname. VI 卜 vi 5

萬 *wan*  
(1) Ten thousand I 卜 i 4, 卜 ix 2, x 2, 4 II 卜 i 13, ii 4, 7, 卜 x 3, 5 III 卜 iv 18, x 5 VI 卜 x 7, 卜 x 3 In several of these examples, the phrase is 萬乘之國, applicable properly only to the imperial domain, but used pretentiously of the great fiefs = all VII 卜 iv 1 (2) A surname. 萬亨, III 卜 v. 1: V 卜 i. 1, 2 et al., scape

落 *lō*  
lo  
To descend 徂落 = to de cease V 卜 iv 1

著 *choo*  
chu  
(1) To be manifested III 卜 ix. 9 (2) To know clearly VII 卜 v

葛 *kō*  
ko  
The name of an ancient State 葛 and 葛伯, I 卜 iii. 1; xi 2 III 卜 v 2, 4

葵 *k'wei*  
k'uei  
葵丘, the name of a place VI 卜 vii. 3

葬 *tsang*  
To bury, inter II 卜 vii. 1 III 卜 ii 2, 5, v 2, 4

蒙 *mung*  
mêng  
(1) To wear on the head lv. 卜 xxv 1 (2) A name 逢蒙, IV 卜 xxiv 1; 咸丘蒙, V 卜 iv 1, 2

蒸 *chung*  
chêng  
(1) All. 蒸民, II 卜 vi 8 (2) I q 蒸, to steam III 卜 vii 2 Here 'cooked,' would be better in the translation than 'roasted'

蓋 *lae*  
kai  
(1) To cover V 卜 ii 3. (2) A particle, continuative and sometimes illative. I 卜 vii 17, 卜 iv. 9 III. 卜 v 4 V 卜 iii 4, vi 4

蓋 *lā*  
ka  
The name of a place II 卜 vi 1 III 卜 x 5

徒 *se*  
hsi  
Five times, five fold III 卜 iv 18 VI 卜 viii 7

蔡 *ts'ae*  
ts'ai  
The name of a State VII 卜 xviii.

蔽 *pi*  
pi  
To obscure, cloud over, keep in the shade II 卜 ii 17 IV 卜 xi 2.

莠者 *jaou*  
jao  
grass-fuel gatherers I 卜 ii. 2.

簍 *kwei*  
kuei  
A straw-basket VI 卜 vii 4

蕩 *t'ang*  
Great 蕩蕩乎, how vast! III. iv. 11.

蕪 *woo*  
wu  
Overgrown with weeds 荒蕪, see 荒

薄 *pō*  
po  
Thin = mean, shabby V 卜 i 3. VII. 卜 xlii 1, 卜 xv 1 = slight IV 卜 xlii 1 = a spare simplicity III 卜 v 2 = to make light I 卜. v 3 VII 卜 xlii 1

薛 *seō*  
hsieh  
(1) The name of a State I 卜 xiv 1 II 卜 iii 1, 4 (2) A surname III 卜 vi 2

薦 *tseen*  
chien  
To present, to introduce V 卜 v. 5, 6, vi 1, 2

薪 *sin*  
hsin  
(1) Firewood I 卜 vii 10 VI. 卜 xviii. 1 采薪之患 = 'a little sickness' II. 卜 ii 3 (3) Grass, plants IV 卜 xlii 1.

藉 *tsēay*  
tsē  
= mutual dependence, a borrowing of services III 卜 iii 6.

藏 *ts'ang*  
To lay up, to deposit I 卜 vii 18 II. 卜 v 2 V 卜 iii 2

藐 *meau*  
miao  
To despise. VII 卜 xxiv. 1.

游 子游 the designation of one of  
Confucius' disciples. II 上 II. 20;  
III 上 IV 1.3

湯 (1) Warm water things hot. VI 上  
v 5 ( ) The founder of the Yin dynasty  
I. 上 II. 4 下 III. 1 VIII. 1 XI. 1 2  
et al. scpe.

源 源源 incessantly V 上 III. 3

準 Level. The instrument—the level IV  
上 I. 5

溝 A ditch,—made in dividing the fields,  
4 feet wide, and the same depth. V 上  
VII. 6 下 I. 2. 溝壑 I. 下 XII.  
2 II. 下 IV. 3 III. 上 III. 7 下 I.  
2; V 下 VII. 5 溝澮 IV 下  
XVIII. 3

溢 To overflow VII. 下 XIV. 4. To  
spread forth,—spoken of instruction. IV  
上 VI. 1

漆 The name of a stream. IV 下 II. 1

滄浪 see 浪 IV 上 VIII. 2

溺 To drown, to be drowned I. 上 v  
5; IV 下 XXIX. 3 VI. 上 VII. 1. To  
go to ruin. IV 上 IX. 6. To be  
drowning. IV 上 XVII. 1, 2, 3

滅 To extinguish extinguished. III. 下  
IX. 6.

滋 To increase. II. 上 I. 7 VI. 下  
VI. 3.

滑 釐 a name. VI. 下 VIII. 4.

滕 The name of a State. I. 下 XIII. 1;  
XV. 1 II. 下 VI. 1 ° et al. —滕文  
公 I. 下 XIII. 1; XIV. 1 XV. 1 III. 上  
I. 1; III. 1 IV. 1 —滕定公 III. 上  
II. 1 —滕更 VII. 上 XIII. 1, 2.

滯 Congealed, impeded. 滯滯 dila-  
tory II. 下 XII. 1

滯 Banks I. 下 v 5

滯  
hu

源 The name of a stream. III 上 IV

漁 To be a fisherman, to catch fish. II  
上 VIII. 4

漢 The name of a river a large branch of  
the Yang-tze, in Hoo-ph III. 上 IV  
7 13 下 IX. 4 V 上 IV. 2.

潔 To be clean, pure what is clean III  
下 III. 3 IV 下 XXV. 1 VII 下  
XIV. 4 XXXVII. 7 II. To keep pure. V  
上 VII. 7

漿 Congee, any beverage. I 下 X.  
4; XI. 3 III. 下 v 5

潤 To moisten and nourish. VI 上 VIII.  
1. 潤澤 = to modify and adjust.  
III. 上 III. 20.

潏 行潏 rain pools. II. 上 II. 28

澤 (1) A marsh marshy thickets. III.  
上 IV. 7; 下 IX. 5; IV 上 I. 6. = a  
pond. I. 下 v 2. ( ) Favours, bene-  
fits; beneficial influence. I. 下 XII.  
1 IV 上 I. ; 下 III. 3, 4 XII. 1  
V 上 VI. 2; VII. 6; 下 I. 2 VII. 上  
IX. 6. (3) 埵澤 the name of a gate.  
VII. 上 XXXVI. 3.

澮 A small ditch, tributary to a 溝 IV  
下 XVIII. 3.

激 To dam up VI. 上 II. 3.

濁 Muddy IV 上 VIII. 2, 3.

涇 What is low and wet. II.  
上 IV. 1.

濟 With the up. 2d tone The name of a  
stream. III 上 IV. 7

濟 Up. 3d tone (1) To ferry convey  
across II. 下 II. 1 4 ( ) To succeed.  
II. 上 v 6.

滯 Impeded. 滯滯 see 滯 II 下  
XII. 1

補行, to assist on the journey, or expedition II 卜 vi 1 (2) To do, perform; to carry out, to practise, to be practised, carried out I 卜 ix 5, vii 9, 22, 下 ix 2, 4 ix 1 *et al.*, *supr.* This meaning is kindred to the above, and derived from it. The way regulates the conduct 行道, 'to carry out principles,' often occurs but 行道之人, VI 卜 ix 6, is literally 'a traveller.' Observe the two meanings in IV 下 ix 2—Obs. also 行拂, VI 下 xi 2, 行乎, IV 卜 i 3, and II 卜 i 3, 與有行, V 卜 ix 3, 是以行而不行, and 行可 V 卜 ix 6 7 (3) A name, III 卜 ix 1, 3 + IV 卜 xxi 1

行  
*hang*  
*hsing*

Low 3d tone Actions, conduct, — always a noun I 卜 ix 8 II 卜 ii 18 III 卜 ix 5 7 13 IV 卜 vi V 卜 v 4, 5, vii 7 IV 卜 ii 5 VII 卜 xvi 1, 下 xxxii 2, xxxvii, 6 9 Medhurst, Williams, and Wade give the pronunciation as here represented, but according to K'ang-hsi's dict., it should be expressed by *hang*, *hêng*

行  
*hang*

Low 1st tone 公行, a double surname IV 卜 xxi 1

衍  
*yen*

A name III 卜 i

術  
*shuh*  
*shu*

An art, a contrivance I 卜 vii 8 VI 卜 xvi VII 卜 xviii 1, xxiv 2 = a profession II 卜 vii 1

衛  
*wei*

The name of a State IV 卜 xxi 2, xxxi 2 V 卜 vii 1, 2, 3 衛靈公, and 孝公, V 卜 ix 7

衡  
*huang*  
*huang*

I 9 橫 Crosswise, = disorderly, perplexed I 卜 iii 7 VI 卜 ix 3

# THE 145TH RADICAL 衣

衣  
*c*  
*i*

Clothes, robes II 卜 ix 1 III 卜 ix 8, 卜 ix 5 V 卜 i 1 VII 卜 vi 衣服, III 卜 iii 3 VII 卜 xxxvi 2 = grave-clothes, I. 下 xvi 2

衣  
*c*  
*i*

Up 3d tone To wear. I 上 iii 1, vii 21 III 上 ix 1, 4 VII 上 xxi 2

衰  
*shuai*  
*shuai*

To decay, become small and feeble. III 下 ix 5, 7 V 卜 vi 1 VI 卜 xiv 2, 3

衾  
*qin*  
*qin*

A shroud. I 卜 xvi 2

袒  
*tan*

To strip up the sleeve to bare the arm. 袒裼 II 上 ix 2 V. 下 i 3

衫  
*shan*  
*shan*

Embroidered robes VII 下 vi.

被  
*pei*  
*pei*

Low 3d tone To be covered with = to be affected by, to receive IV 卜 i. 3 V 上 vii 6, 下 i 2 = to wear, to have to wear. VII 下 vi

被  
*pei*  
*pei*

Low 1st tone 披被髮, the hair dishevelled, unbound IV 下 xxi 5 6

裘  
*qiu*  
*qiu*

A name V 下 iii 2

裸  
*luo*  
*luo*

Naked 裸程, II 卜 ix 2 V. 下 i 3—There must be a difference in the meaning of the two terms, but I have not found it indicated

裕  
*yu*  
*yu*

Abundance of clothes Abundance generally 有餘裕 = 'yea, and more' II 下 v 5

補  
*pu*  
*pu*

To mend clothes To mend or repair generally to supply, to assist I 下 ix 5 10 III 卜 i 5, 卜 ix 3 VI 下 vii 2 VII 上 xii 3 (NB)

裸  
*luo*

Naked 裸程, see 程

裹  
*kuo*  
*kuo*

To tie or wrap up I 下 v 4

袒  
*tan*  
*tan*

To put off the upper garment 袒裼, see 袒

褊  
*pien*  
*pien*

Narrow 褊小, I 卜 vii 6 III 卜 iii 14

褐  
*he*  
*he*

Cloth of hair, coarse cloth II 卜 ii 4, 7 III 卜 ix 1, 4

襄  
*xiang*  
*xiang*

(1) An hon. epithet 梁襄王, I 卜 vi 1 (2) 了龔, the designation of a disciple of Tsang Sun II 卜 ii 7

In Eng. would end in *the*. VII 下  
xxxvii. 6, 9 xxxiv. 1; xxi 1 *et passim*.

(4) A surname. III 上 II.

煖 *nuan*  
Warm; warmly; to be warm, — spoken with reference to clothing. I 上 VII  
6 III. 上 IV 8; VII 上 xxi. 3

竅 *chiung*  
Solitary; sorrowful. I 下 v. 3.

照 *chao*  
To shine, illuminate. VII 上 xiv  
2.

煩 *fan*  
What is troublesome trouble III. 上  
iv. 3.

熄 *shih*  
To be extinguished. VI 上 xvi. 1  
Metaphorically III 下 II. 1; IV 下  
xii. 1

熊 *hung*  
A bear VI. 上 x. 1

熟 *shu*  
To be ripe; to be brought to maturity  
III 上 iv. 8; VI 上 VII. 2; xix. 1

熱 *sho*  
Hot; what is hot. I 下 x. 4; IV  
上 VII. 6. 熱中 to burn within.  
I 上 LG

燔 *fan*  
I 上 燔 the flesh of sacrifice. VI 下  
vi. 6.

蕪 *yu*  
Up. 1st tone. The name of a State. I.  
下 x. 1 3; xii. 1 3 (x. 1, 4); II. 下  
viii. 1 2. 蕪人 II 下 ix. 1.

營 *ying*  
To plan, — a building. I 上 II. 2.

窟 *ku*  
Artificial caves III. 下 ix. 3.

糜 *mi*  
糜爛 to boil to a mass. VII 下  
1. 2.

爨 *tsuan*  
To cook. Chao He says, to light a  
fire. III 上 iv. 4

### THE 8th RADICAL. 爪

爭 *ching*  
To strive for IV 上 xiv. 2.

爰 *yuan*  
A particle, found at the beginning of  
clauses. Quoted from the Shu-king  
And so, and. I 下 III. 6; v. 4 5

爲 *wei*  
Passive. (1) To be I 上 I. 4; VII.  
下 II. 3; III. 1; iv. 8, 6 *et al.*  
*supra* At the beginning of clauses, 爲  
continuing what precedes, often = *pro*

*is*, who *was*. Before nouns of relation  
and proper names, it = *to play to show*  
*one's self to be*. I 下 iv. 2; II. 上 I.  
4; 下 II. 4; *et al.*, *supra*. So in the phrase  
其爲人也 以爲 with and  
without intermediate words, often = *to*  
*take to be*, to regard, to consider to be  
considered. I 上 VII. 5 6; 下 II. 2

xl. 3; *et supra* Often, he 以爲  
simply = *to be*, or *to see to make* (3).  
To make to do; to be done. I 上 II. 3;  
VII. 10, 11 1-, 10, 16, 1; *et supra*.

何爲 and 奚爲 = why I 下  
v. 4 xl. 2; *et al.* 有爲, 有 =  
to exercise to admit later to govern. II

下 iv. 4; III. 上 III. 1. The phrase  
爲政 to administer government, and  
sometimes to give law to the empire is  
frequent. I 上 xi. 1; II. 下 x. 6; IV

上 I. 3; vi.; VII. 4; *et al.* = to establish.  
II 下 x. 7. So 定爲 III 上 II.  
3; and 設爲 III 上 III. 10 = to

seek to be. III. 上 III. 5 — Obs. 爲  
食爲飲 II 上 I. II; 爲陳  
爲戰 VII 下 iv. 1; 爲說辭

II. 上 II. 18; 民之爲道 III 上  
III. 3; 爲神農之言 III 上 iv  
1; 爲問 III 上 v. 5 VII. 下 xxi.

不可爲衆 IV 上 VII. 5; 我  
何以爲哉 V 上 VII. 8; 其  
所爲主 V 上 VIII. 4; 爲詩

VI 下 III. 2; 難爲水爲言,  
VII. 上 xiv. 1; 爲之氓爲之  
辭爲之兆 II. 上 v. 5; 下 ix.

4; V 下 iv. 6.

爲 *wei*  
Low 3d tone. For in behalf of. Be-  
fore clauses, it is most conveniently taken  
as a conjunction, because. I 上 iv. 6;  
VII. 10, 11, 16; *et al.*, *supra*. 爲我  
for self, the principle of Yang Choo. III  
下 ix. 9; VII. 上 xvi. 1. Obs. 自  
爲 VI 下 vi. 1, and 何爲 V 下  
VII. 3. But should not 何爲 and 奚  
爲 always have the 爲 low 3d tone!  
= consequently I 下 xvi. 3.

解 To remove II 卜 1 2 (NB) V.  
 卜 1 4 To relieve, to unloose II 卜

殯 殯 殯, the appearance of fearing  
 death I 卜 vi 4, 6

See above

# THE 149TH RADICAL. 一.

一 A word, words a saying I 卜 1 5.  
 in 4, 1 4 et passum To speak say, to  
 speak of I 卜 vi 9 16 卜 vi 3,  
 et seipsum 一 語, VII 卜 xxviii  
 2 =to mean, meaning I 卜 vi 12  
 VII 卜 xviii 3 爲 一 = means,  
 VII 卜 iv 6, but in VII 卜 xviii  
 1 the same phrase = to think anything  
 of the words of others = to cherish II  
 卜 iv 1 et al This usage is only  
 found in some quotations from the She-  
 king 有 一, to have a saying, or to  
 say Sepe, but in IV 卜 x 1 it = to  
 have speech

一 To calculate V 卜 v 4

討 To punish, to order to be punished  
 VII 卜 vi 2 To put to death III  
 卜 ix 6

訖 訖, the appearance of being self  
 concerted VI 卜 viii 8

訓 (1) To instruct V 卜 vi 5 (2)  
 伊訓, the name of a Book in the Shoo-  
 king V 卜 vi 9

訕 To revile IV 卜 xxviii 1

託 To entrust I 卜 vi 1 = to ac-  
 cept a stated support from V 卜 vi 1

訟 To contend, wrangle 訟獄者, liti-  
 gants V 卜 v 7, vi 1

訢 訢然 cheerfully VII 卜 xxxv  
 6

設 To establish 設爲, III 卜 iii  
 10. 設科, to institute instruction  
 VII 卜 xxx 2 設心, to settle in  
 one's mind IV. 卜 xxx 5.

許 (1) To allow, to accede to I 卜.  
 vii 10 To promise II 上 i 1 (2)  
 A surname III 卜 ix 1, 2, 4, 5, 17, 18.

訛 One sided, only half the truth II 卜  
 ii 17 III 卜 ix 13

試 To try 嘗試, to try to follow.  
 試劍 sword-exercise III 卜 ii 4.

詩 A piece of poetry an ode Generally,  
 with reference to some piece of the She-  
 king I 卜 ix 9 II 卜 ix 3 IV.

下 vii 1 V 上 ii 2, 卜 vii 2:  
 VI 卜 vi 8, 卜 iii 1, 2 詩 六  
 and 詩 四 are the forms of quotation  
 from the She-king Passum

詭 Deceitful, deceitfully III 卜 i 4

詳 (1) Particulars V 卜 ii 1 VI 卜  
 ix 4 Minutely, IV 卜 xv 1 (2)

誅 A name II 卜 xi 3  
 To cut off, to put to death I 卜 viii  
 3, vii 1 III 卜 ix 6 V 卜 iii 2;  
 vii 9, 卜 ix 4, 5 VI 卜 vii 3 In I.  
 卜 xi 2 and III 卜 v 1, the transla-  
 tion—'punished'—is too light

誓 湯誓 and 太誓 are the names of  
 Books in the Shoo-king I 卜 ii 4—  
 III 卜 ix 6 V 上 v 7

一 語, words VII 卜 xxxiii 2  
 一 語, A saying V 卜 ix 1 = speech, lan-  
 guage III 卜 vi 1

語 To tell, speak to about I 卜 vi  
 2, vii 11, 卜 i 1, 2 II 卜 xi 3, xii  
 1 VII 卜 ix 1

誣 To delude III 卜 ix 9

誦 To repeat, croon over VI 卜 ii 5.  
 To relate II 卜 ix 4

誨 To instruct, to teach VI 卜 ix 3,  
 xv 2, 卜 xvi

誠 (1) To be sincere, sincerity IV 卜.  
 xii 1, 2 (NB), 3 VII 卜. iv 2 (2)  
 Really, truly, indeed. I 卜 vi 6, vii

犀 A rhinoceros. III 下 ix. 6.

犧 A victim, called 犧 as being spot  
less 犧牲 III 下 III. 3 v 2; VII  
下 xiv 4.

THE 94th RADICAL. 犬

犬 A dog, dogs. I 下 xv 1 IV 下  
III 1 V 下 vi. 4 VI. 上 III. 3; VII.  
8 ix 3.

犯 To violate. IV 上 i. 8 VI 下 VII.  
3.

狂 Ambitious, ardent. VII 下 xxxvii.  
I. xxi. 1, 2 3, 4 G.  
kuang

狄 The wild tribes on the North. I 下  
xiv 2; xv 1; VII. 上 iv 10 (我狄);  
下 ix. 11 (夷狄); 12 (戎狄);  
北狄 I. 下 xi. 3 III. 下 v 4;  
VII. 下 iv 3.

狎 To be near to. VII 上 xxxi. 1.

狐 The fox. III 上 v 4.

狗 A dog dogs. I. 上 III. 4 5 VII. 21;  
II. 上 i. 10

狩 巡狩 an imperial tour of inspec-  
tion. I. 下 iv 5; VI. 下 VII. 2 狩  
is explained by 守 and = the fief.

狸 Joined with 狐 ? the wild cat. III.  
上 v 4.

狼 (1) A wolf IV 上 xvii. 1; VI. 上  
xiv 4 (9) 狼戾 = to lie about in  
abundance. III 上 III. 7

猛 Fierce. III 下 ix. 11.

猶 (1) As to be as. I. 上 VII. 16 II.  
上 i. 2, 13 iv 1 vi. 6; et al., compare.

(2) Still, yet. I. 下 II. 2; xi. 4; II. 上  
i. 5, 7; et al., compare. Obs 且猶而  
況 II. 下 II. 10; VII. 上 III. (3)  
In a double surmise IV 下 xxxi. 1

獄訟獄者 litigants. V. 上 v 7;  
vi. 1.

獯 Centon ly-decidal. VII. 下 xxxvii.  
2, 7

獨 Only; alone. I. 上 II. 4; vii. 10, 12;  
下 i. 4; II. 下 vii. 3, 4 et al., compare.  
Old and childless, solitary I. 下 v 3  
In solitude, retirement. VII. 上 ix. 6  
et al. Peculiar VII. 下 xxxvi. 2.

獯獯 a tribe of northern barbarian  
I. 下 III. 1

獲 (1) To get, obtain catch. III. 下 I.  
4 V 下 II. 8. 獲於—to get the  
confidence of IV 上 xii. 1. ( ) A  
name. VI. 下 II. 8

獵 To hunt. 田獵 I. 下 I. 6, 7;  
VII. 下 xxxiv 2 ? 獵較 V 下  
iv 3, G.

獸 A brute animal a wild animal. I. 上  
iv 5, 6 下 iv 7 III. 上 iv. 下  
ix. 11; IV 上 ix. 3 獸畜 to  
nourish as a dog or a horse. VII. 上  
xxxvii. 1 禽獸 birds and beasts,  
irrational anim. is common I. 上  
vii. 8, 10, 12; III. 上 iv 7 8 et al.  
鳥獸 I. 上 II. 4 III. 下 ix. 4.  
走獸 quadrupeds. II. 上 II. 28.

獭 An otter IV 上 ix. 3

獸 An hon. epithet. V 下 III. 2.

獸

THE 95th RADICAL. 玄

玄 Sky-colour. = dark silk. III. 下  
xviii. v 3.

率 (1) To follow following, along. I. 下  
v 5 IV 上 i. 4 (率由) V 上  
iv 9 (2) To lead. I. 上 iv 4, 5; II.  
上 v 6; III. 上 iv 6, 18 下 v 2;  
ix. 9 下 xvi. 1 VI. 上 i. 2.



謹 *lin chin* To give careful attention to I 卜  
 讖 *tuy tun* To detest V 卜 iv 4  
 讖 *le chi* To inspect 讖而不征, I 卜  
 讖 *shuh* To know, I 卜 vii 4, 卜 vii 2  
 II 卜 ii 1, 3, \ 2, vii 1 V 卜 ii  
 3, iv 1, 卜 vi 4 VI 上 iv 3, \ 7  
 8, 卜 vi 5, 6 To understand VI  
 卜 viii 4 多聞讖, of much in-  
 formation VI 卜 viii 2  
 警 *ling ching* To warn III 卜 ix 3  
 譬 *p'e p'i* To compare 譬則, V 卜 i 7  
 議 *e* To discuss, indulge in discussions III,  
 卜 ix 9  
 譽 *yu* Praise IV 卜 xvi VI 卜 xvii  
 3  
 讀 *tuh tu* To read V 卜 viii 2  
 變 *peen pien* To change, to be changed I 卜  
 2, xi 2 II 卜 i 8, 卜 xiv 2 III  
 卜 iv 12, 16, 卜 v 4 V 卜 ix. 2  
 VI 卜 vi 5, ix 3 VII 卜 vi 2 (=   
 versatile), xli 2, 卜 xiv 3, 4  
 讒 *ch'an* To calumniate VI 卜, xiii 8 To  
 revile I 卜 iv 6  
 讐 *ch'ow ch'ou* (1) An enemy IV 卜 iii 1, 4 (2)  
 復讐, to avenge (3) In a name V  
 卜 viii 2 —The char is also written 讎  
 讓 *jang* To reprimand, reproof VI 卜 vii  
 2 (2) To yield, to decline VII 卜  
 xi 辭讓, modesty and complaisance  
 II 卜 vi 4, 5

## THE 150TH RADICAL 谷

谷 *k'uh ku* A valley III 卜 ix 15

谿 *ki' ch'i* A mountain stream; a river II 卜  
 i 4

## THE 151st RADICAL 豆

豆 *tem tou* A wooden vessel or dish 豆羹, VI.  
 卜 x 6 VII 卜 xxxiv, 卜 xi  
 豈 *ch'i* How *Passim* It is generally follow-  
 ed by 哉 at the end of the sentence  
 E.g. I 卜 ii 4, vi 16, 下 x 4

## THE 152d RADICAL 豕

豕 *shu shuh* The swine VII 卜 xvi 豕交  
 之 to treat one as a pig VII 卜.  
 xxxvii 1.  
 豚 *tun* A young pig I 卜 iii 4, vii 24  
 III 卜 vii 3 VII 卜 xxxi 2  
 象 *seang* (1) The elephant III 卜 ix 6 (2)  
 To resemble, to make to resemble I  
 hsiang 卜 ix 6 (3) The name of Shun's  
 brother V 卜 ii 3, iii 1, 2, 3 VI  
 卜 vi 3  
 豢 *huan huan* Grain-fed animals VI 卜 vii 8

豪 *hau hao* The first among a hundred 豪傑  
 之 I, III 卜 iv 12 VII 卜 v  
 豫 *yu yü* (1) To be pleased, satisfied II 卜  
 xiii 1, 5 IV 卜 xxxiii 2 (2) To  
 make an excursion I 下 ix 5

## THE 153d RADICAL. 豸

豺 *paou pao* (1) The leopard III 卜 ix 6 (2)  
 A name VI 卜 vi 5  
 豺 *ch'ae ch'ai* A kind of wolf 豺狼, IV 卜  
 xvii 1  
 貉 *muh mai* (1) A general name for the barbarous  
 tribes of the north VI 卜 \ 2, 4, 7  
 (2) A surname VII 卜 xix 1  
 貌 *maou mao* Aspect, demeanour IV 卜 xvi 禮  
 貌, a polite demeanour, VI 卜 xiv 2,  
 3, used verbally, IV 卜 xxx 1

Individual. IV 上 xxiv 2 下 xxxi  
1: VI 下 iv 4, 5, 6 (4) In a double

surname. VII 下 xxv 1. (5) In a name VII. 下 xxx iii, 3

產  
sun  
ch'an

(1) Livelihood. I. 上 vii. 20, 21, 22

III. 上 iv 12. ( ) A native. III. 上

III. 3. = breed. V 上 ix. 2. (3) 子

產 a designation. IV 下 ii. 1 V

上 iii. 4.

甥  
seng  
shong

A son in law V 下 iii. 5

### THE 101st RADICAL 用

用  
yung

(1) To use; to be used. I 上 iii. 1, 3 iv 6 vii. 10 et al. *supra*. (2)

Used for 以 Initial, = for on the part

of. V 下 iii. 6 = thereby I. 下 v

4 III. 下 v 6

### THE 102nd RADICAL 田

田  
t'ien  
t'ien

(1) A field, fields I. 上 iii. 4 vii.

04 III. 上 iii. (A.B.) 7 9 13, 18 19;

et al., *supra*. 圭田 the holy field. III.

上 iii. 13. 田疇 VII 上 xxxiii. 1

田野 IV 上 i. 9 VI. 下 vii. 2

田里 IV 下 iii. 3, 4 VII. 上 xxii.

3. 乘田 the office held by Conf in

charge of the public fields. V 下 v

4 (2) 田 and 田獵 to hunt. I

下 i. 6, 7; III. 下 i. 2; V 下 vii. 5

VII. 下 xxxiv

由  
yü

(1) From, proceeding from. I. 上 vii.

4; 下 xvi. 1. II. 上 i. 8; ii. 1, 27 vi.

4; ix. 8 et al., *supra*. (2) By to

proceed by to walk in. II. 上 vii. 3

III. 下 ii. 3; iii. 6 ix. 4 et al., *supra*.

(3) Used for 猶 in both its meanings of

as and still. I. 上 vi. 6 下 i. 3; II.

上 i. 6; 下 xii. 5 et al. (4) 由由

然 at his ease. II. 上 ix. 2 V 下

i. 3 (5) The name of 子路 III.

下 vii. 4. — In the name 磐由 V

上 viii. 2

甲  
k'ia  
chia

(1) A coat of mail = defensive armour

I. 上 iii. 2; v 3 vii. 14 IV 上 i. 9

( ) 太甲 the name of a Book in the

Shoo-king II 上 iv 6; IV 上 viii.

5 V 上 vi. 4 VII. 上 xxxi. 1.

申  
shen

(1) To inculcate especially pointedly

I. 上 iii. 4; vii. 24 (2) A surname.

II 下 xi. 3

男  
nan

(1) A male. IV 上 xvii. 1; V 上

i. 3 ii. 1; 下 vi. 6 (2) A title of no-

bility V 下 3, 4 5

界  
k'ie  
chieh

A border boundaries. II. 下 i. 4;

III. 上 iii. 13.

畏  
wei

To fear to dread. I 上 vi. 2; 下

iii. 2, 3 xi. 1, 3 II. 上 i. 3; ii. 5; iv 3

III. 上 i. 4 下 v 7; V 下 iv 4

VII. 上 xiv 3; 下 iv 5; xxxi. 2.

畎  
tsun  
ch'uan

A small channel of water 畎畎

the channelled fields V 上 i. 3 vii. 3,

4; 下 vi. 5; VI. 下 xv. 1.

畔  
pan

To rebel, to rebel against. II. 下 i.

4, 5 ix. 1, 2, 3.

音  
ch'ün  
ch'u

(1) To stop, detain. I. 下 iv 9

(2) To keep in store, have laid up. IV

上 ix. 5. (3) Read *k'ueh*, to keep, to

nourish. I. 上 iii. 4 vii. 22, 24; V

上 ii. 4 下 vi. 4; VII. 上 xxii. 3;

xxxvii. 1.

畝  
mu

An acre Its size has varied at different

times. Now 6.01 mu = an English

acre. I. 上 iii. 4; vii. 4; III. 上 iii.

6, 16, 17 10; iv 9 V 下 ii. 8 VII.

上 xxii. — 畎畎 mu 畎

畢  
pi

(1) To be finished. III. 上 iii. 19;

V 上 v 7 vi. 1 (3) A surname. III.

上 iii. 13. — IV 下 i. 2.

略  
l'ü  
llo

A general summary an outline. III.

上 iii. 20 V 下 ii. 1

畦  
k'uei  
huv

A field of fifty mu Used for fields

generally III. 下 vii. 4.

賦 *foo tu* To exact IV 卜 ㄅㄨˋ I. To pay a tax III 上 ㄕㄨˋ m 15.

質 *che* A pledge, an introductory present III 卜 ㄅㄨˋ m 1, 4 V 下 ㄒㄩˋ n 1

賴 *lai lai* To depend on, = be good VI 卜 ㄅㄨˋ n 1

贍 *shen shan* To avail for, be adequate to I 卜 ㄅㄨˋ n 22 II 卜 ㄅㄨˋ m 2

贐 *tsm chin* A gift to a traveller for the expenses of his journey II 卜 ㄅㄨˋ m 3

### THE 155TH RADICAL 赤

赤 *ch'ih* 赤子, an infant III 卜 ㄅㄨˋ v 3 赤子之心, the child-heart IV 卜 ㄅㄨˋ n

赧 *nun* 赧赧然, red and blushing IV 卜 ㄅㄨˋ n 4

赫 *huh hē* To blaze with anger I 卜 ㄅㄨˋ m 6

### THE 156TH RADICAL 走

走 *tsow tsou* To run, to run to I 卜 ㄅㄨˋ m 3 IV 卜 ㄅㄨˋ n 2 To gallop I 卜 ㄅㄨˋ v 5 走獸, quadrupeds II 卜 ㄅㄨˋ n 28

赴 *foo fu* To come I 卜 ㄅㄨˋ n 18

起 *h'e ch'i* To arise, to rise II 卜 ㄅㄨˋ n 17 III 卜 ㄅㄨˋ m 11, 卜 ㄅㄨˋ n 19 IV 卜 ㄅㄨˋ n 1 VII 卜 ㄅㄨˋ n 1, 2 To begin with II 卜 ㄅㄨˋ n 8 興起, to be aroused VII 卜 ㄅㄨˋ n 1

超 *chao* To leap over I 卜 ㄅㄨˋ n 11

越 *yuē yueh* (1) To go beyond, exceed with I 卜 ㄅㄨˋ m 7 (2) = to roll over (顛越) V 卜 ㄅㄨˋ n 4 (3) The name of a State IV 卜 ㄅㄨˋ n 1 越人, VI 卜 ㄅㄨˋ m 2

趙 *chao* The name of a part of Tsin, and the clan name of its chief VI 卜 ㄅㄨˋ n 2 In III 卜 ㄅㄨˋ n 4, 趙竈了 is, perhaps, 'the officer Keen of Chao.'

趨 *ts'eu ch'ui* To run, to hasten II 卜 ㄅㄨˋ n 10, 16, 下 ㄒㄩˋ n 3 VII 卜 ㄅㄨˋ n 2 其趨, their aim VI 卜 ㄅㄨˋ n 2

### THE 157TH RADICAL 足

足 *tsuh tsu* (1) The foot IV 上 ㄕㄨˋ n 2, 3, 卜 ㄅㄨˋ m 1 VI 上 ㄕㄨˋ n 4 (2) To be sufficient, enough I 卜 ㄅㄨˋ n 5, 10 12, 16, 21 22 et passim May sometimes be conveniently translated by 'to be able' L. q., VII. 卜 ㄅㄨˋ n 2 = abundant VII 卜 ㄅㄨˋ n 3 鑒足, to satiate one's self IV 卜 ㄅㄨˋ n 1 As a verb, 不我足, do not count me sufficient to III 卜 ㄅㄨˋ n 4

跖 *chuh* The name of a famous robber 跖 III 卜 ㄅㄨˋ n 3

距 *k'eu ch'u* To resist, to keep at, or brash to, a distance III. 卜 ㄅㄨˋ n 10, 13, 14 VI. 卜 ㄅㄨˋ n 8

跡 *tsesh che* Foot-prints III 卜 ㄅㄨˋ n 7

路 *loo lu* (1) A road, a path I 卜 ㄅㄨˋ m 4, n. 24 II 卜 ㄅㄨˋ n 3, 卜 ㄅㄨˋ n 3, v 1, 2 et al, scape On the way II 卜 ㄅㄨˋ n 1 As a verb, 而路, and run about on the roads III 卜 ㄅㄨˋ n 6 當路 = to obtain the management of the government II 卜 ㄅㄨˋ n 1 (2) 了路, a disciple of Confucius II 卜 ㄅㄨˋ n 3, n. 1 et al

踐 *tsien elnen* (1) To tread upon, = to fulfil, satisfy the design of VII 卜 ㄅㄨˋ n 1 踐位, to occupy the throne V 卜 ㄅㄨˋ n 7 (2) 句踐, the name of a famous prince of Yuē, I 卜 ㄅㄨˋ m 1, and of an adventurer of Mencius' time VII 卜 ㄅㄨˋ n 1

踰 *yu yu* To cross over, to leap over I 卜 ㄅㄨˋ n 1 III 卜 ㄅㄨˋ m 6, n. 2, IV 下 ㄒㄩˋ n 3 VI 下 ㄒㄩˋ n 8 To overstep, to exceed I 卜 ㄅㄨˋ n 3, n. 1, 2

踵 *chung* (1) The heel VII 卜 ㄅㄨˋ n 2 (2) To come to, III 卜 ㄅㄨˋ n 1

## THE 106TH RADICAL. 白

白 (1) White; to pronounce to be white. I 上 II 3; VI. 上 III iv 4, 8 頌  
 白者 grey haired. I 上 III. 4 vii  
 24 (2) A surname. VI 下 x; xi.  
 (1) A hundred. *Poem*. It is used  
 as a round number signifying all of a  
 class. We have 百世 II. 上 II. 2  
*et al.*; 百官 III 上 II. 3, 4 5;  
*et al.*; 百神 V 上 v 6 百姓  
 V 上 v 9; *et al.*; 百工 III 上  
 iv 5, 6; 百穀 III 上 III. 2 ( )  
 百里 a double surname. V 上 ix.  
 1 : VI 下 vi. 4; xv 1

皇 皇皇如 anxious-like III 下  
 皆 *Poem*. All. At the commencement  
 of clauses, with reference to preceding  
 statements. If it has a noun with it,  
 the noun precedes 衆皆 VII 下  
 xxiii • xxvii II Obs. II. 上 vi. 7  
 III 上 iv 3

皚 皚皚 white and glistening III  
 上 iv 13.  
 皞 皞皞如 placid and content like  
 VII 上 xii. 1

## THE 10TH RADICAL. 皮

皮 (1) The hides of animals the skin  
 with the hair on I 下 xv 1; VI. 上  
 ix 11; 下 vii. 6. (3) A name. VII  
 下 xxvii 4

## THE 106TH RADICAL. 皿

皿 A vessel. 器皿 III. 上 III 3

盈 (1) To fill full. III 下 ix. 9 IV  
 上 xiv 2; 下 xviii. 2, 3; VII 上  
 xxiv 3. The full amount. III. 上 III.  
 7 ( ) In a name. III 下 viii. 1

盆 盆成 a double surname VII.  
 下 xxix. 1

益 (1) To add to; more. I 下 x. 4; VI.  
 下 viii 7 xv 2. (2) Of advantage,  
 profitable. II. 下 II. 16; VI 下 vi.  
 3 VII. 上 III. 1, 2. ( ) A minister of  
 Shun and Yu. III. 上 iv 7 V 上  
 vi. 1, 2, 4, 6.  
 Why not; would it not be better to ...  
 I. 上 vii. 3 II 下 x. 3 IV 上  
 xiii. 1; 下 xxxi. 1 2; VII. 上 xxiii.  
 1 下 xxvii. 1

盛 An appearance of fulness. VII 上  
 xxi. 4  
 Complete great; flourishing state. II.  
 上 I. 10 II 28 V 上 iv 1 VI 下  
 vii 3 VII 下 xxvii. 2

盛 Up. lat. tone. A vesselful. III. 下  
 III. 3 2 VII 下 xiv 4

盜 A robber III. 下 x 3 V 下 iv 5.

盟 To covenant solemnly VI 下 vii. 3.

臨 To oversee. II. 下 ix. 2, 3.

盡 To exhaust, to carry out to the utmost  
 degree in the way of doing or thinking  
 I 上 III. 1; vii. 17 II 下 ix. 2 III.  
 上 II. 4 V 下 1 5; VI. 上 vi. 7;  
 VII 上 I. 1 II. 3 viii. Obs. 自盡  
 III 上 II. 2, and 盡於人心 II.  
 下 vii. 2. (2) All. IV 下 xxxiii. 1;  
 VII 上 xxxvi. 1 Entirely III 上  
 iv 3 VII. 下 III. 1.

## THE 109TH RADICAL. 目

目 The eye. I 上 vii. 16; II. 上 II.  
 4 III. 上 v 4 xi; IV 上 I. 5; 下  
 xxx. V 下 1 1; VI 上 vii. 7 8  
 xv 2; VII 下 xxiv. 1

直 (1) Straight; to be straight; to make  
 straight. III 下 I. 1 2, 5; IV 上  
 I. 6; V 下 vii. 8 Metaphorically to  
 correct; rectitude. II. 上 II. 15; III  
 III 上 iv 13 v 2. (2) Only I 上  
 III 2 下 1 2 II 下 vii. 2

輝 Bright 光輝, brightly displayed VII 卜. xxv 6

輪 (1) The wheel of a carriage VI 卜. xxiv 2 (2) A wheel-wright 輪輿, carriage-wrights III 卜. iv 3, 4 VII 卜. v 1

輪 公輪, a double surname IV 卜. 1.

輿 (1) Properly, the bottom or frame of a carriage or waggon. A carriage, a wagon-load I 卜. vii, 卜. xvi 1 III 卜. ii 1, 2 (adj.) VI 卜. i 6 (2) A carriage-wright See 輪

轉 (1) To turn over. In the phrase 轉於 (or 乎) 滿壑, I 卜. xii 2 II 卜. iv 2 III. 卜. iii 7. (2) 轉附, the name of a place I. 卜. iv 4

THE 160TH RADICAL. 𠂔

𠂔 A name III. 卜. iv 2.

𠂔 A transgression. 不𠂔, innocent. II 卜. ii 24.

辟 (1) 辟 Depraved, moral deflection I. 卜. vii 19 III 卜. iii 3 (2) 辟 To open up, to bring under cultivation I 卜. vii 16 II 卜. i 10 IV 卜. i 9, xiv 3 VI 卜. vii 2, ix 1 (3) To remove from the way IV 卜. ii 4 (4) A name. III 卜. v 1

辟 To twist III 卜. x 4. The pronunciation and meaning are taken from the tonal notes and Choo He The dict does not give them.

辟 I q 避. To avoid III 卜. vii 2, x. 5 IV 卜. xiii 1 VI. 卜. x 2, 3, 4 VII 卜. xxii

辟 I q 譬 辟名一, may be compared to VII. 卜. xxxix.

辨 To discriminate. VI 卜. x. 7.

辭 (1) Language, words II 卜. ii 17.

III 卜. ix. 10, 13 = a sentence V.

卜. ii 2 以辭, in express words.

V 卜. ix. 3 The words of a message

II 卜. iii. 3, 4 辭命, messages,

speeches II 卜. ii 18, ix 1 爲之

辭, to frame apologies for. II 卜. ix.

4. (2) To decline, refuse II 卜. ii 2,

v 1, x 5 III 卜. i 4 V. 卜. i 3, v

2, 3 VI 卜. vi 2 辭讓, see 讓

To dispute III. 下. ix. 1, 13 VII.

卜. xxvi. 2

辯  
p'ien  
p'ien

THE 161ST RADICAL 辰.

辰 辰, the planets and constellations of the zodiac, or perhaps the stars generally IV 卜. xxvi 2

辱 To suffer disgrace I 卜. v. 1 II 卜. ix 1 IV 卜. ix 5 To disgrace V. 卜. vii 7

農 (1) Husbandry. I 卜. iii 3 農 alone, and 農人, husbandmen. II 卜. v 4 III 卜. ix 5, 9, 卜. iii 5, ix 3: V 卜. ii 9 (2) 神農, an ancient emperor, the father of husbandry III. 卜. iv 1.

農  
nung  
neng

THE 162D RADICAL. 迓.

迎 To meet, to receive. I 卜. x. 4, xi 8: III 卜. v 5 VI 卜. xiv 2, 3 VII. 卜. xxiii 2

迎 To go out to meet. VI. 卜. i 3.

近 To be near, to approach, near II. 卜. vi 2 III 卜. iv 8 IV. 卜. xxx. 5 V 卜. vii 7 VI. 卜. viii 2 VII.

卜. iv 3, xxvii 1, 卜. xxviii 4 近臣, ministers belonging to a court V. 卜. viii 4

迨 Until. 迨 末 = before II. 卜. ix 3

迨  
t'ae  
t'ai

## THE 113th RADICAL 示

示 To show indicate V 上 v 4, 8

shē  
shìh

社 The spirits of the land, or their altars. Always in the phrase, 社稷 the tutelary spirits of a country and may be used for the country itself IV 上 III.

3: VII 上 xix. 2; 下 xiv 1, 3, 4

祀 To sacrifice; to sacrifice to III. 下 v 1: IV 下 xiv 祭祀 sacrifices. VI 下 x. 4: VII 下 xiv 4

祐 Happiness, prosperity I 下 III. 6

祇 Its cult, religiously V 上 iv 4.

祗 Its cult, religiously V 上 iv 4.

祖 先祖 ancestors. III 上 II. 2.

神 (1) A spirit. 百神 all spiritual beings who are sacrificed to. V 上 v 6.

Spiritual, mysterious. VII 上 xiii. 3 下 xxv 8. (2) 神農 one of the most ancient emperors III 上 iv 1.

祥 Auspicious. IV 上 xviii. 4; 下

祭 To sacrifice to sacrifice to; sacrifices sacrificial. III 上 II. 3; 下 III. 3:

IV 下 xxxiii. 1: V 上 v 6; 下 iv 6 VI 下 vi. 6. (V.B.) 祭祀

祗 祀

裸 I 9 灌 To pour out a libation IV 上 vii. 6.

祿 Emolument, revenue, salary I. 下

v 3: II 下 viii. 1; xvi. 1; III 上 III. 8, 13; 下 x. 5 V 下 II. 1, 6, 7 8, 9

III. 6: VII 下 xxxiii. 2. To grant to, to endow V 上 vii. 2.

禁 To forbid, prohibit, prohibitions. I

下 II. 3 v 3: VI 下 vii. 3 VII 上 xxxv 3, 4 xxxix. 4

禍 Calamity II 上 iv 4 5 — an out

break attack. IV 下 xxxi. 1 Used

a. a verb VI 上 1.

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

福

Happiness. II 上 iv 5 6 IV 上

iv 3

To withstand, oppose; to hinder to

ward off I 上 vi 6 vii 3, 18: II

上 i 10 vii. 2: VII 上 xvi.; 下 vii.

1. To stop and rob V 下 iv 4, 5

To resign give over to another V

上 vi. 7

(1) What is pure; the principle of

propriety; the rules of ceremony and

politeness in accordance therewith. I

上 vii. 22 下 xvi. 1: II 上 II. 2

vi. 6; vii. 3 et al. *arjane* To be polite

to III 上 III. 4 VII 上 xiii. 1: et

al. 禮貌 a polite demeanor VI 下

xiv 3. The same, used as a verb. IV

下 xxx. 1 (3) The Book of Rites. II.

下 II. 5 III 下 III. 8 The Ritual

Leagues. III 下 II.

THE 114th RADICAL 肉

The great Yu, the founder of the Hsia

dynasty II. 上 viii. 2 III. 上 iv 7

9 下 ix. 4 II et al. *arjane*.

Birds. III 下 I. 4. In the phrase

禽獸 birds and beasts, irrational

animals, sometimes applied metaphorical

ly to men I 上 vii. 8, 10, 12: III 上

iv 7 8 下 I. 5; ix. 5 9 IV 下 xiv

1; xxviii. 6 VI 上 vii. 2

THE 115th RADICAL 禾

Private privately III 上 III. 9, 19:

III. 下 xxi. 2 (N.B.) VII 上 xi. 5

以其私 II 下 viii. 1 As a verb,

to be selfishly attached to, to monopolize

IV 下 xxx. 1 II 下 x. 6.

To grasp maintain. 秉夷 VI 上

vi. 8

(1) The autumn; in the autumn au

tumnal I 上 vii. 10 下 iv 5: III.

上 iv 3: VI 下 vii. 2 (2) 春秋

a historical Work, compiled by Confucius.

III. 下 ix. 8, 11: IV 下 xxi. 1 2:

VII 下 II. 1 (3) A name. VI 上

ix 3

運

yun  
yun

To make to go round. I 卜. vii. 12  
II 卜. 1 8, vi 2 To go round, make a  
revolution I. 卜. x 4

過

ko  
kuo

Up 2d tone (1) To go beyond, to  
exceed, more than I 卜. vii. 12 II  
卜. 1 10, ii 2, 卜. xii 4 III 卜. x  
1. IV. 卜. xviii 3, ? VI 卜. ii 3.  
VII 卜. xi. (2) To err, faults, trans-  
gressions II 卜. viii 1, 卜. ix 3, 4.  
III 卜. 1 5 IV 卜. 1 4 V 卜. vi  
5, 卜. ix 1, 4 VI 卜. iii 4, xi 2, 4,  
xv 3

過

ko  
kuo

Up 1st tone. To pass by. I 卜. vii  
4 III. 卜. 1 1, iv 7, v 4 IV 卜. xxv  
1, xxix 1 V 卜. viii. 3 VII 卜. xiii  
3; 卜. xxxviii 8

遏

gü  
o

To stop, to restrict I 卜. iii. 6 V.  
卜. iv 1 VI. 卜. vii 3

達

tā  
ta

(1) To reach to II 卜. 1 10, 卜.  
vii 2 III 卜. ii 2, v 4. V 卜. ii 3  
VII 卜. xiv 3 To carry out, to ex-  
tend VII 卜. xv 3, xi 3, 卜. xxxi  
(2) To obtain advancement, to be in office  
IV 卜. xxxiii 2 VII 卜. ix 4, 5, 6,  
xiv 3 To find vent II 卜. vi 7. (3)  
To be intelligent VII 卜. xviii 2.  
(4) Universally acknowledged. II. 卜.  
ii 6

道

taou  
tao

(1) A road, a path I 卜. iii 4, vii.  
24 III 卜. iv 7 IV 卜. viii 5 V  
卜. ix. 11 VI 卜. viii 2 VII 卜.  
xii 3 It occurs everywhere with a  
moral application, meaning the way or  
course to be pursued, the path of reason,  
of principle, of truth, &c *E g*, I 卜.  
iii 1 II 卜. ii 3, 12, iv 3, 卜. 1 4,  
ii 4, 6, 7, xiv. 1 (2) Doctrines, prin-  
ciples, teachings *Also passim E g*, III.  
卜. iv 3, 12, 14, 18, 卜. 1 5, ii 3, iv  
2, ix 5, 7, 9, 10—This usage and the  
preceding run into each other. The  
*principles* underlie the *course*, and the  
*course* follows from the *principles* (2)  
To speak about, discourse. I 卜. vii  
2 III 卜. 1 2, iv 3 VI. 卜. iii 2

達

wei

(1) To oppose, go contrary to I 卜.  
iii. 3, 卜. ii 2. (2) To avoid, escape

from II 卜. iv. 6 IV 卜. viii. 5  
To escape notice. II. 卜. ii 27 (3)  
To be distant from VI 卜. viii 2

遠

yuen  
yüan

To be distant, distant, far II 卜. ii  
2, 26, 卜. iii 3 III 卜. iv 1, 卜. ix.  
4 *et al* To keep at a distance. V 卜.  
vii 7 遠 卜., ministers from a dis-  
tance V 卜. viii 4. To consider far.  
I 卜. 1 2 VI 卜. xii 1

遠

yuen  
yuan

To put away to a distance, to keep  
away from. I. 卜. vii. 8. III 卜. ix.  
6.

適

shih

(1) To go to I 卜. iv 5 III 卜.  
iv 17 VI 卜. vii 2 (2) Only, merely.  
VI. 卜. xiv 6

適

chih

*I g* 適 To blame, remonstrate with.  
IV 卜. x 1

遭

tsaou  
tsao

To meet with V. 卜. viii 3.

遲

ch'e  
ch'ih

遲遲, slowly, by-and-by V 卜.  
1 4 VII 卜. xvii

遵

tsun

To follow IV 卜. 1 4 To follow  
the line or course of I 卜. iv 4 VII  
卜. xxxv 6

遷

ts'een  
ch'ien

To remove I 卜. xi 3 To remove  
to III 卜. iv 15 IV. 卜. 1 1 To  
transfer to V 卜. 1 13 Applied mor-  
ally,—to move towards V 卜. vi 5.  
VII 卜. xii 2

選

seuen  
hsüan

To choose 選擇, III 卜. iii. 13.

遺

wei

It is also pronounced *e* (1) To ne-  
glect I 卜. 1 5 VII 卜. vii 2 To  
be neglected 遺伏, II 卜. ix 2.  
V 卜. 1 3. (2) To be left, remaining.  
II 卜. 1 8 V. 卜. iv 2

遺

wei

Low 3d tone To make a present, to  
present III 卜. v 2

避

pe  
pi

To withdraw from V 卜. v 7, vi.  
1. To avoid, escape from I 卜. x 4.

邇

urh

What is near, the near. IV 卜. xv.  
4

deferentially II. 上 II. 20 下 VII.  
I IV 下 XXI. 3

## THE 11th RADICAL.

立 (1) To stand; to stand erect. I 上  
II. 1 VII. 18; II 上 V. 1; IX. 1; III  
II 3; IV 下 XX. 2; XXX II. 1 V  
上 IV. 1; 下 V. 1; VI. 上 II. 2  
XXI. 3; XII. 3 立而 = quickly  
IV 下 X III. 3; = with loud force  
II 下 IV. 3 To stand fast to be estab-  
lished. VI 上 XV. 0 ( ) To set up  
to establish to be set up, ap-  
polute IV 上 III. 1 VI. 1 下 I. 1;  
VII 上 L. 3; 下 XV. 1

章 (1) Any thing definite and complete  
a rule, a piece VII 上 XXV. 3 ( )  
= rule canon. IV 上 L. 4 (3) A  
name 萬章 II 下 V. 1 V 上  
L. 4 et al. 匡章 III 下  
X. 1 IV 下 XXX. 1 章子 IV  
下 XXX. 2, 3, 4, 5, 6, 10 peculiar

童 Boys under fifteen A child. VII  
上 X. 2. A lad. III 上 IV. 1 童  
子 III 下 V. 3  
下 VI. 1 to carry to the utmost I  
下 X. 1 IV 上 L. V 上 I. 2

端 (1) A principle principles II 上  
VI. 1, 6, (3) Correct, upright IV 下  
XXIV

## THE 118th RADICAL. 竹

笑 To laugh, to smile; smiling. I 上  
VII. 16 III 下 VII. 4; IV 上 XXI  
I; VI. 下 III. 0 To laugh at. I 上  
III. 2; VII 下 XXIII

符 A check, or token. 符節 the tw  
halves of such a token, the fitting of  
which was an evidence of the holder's  
authority IV 下 L. 3

等 A degree, a class III 上 V. 3; V  
下 II. 2 To graduate to arrange  
according to merit II 上 II.

筋 A sinew a muscle. VI 下 XV. 0

答 To answer VI 上 V. 4; 下 L. 4;  
VII 上 XI. 4 XIII. 1 2, To respond  
to, — in conduct. IV 上 IV. 1

策 A slip of bamboo containing writing  
= a passage, a piece. VII 下 III. 2

算 To reckon. 無算 incalculable. VI  
上 VI.

筭 (1) The name of a State 筭子  
II 上 L. ( ) 筭山 the name of  
a hill. V 上 VI. 1

符 (1) A pipe or flute I 下 I. 6,  
(2) An hon. epithet in 符叔 II 下  
IX. 2, 3. A surname in 符仲 and  
符夷吾 II 上 L. 1, 2, 4 5; 下  
II. 10; VI. 下 XV. 1

節 (1) To regulate to order according  
to the proper divisions. IV 上 XXVII.

(2) 符節 see 符  
A law a rule Used as a verb, III  
下 I. 4

築 To beat, as in forming mud walls. = to  
build. I 下 XIII. 2 III 上 IV. 13  
下 X. 3 = to fortify I. 下 XIV. 1

板築 see 板

篡 To usurp; usurpation. V 上 V. 6  
VII 上 XXXI. 2.

符 To consolidate I 下 III. 6

簞 A small basket or dish for holding rice  
Always in the pl. 簞食 I 下  
X. 4; XI. 3 III 下 IV. 1 V. 3 IV 下  
X. 1; VI. 上 X. 6; VII. 上 XXXV. 1;  
下 XI.

簡 (1) To slight. IV 下 XXVII. 2 9.  
( ) Hasty VII 下 XXXVII. 1 (3)

At hon. epithet. III 下 L. 4

簿 A register V 下 IV. 6

簿 A record. V 下 II. 2 VI 下 VIII.

簿 A record. V 下 II. 2 VI 下 VIII.

簿 A record. V 下 II. 2 VI 下 VIII.

簿 A record. V 下 II. 2 VI 下 VIII.



## THE 166TH RADICAL 甲.

甲 (1) A neighbourhood, a hamlet II 卜 v 5, vii 2 (2) In the phrase 甲里, 甲 = a residence. IV. 卜 iii 3, 4 VII 卜 xvi 3 (3) A measure of length. At present it is a little more than one-third of an English mile 方里 is a square *le*, III 卜 iii 19, but square *les* are often meant, where the 方 is omitted I 卜 i 2, v 1, 2; vii 17, 卜 ii 1, 2, 3, xi 2 *et al.*, *sape* (4) 白甲, a double surname. V 卜 ix. 1, 2 VI. 卜 vi 4, xv 1.

重 Heavy I. 卜 vii 13 III 卜 iv 7 VI 卜 i 6 Applied metaphorically,—heavy consequences VII 卜 vii Heavy charge VII. 卜 vii 6, 卜 i 2 Great, important, precious VII 卜 xxii 3 VI 卜 i 1, 2, 3, 7 I 卜 xi 3, 4 As a verb,—to make heavy VI 卜 x 7

野 Wild country, wilds, the country as opposed to the town, the fields I 卜 iv 4, vii 18 II 卜 v 4 III 卜 ix. 9 IV 卜 xiv 2 V. 卜 vii 2, 卜 vii 1. VII 卜 xxiii 2 田野, IV 卜 i 9 VI 卜 vii 2 野人, countrymen, men rude and uncultivated III 卜 iii 14, 19 V. 卜 iv. 1 VII 卜 xvi 1.

量 To measure II 卜 ii 5

量 In a name VI 卜 viii. 4

## THE 167TH RADICAL 金.

金 Metal, metallic V 卜 i. 6. In VI. 卜 i. 6, = gold In IV 卜 xxiv 2, = steel In II. 卜 iii 1, I have translated by silver, but many contend that gold is meant

釜 An iron boiler, without feet. III. 卜 iv 4.

鈞

leun  
chun

(1) A weight of 30 catties I. 卜 vii 10 VI 卜 ii 3 (2) *I. q* 均, all equally VI 卜 xv 1, 2.

鈎

low  
kou

A hook or clasp VI. 卜 i 6 In the text it is printed 鈎, which, though used, is not correct

銳

juj  
jui

Vigorously, with precipitation. VII. 卜 xiv 2.

鍾

chung

The name of a measure, containing 64 *tow* (斗), or nearly seven hundred weight, according to present measures II 卜 x 3 III 卜 x 5 VI 卜 x. 7—See a note on the Life of Mencius

鎡

tsze  
tzû

鎡基, a hoe II 卜 i 9.

鎡

c  
1

A name V 卜 ii 1.

鎡

tsze  
yih

A weight, variously estimated at 20, 24, and 30 *taels*, or Chinese ounces I.

鐘

chung

卜 ix 2 II. 卜 iii 1  
A bell I 卜 vii. 4, 卜 i 6, 7.

鐵

ts'ei  
t'ich

Iron. = an iron share. III 卜 iv. 4

鑒

leen  
chien

= a mirror, or a beacon IV 卜 ii.

鑠

shô  
shao

5 It is more commonly written 鑠

鑠

tswan  
tsuan

To melt = to infuse VI. 卜 vi 7.

鑠

tsô  
tso

To bore III. 卜 iii 6.

To chisel, or bore = to dig I 卜 xiii 2 Used metaphorically, IV. 卜 xxvi 2

## THE 168TH RADICAL 長.

長

ch'ang

(1) Long, length I 卜 vii 13 III. 卜 i 5, iv 17. Tall VI 卜 ii. 2.

(2) To excel II 卜 ii 11 (3) A surname V 卜 i 2, 卜 iii 3

長

chang

(1) To be grown up, age, old, elders. III 卜 iv 8, 卜 vi. 2 IV. 卜 xi 1 = V. 卜 iii. 1 VI. 卜 iv 2, 3, 4, 卜 ii 4 VII. 卜 xv. 2 3, xlii. 2 Eldest

給 *chī*  
To supply 不給 a deficiency in the crop. I 下 iv 5; VI. 下 vii. 2.  
絮 *hū*  
Spilled or old floss. 絲絮 III 上 iv 17  
統 *chūng*  
A thread of connection. — a beginning I. 下 xiv 2.  
絲 *sz*  
Silk from the silk worm. See 絮.  
綏 *sz*  
To give tranquillity to. III. 下 v 3  
經 *ching*  
(1) To define, to plan. I. 上 II 3  
III. 上 III. 18. (2) The unch. gi g standard. VII 下 xxvii. 12.  
綏 *sz*  
To delay; not to be urgent about. III 上 III. 2 VII 下 xxvii. 1  
綢 *ch'ou*  
綢緞, to intertwine, wea. w. together II 上 iv 3.  
維 *wei*  
A particle — used as the copula. III 上 III. 12; V 上 iv 3  
綢 *ch'ou*  
To twist. 紫綢 III 上 III. 2  
綽 *ch'uo*  
綽綽然 freely at ease. II 下 v 5.  
綿 *mien*  
A surname. VI. 下 vi. 5.  
緣 *yen*  
From. 緣木 — to climb a tree. I. 上 16, 17  
緦 *yan*  
The mourning worn for three months VII 上 xlv. 2  
緦 *yan*  
— upright. II 上 II. 7  
縷 *lu*  
Threads. 麻縷 III 上 iv 17  
布縷 VII 下 xxvii. 1 Here it probably means cloth of silk.  
縷 *lu*  
Merit, doing. V 上 II. 2  
縷 *lu*  
To abound. 繁殖 III 上 iv 7  
縷 *lu*  
To unwind a cocoon. III 下 III. 3.  
縷 *lu*  
縷緦, see 縷 (2) An hon. epithet Interchanged with 縷 and read wek. II

下 xi. 3; V 下 vi. 4; vii. 4 VI. 下 vi. 3

織 *chī*  
To weave. III. 上 iv 1 4; 下 x. 4  
縐 *chū*  
Embroidered garments. VI. 上 xvii. 5.  
縐 *chū*  
A line, string — used with ref to a car penter's line. IV 上 I. 5; VII 上 xli. 2.  
縐 *chū*  
To bind. — to yoke. V 上 vii. 2.  
縐 *chū*  
To adjust a string to an a. — to draw it back after it has been discharged. VI 上 ix 3  
縐 *chū*  
To continue to be continued. I. 下 iv 3; II. 上 I. 7; IV 上 I. 5; xviii 2; 下 xx. 5 V 上 vi. 2, 4 (繼世) 7; V 下 vi. 4, 5. 繼此 after this. II. 下 x. 2. 繼而 —, immediately after II. 下 xiv 2.  
縐 *chū*  
Springs to tie on a cap. IV 上 viii. 2, 3. To tie on IV 下 xix. 5, 6.  
縐 *chū*  
Hempen threads. III 下 x. 4.

# THE 121st RADICAL. 缶

缺 *ch'ueh*  
To be wanting. III 下 ix. 6

# THE 122nd RADICAL. 网

罔 *wang*  
(1) To catch in a net. II. 下 x. " To entrap. I. 上 vii. 20; III. 上 III. 3 V 上 II. 4 (3) None, not 罔 不 V 下 iv 4  
罕 *han*  
Seldom. VI. 上 ix 2.  
罟 *ku*  
A net for catching fish. I. 上 III. 3.  
罪 *tsui*  
(1) A crime, offence a fault. I. 上 vii. 4, 6, 7 20; 下 II. 13; II. 下 iv 3, 4 et al. 罟. 罪人 and sometimes 罪 alone, slanders, criminal I. 下 III. 7; v 3 V 上 III. 2; VI. 下 vii. 1, 2 3, 4 得罪於 to offend against.

陳 (1) To set forth II 卜 11 4 IV  
 卜 1 13 (2) A surname II 卜 11  
 1, x 49 VI 卜 11 1 VII 卜 11 11  
 1—III 卜 1 1—II. 卜 11 2—III  
 卜 x 1, 2, 3, 5, 6 VII. 卜 11 1  
 —III 卜 11 2, 3, 12 (3) The name  
 of a State VII 卜 11 1, xxxvii 1 V  
 卜 11 3

陳 The marshalling of an army. VII 卜  
 11 1

陶 (1) To make pottery II 卜 11 4  
 VI 卜 11 3, 6 A potter III 卜 11  
 4. (2) 鬱陶, anxiously V 卜 11 3

陶 臯陶, A minister of Shun III  
 卜 11 9 VII 卜 11 1, 11 11  
 11 1

陷 To fall into a pit, = to be involved,  
 to be sunk I 卜 11 20 II 卜 11  
 17 III 卜 11 3 IV 卜 11 5 Used  
 actively, 一陷溺 I 卜 11 5 VI  
 卜 11 1

陸 个陸, the name of a place II 卜  
 11 1 VI 卜 11 1, 2, 6

陽 (1) The sun IV 卜 11 13 (2) A  
 surname III 卜 11 5, 卜 11 3  
 (2) 南陽, the name of a place VI  
 卜 11 3

隅 A corner III 卜 11 6

階 Steps, or stairs, leading up to a hall  
 IV 卜 11 3 A ladder V 卜 11  
 3

隕 To fall down, to let fall. VII 卜  
 11 3

隘 Narrow-minded. II 卜 11 3

隙 A crevice 穴隙, III 卜 11 6

際 交際 and 禮際, gifts of princes to  
 secure friendship, or procure intercourse  
 V. 卜 11 1, 5 際 司, a proper re  
 ception V 卜 11 7

險 Difficult and dangerous positions II.  
 卜 1 4 III 卜 11 4

隱 (1) To conceal. II 卜 11 2 V.  
 卜 1 3 (2) To be pained by, sympa-  
 thize with I 卜 11 7 惻隱  
 之心, the feeling of commiseration,  
 II 卜 11 3, 4, 5 VI 卜 11 7 (3)  
 To lean upon II 卜 11 2 In this  
 meaning, it ought to be read in the 3d  
 tone

### THE 172<sup>d</sup> RADICAL 隹.

集 To collect, to be collected II 卜 11.  
 15 IV 卜 11 2 Altogether I  
 卜 11 17 集人成, a complete  
 concert V. 卜 1 6

雉 Pheasants 雉者, pheasant-catch-  
 ers I 卜 11 2

雛 Though *Passim* Sometimes, espec-  
 ially when no verb is expressed, we may  
 translate conveniently by *even*, *even* in  
 the case of *E g.*, II 卜 11 7, 11 2  
 III 卜 11 9

雛 A chicken But 凡雛 is under-  
 stood of a duckling VI 卜 11 3

鷄 Fowls I 卜 11 4, 11 24 III.  
 卜 11 2 VI 卜 11 13 VII 卜.  
 xxii. 2 (月鷄, 'brood hens'). 鷄  
 鳴, cocks crow, II 卜 1 10, but =  
 at cock-crowing, VII 卜 11 1, 2

離 (1) To be separated I 卜 11 4;  
 卜 1 6 VII 卜 11 11 I = to be  
 alienated IV 卜 11 4 (2) To  
 leave, forsake II 卜 11, 17 VII 卜.  
 11 4, 5 (3) A surname IV 卜 1 1.

離 To go away from III. 卜 11 5  
 But the character may be read in the  
 same tone as above.

難 To be difficult, to find it difficult; what  
 is difficult II 卜 1 8, 11 2, 12 III.  
 卜 11 10, 卜 11 6 IV 卜 11 13;  
 vi xi V 卜 11 4 VI. 卜 11 7.  
 VII 卜 11 1

of a clause or sentence, when the next gives a description or explanation of the subject of the other terminated generally by the particle 也 but not always. I. 上 vii. 9 13; 下 iv 2, 3; III 上 III. 0, 1; *et passim*. (4) 也者 at the end of the first member of a sentence, resume a previous word or statement, and lead on to an explanation or account of it. E.g. II 上 ix. 1. Obv VII 下 xvi.—This case and the preceding may easily be brought under (\*). (5) 者也 occur continually at the end of sentences, preceded generally in a previous clause by 者 and for the most part the force of 者 in (1) is apparent. I. 上 i. 5 下 III. 2; II. 上 i. 10, 11; *et passim*. (6) It forms adverbs with 昔 and 古 I 下 iv 4; II 下 vii. 2; *et al.*, *scpe*.

Old, aged. I. 下 xv 1.

Low 3d tone. To rellab; a rellab. VI 上 iv 5; vii. 5, 8.

# THE 126TH RADICAL. 而

而  
wǎ

*Passive* A conjunction, meaning *and*, *and yet*, which latter signification is often nearly or altogether = *but*. Its use however is very idiomatic, and it cannot always be literally translated into English. 而已 *and* 而已矣 *are* very common. So is 然而 = *so and yet*. Observe 繼而 II 下 xiv 3; 既而 V 上 vii. 4; 從而 VI 上 viii. 1; *et sim.*; also 由 而 來 II 下 xiii. 4; *et al.*; 而 離 V 上 viii. 5. Its use after 得 is to be noted. E.g., IV 下 ii. 4; V 上 iv 1, 4.

# THE 127TH RADICAL. 耒

耒  
lěi  
耕  
gēng

A plough handle 耒耨 III 上 iv 2; iii. 5.

To plough; to cultivate the ground. I. 上 v 3, 4; 下 iv 5; III 上 iv 2, 4 5, 8, 7 8, 11; *et al.*, *scpe*. 耨者 = husbandmen I. 上 vii. 18; 下 v 3;

xi. 2; II. 上 v 4. = to labour to do work. VII 上 xviii 1.

To weed. II 上 ii. 16.

A ploughshare. 耒耨 = 耨

To weed. I 上 v 2, 4.

A barrow = to cover the seed. VI 上 vii. 2.

# THE 128TH RADICAL. 耳

耳  
ěr

(1) The ear. I. 上 vii. 16; III 下 x. 1; IV 上 i. 5; 下 xxx. 2; V 下 i. 1; VI 上 vii. 6, 8; xv 2 VII. 下 xxiv 1. (2) A final particle, simply only just. I 上 iii. 2; 下 i. 2 II 下 x. 2, 7; III 上 iv 11 IV 上 xxi. 1; 下 xviii 1; VI 上 vi. 7; x. 5; xvii. 1; 下 ii. 8, 7; VII 下 vii. = indeed. I. 上 iii. 1.

To invite or call forth men of worth by presents V 上 vii. 2, 4.

Sage (= great and capable of transforming). VII 下 xxv 7; sageness; a sage. II 上 i. 8; ii. 18, 9; III 下 ix. 9, 10, 18; IV 下 i. 4; V 下 i. 5, 6, 7; VII 下 xxv 7 8. 聖人 II. 上 ix. 17 20, 22, 25, 28 *et al.*, *scpe*.

To collect, to be collected. II. 上 i. III; IV 上 i. 9 ix. 1.

To hear; to become acquainted with by report. I. 上 vii. 1, 2, 4, 8 16, 17;

下 i. 4 6, 7; *et al.*, *scpe*. 多聞 extensive information. V 下 vii. 3. 多聞識 *id.* VI 下 xiii. 2.

Low 3d tone. Reputation, notoriety IV 上 i. 2; 下 xviii. 3; VI 上 i. 3; 下 xviii. 3; VI 上 xvii. 3.

Acuteness of hearing. IV 上 i. 1.

A sound a voice. I. 上 vii. 8; 下 i. 6, 7; II. 上 ii. 4; III 上 iv 13; V 下 i. 6; VI 上 vii. 6, 8 下 xv 3;

聞  
wén

聰  
cōng

聲  
shēng

THE 181st RADICAL 頁

頂 *ting*  
The top of the head VII 卜 ㄣㄣ 1 2

順 *shun*  
(2) To obey, to accord with, obedience, agreeably to reason, submissively II 卜 1 4, 5 III 卜 11 3 IV 卜 11 1, 11 1 VI 卜 1 2 VII 卜 11 1, 11 1 To persist in II 卜 11 4 Obs IV 卜 ㄣㄣ 11, and V 卜 1 3, 4 (2) A name V 11 3

須 *seu*  
斯須, a brief season VI 卜 1 4

頌 *sung*  
(1) Interchanged with 誦 To repeat, croon over V 卜 11 2 (2) 魯頌, the name of a Book of the She-king III 卜 11 16

頤 *pan*  
頤白者, gray-haired people I 卜 11 4, 11 24 See the dict on the usage

頑 *wan*  
Obstinate It seems, however, to be used in the sense of *corrupt* V. 卜 1, 1 VII 卜 11

領 *ling*  
The neck. I 卜 11 6

頰 *o*  
The root of the nose 蹙頰 = to knit the brows I 卜 1 6

頻 *pin*  
Used for 頻 頻頰 means to turn up the nose 'To knit the brows,' which appears in the translation, is wrong III 卜 1 5

顙 *te*  
棟顙, the ornamental wood-work under the eaves of public buildings VII 卜 11 14 2

願 *yu*  
To wish, desire I 卜 11 1, 11 1, 11 11 11 1, 11 22, 11 1, 2, 3, 4, 5, 11 1, 11 2 III 卜 11 1, 2, 11 1, 11 6 VI 卜 11 3, 11 11 6, 11 4

顏 *yen*  
(1) 顏色, the countenance III 卜 11 5 VI 卜 11 8 (2) A surname. II 卜 11 18, 20 III 卜 1 4 IV 卜 11 1, 2, 4—V 卜 11 2—V 卜 11 3

額 *sang*  
The forehead III 卜 1 4 VI 卜 11 3

顛 *teen*  
顛覆, to overturn V 卜 11 5

類 *lei*  
A class, sort kinds I 卜 11 11 II. 卜 11 26 III 卜 11 6, 11 6 V 卜 11 5 VI 卜 11 3, 5, 11 2 VII. 卜 11 1

顚 *tsuh*  
顚蹙, 顚頻 *tsu*

顧 *ku*  
To look about I 卜 11 1, 卜 11 3 IV 卜 11 11 1 To regard, think of, have reference to IV 卜 11 2 V 卜 11 2 VII 卜 11 11 9

顯 *hsien*  
To be distinguished. III 卜 11 6 IV 卜 11 11 1 To make illustrious. II 卜 1 5 V 卜 1 3

THE 182d RADICAL 風

風 *fung*  
(1) The wind III 卜 11 4 To expose one's-self to the wind II 卜 11 1 (2) Manners, character,—with the idea of influence implied II 卜 1 8 V 卜 1 1, 2 VII 卜 11 (3) 凱風, the name of an ode in the She-king. VI 卜 11 3, 4

THE 183d RADICAL 飛

飛 *fei*  
(1) To fly 飛鳥, birds II 卜 11 28 (2) 飛廉, a supporter of the tyrant Chow III 卜 11 6

THE 184th RADICAL 食

食 *shih*  
(1) To eat, to consume, devour, to be consumed I 卜 11 3, 4, 5, 11 4 5, 11 8, 24 *et passim* 以爲食, to be a living III 卜 11 1 食 not unfrequently has this meaning, = to get a living, to support life (2) Viands, food to eat IV 卜 11 4, 5, 11 5 V 卜 11 6 VII 卜 11 11 2 (3) An eclipse II 11 4

I your minister I 上 vii. 2, 4, 5: *et al.* In a wider sense subjects. II. 上 i. 8; III 下 v. 5. To employ as a minister II 下 ii. 8, 9: *et al.*

臥

go  
wo  
臥  
leang

To rest, to sleep. II 下 xi. 2, 3.

A surname. I 下 xvi. 1, 3

### THE 132d RADICAL. 自

自

tsze  
tszù

(1) From, as a preposition. I 下 xi. 2 II. 上 ii. 23, 27 III. 2: *et al.*, *suppositional*. According as. V 上 v. 3 (2) Self, of all persons. Generally joined with verbs in a reflex sense. We have 自反 自失 自怨 自艾 &c., &c. II 上 ii. 7; iv. 4, 5, 6 vi. 6 ix. 2 *et al.*, *suppositional* Obs 自爲 II 下 v. 3; VI 下 vi. 1

臭

ch'ow  
ch'ou

臭

tsze  
kao

Smells, odours. VII 下 xxiv. 1.

皐陶 a minister of Shun. III 上 iv. 9: *et al.*

### THE 133d RADICAL. 至

至

ch'ao  
chih

(1) To come, to arrive at sometimes = to, till. I. 上 iii. 5 vii. 13; 下 i. 6; II. 下 ii. 4; ix. 1: *et al.*, *suppositional* 至 於 to come to, as to, is very common. *E.g.* I 下 ii. 3; ix. 2; x. 13; VII 下 xxxviii. 1, 2, 3, 4 *et al.* (2) Most, forming the superlative degree; the utmost 極 至 I 上 vii. 10; II. 上 ii. 13; III 上 ii. 5; IV 上 ii. 1; xii. 3: *et al.* Chief. II 上 ii. 9 (3) 日至 the solstice. IV 下 xxvi. 3.

致

ch'ao  
chih

(1) To carry to the utmost degree. VI 下 xiv. 2, 3; VII 上 viii. 1 致 志 VI 上 ix. 3 (3) To bring about by effort. V 上 vi. 2. = to calculate. IV 下 xxvi. 3 (3) To resign II 下 v. 2 x. 1

臺

ts'ao

(1) A tower I 上 ii. 3, 4. 靈臺 the name of king Wan's tower 王. (2) The designation of a low officer a servant. V 上 vi. 4

臻

tsze  
chin

A name. I 下 iii. 1; VII 下 xxiii. 1.

### THE 134th RADICAL. 白

與

yu  
yu

(1) With, along with *Possessive*. *E.g.* I 上 ii. 3; 下 i. 4, 6, 7, 8; II. 上 ix. 3; 下 ii. 4, 5, 6, 7; VII. 上 xiii. 3; 下 xxvi. 2. Another *suppositional*, as from or to, is sometimes required in our idiom. Observe 約與國 VI 下 ix. 3 and 與禽獸爭擇哉 IV 下 xxviii. 6. (2) And, I 上 iii. 3; iv. 2, 3; v. 5; vii. 11; *et al.*, *suppositional*. Sometimes it is better to translate by or II. 上 i. 8 VI 下 i. 1, 2, 6, 7: *et al.* (3) For III 下 i. 4; IV 上 ix. 1. (4) To give, to give to I 上 vi. 5, 6; V 上 v. 1, 2, 3, 4, 5, 6: *et al.*, *suppositional*. (5) To help III. 下 viii. 5. (6) Than V 上 vii. 4.

與

yu  
yu

Low 3d tone. To share in; to be concerned about. III. 上 iv. 11 IV 下 xxi. 1; V 下 i. 2; VII 上 xx. 1, 5. VI. 上 xviii. 1 is marked with this tone, but Choo He expl. by 助 to assist, as in (5) above.

與

yu  
yu

Low 1st tone. *Possessive*. A final particle, interrogative, and also with *emphatic* force. It implies generally that the speaker has a well formed idea on the subject of the question in his own mind, and that he wishes to express his own opinion, or to involve an opponent in difficulty I 上 vii. 4, 10, 12, 14, 16, 17; 下 i. 4, 7; v. 3; vii. 3; xvi. 1 *et al.*, *suppositional*.

興

king  
bing

(1) To arise. II 下 xiii. 3; IV 上 i. 9; VI. 上 vi. 2; (2) To rouse one's self, to be aroused. IV 上 xiii. 1; VII 上 x. 1; xiii. 1 下 xv; xxxvii. 13 興之 to raise itself,—spoken of grain. I 上 vi. 6. (3) To raise. I 上 vii. 14. 興發 to open the granaries. I. 下 iv. 9 (4) To flourish. IV 上 iii. 2.

舉

tsze  
chiu

(1) To lift, to raise I. 上 vii. 10; III. 上 v. 4; 下 v. 7; VI 下 ii. 3. = to promote to be lifted up, promoted. III 上 iv. 7; V 上 ix. 3 下 vi

but used as a sort of surname V. 上. 上  
vin 3

馮 (1) A surname VII 卜. xxiii 2  
fung  
feng (2) 諸馮, the name of a place IV

卜 1 1

馳 To gallop 馳馬 = horsemanship.  
che  
ch'ih III 卜. ii 1 馳驅, III 卜 1 1

駟 A team of four horses. V 上 vii 2

駕 The yoking of a carriage I 下 xvi  
sze  
szü II. 卜 ii. 5 V 卜 vii 9

駒 A name VI 卜. vi 5

驅 (1) To drive away III 下 ix 4, 6,  
7cu  
chü 11 (2) To urge I 卜 vii 20 VII  
驅 (3) To urge a horse 驅, III 卜 1 4, 驅, VII 下. xxxiv

驕 To carry one's-self proudly to IV  
7eaou  
chino 卜. xxxiii 1

驩 (1) 歡 驩虞如, cheerful-  
luan  
huan like VII 卜 vii 1 (2) 驩堯, a  
criminal banished by Shun V. 卜 iii  
2 (3) A name II, 卜 vi 1 IV 卜  
xxvii 2

騁 To gallop. 騁, see 驅  
ch'ing  
ch'eng

THE 188TH RADICAL 骨

骨 The bones VI 卜 xv 2

體 The body I 卜. vii 16 II 卜 ii  
9 IV. 卜 xix 3 VII 卜 xxxvi 1  
四體, the four limbs II 卜 vi 6  
IV. 卜 iii 3 VII 卜 xxi 4 人  
體, 小體, VI 卜 xiv 2, xv 1, 2  
體, one member, 貝體, all the  
members II 卜 ii 20

THE 189TH RADICAL 高

高 (1) High, lofty II 卜 1 3 IV. 卜  
1 6 7, 卜 xxxvi 3 V 卜 v 5 VI

上 1 5 VII 上 xli. 1, 下 xxxiv 2,  
(2) A surname. II. 下 xii 2 VII  
下. xxi, xxii-VI. 卜 ii 2 (3) A  
name V 上. 1 2 (4) 高唐, the  
name of a place. VI 下. vi 5

THE 190TH RADICAL 髟

More correctly written 髟 A name  
IV 上 xii 1 VI. 下. vi 1, 5

髮 The hair. IV 下 xxi 5, 6

鬥

THE 191ST RADICAL 鬥

To fight, to have a brush I 下 xii  
1.

鬥 To quarrel IV 卜 xxi 5, 6, 鬥  
狼, IV 下 xxx 2

THE 192D RADICAL 尢

尢 尢, anxiously V 卜 ii 3

THE 193D RADICAL 尢

尢 尢, a distinguished minister at  
the close of the Yin dynasty II 卜 1  
8 VI 卜 xv 1

(1) To sell V 上 ix 1, 2 (2) 獯  
鬻, the name of a barbarous tribe. I.  
卜 iii 1.

THE 194TH RADICAL 鬼

魏 The name of a great family in Ts'in  
VII 卜 vi

THE 195TH RADICAL 魚

魚 A fish, fish I 卜 ii 3, iii 3, vii 16,  
17 IV 上 ix 3 V 卜 ii 1 VI 卜  
x 1, 卜 xi 1

魯 (1) The name of a State I. 卜 xii.  
1, xxi 3 et al, 魯人 V 卜.

三苗 the name of an ancient State,  
near the Tung t'ing lake V 上 III. 2.

A pig pen. VII 下 xxvi. 2

莖  
t'ing  
II

苟  
kou  
kou

(1) If I 上 I. 4 VII. 20 下 xiv  
et al. *sepe*. (2) Improper without some  
apparent cause. VI 上 x. 2; 下 vi. 6

若  
jo  
jo

(1) As, such as to be as (i.e., like, and  
sometimes equal to). I 上 vii. 4, 16,  
17 18 et *passim*. As if seeming to be.  
I 上 vii. 6 II 上 ix. 11 下 II. 5 et  
al. *sepe*. 官若然 may rightly be  
deemed to be so, occurs several times.  
As to I 上 vii. 19; 下 xiv. 3; II.

下 III. 5; VII 下 xxxvii. 2, 3, 8; et  
al. *passim* 乃若 IV 下 xxviii. 7;

VI 上 vi. 5 不若莫若豈  
若哉 all = is it not, the better

plan to I 下 I. 4 IV 上 vii. 4  
V 上 vii. 3, 4. 相若 III 上 iv

17 上 iv. 3 譬若 VII 上 xxix.

(2) If I 上 vii. 7 下 xi. 8 et al.,  
*sepe*. (3) = to conform to virtue. V

上 iv. 4 (4) The name of one of Con-  
fucius' disciples. II 上 I. 28 et al.

To embitter to be embittered. I 上  
vii. 22; VI 下 xv. 2.

Surpassing, the first among a thousand.  
VII 上 xx. 4.

Vigorous-looking. V 下 v. 4

暢茂 luxuriant. III 上 iv "

The name of a city of Ts'ao. VII 上  
xxxvi. 1

Coarse, wild grass. III 上 III. 3  
III 下 xxi. 1 (V.B.)

This, these. II 下 xii. 1; III 下  
viii. 1 (今茲) VII 下 xix. 2.

To eat. VII 下 vi.

The name of a rude tribe or State.  
III 上 iv. 16; 下 ix. 1 "

草 Grass. III 上 II. 4 草木 -  
vegetation III 上 iv. 7 草萊

see 萊 草芥 IV 上 xxviii. 1.  
草芥, see 芥 = herbs. VII 下

荳 A kind of spurious grain, 荳稗  
VI 上 xix.

荒 (1) 荒蕪, o gr. wa with grass and  
barren woods. VI 下 vii. 2 (2) Wild, ruin-

ously addicted to hunting. I 下 iv. 6,  
7 8.

To come forth and descend to, = to  
go out. I 上 vii. 16.

莊 (1) A surname. I 下 I. 1 2. (2)  
The name of a street in the capital of  
Chuang Ts'ao. 下 vi. 1

莒 The name of an ancient State. I 下  
III. 6.

An ancient name for the territory of  
魏 V 上 vii. 2.

A useless plant growing amid corn and  
like it. 7 darnel. VII 下 xxxvii. 14.

I 9 殍 To die 餓莩 I 上  
III. 5; iv. 4 III 下 iv. 9

莫 (1) Not not to be, not to have, e.g. 無.  
I 上 v. 1; 下 xii. 1 II 上 viii. 5

下 II. 4, 9; et al., *expressive*. Often it  
= no one, and in this case it usually

attracts the object of the following verb  
to itself I 上 vii. 3; 下 xii. 2 II.

上 I. 10 II. 2; vii. 2; III. 上 III. 14;  
I. 1; et al., *sepe*. 莫才 and 莫

非 are strong affirmations, = there is  
nothing (or none) but I 上 vi. 6;

II 上 I. 3; IV 上 xx; 下 v et al.

莫若 see 若 So, 莫如 II  
上 iv. 3; vii. 4 et al. (2) 子莫 a

worthy and thinker of Loo. VII 上  
xxvi. 2.

莽 = grass, plants V 下 vii. 1

I 9 災 Calamities. IV 上 III  
I



𪛗  
 wa  
 𪛘  
 pēč  
 pieh

The turtle I 1 n 3, m 3

鼎  
*tiug*

A tripod, a boiler with three feet and  
two ears I 𠂔 𠂔 2 鼎肉 flesh  
from the pot V 𠂔 𠂔 4, 5

鼓  
loo  
ku

(1) A drum I 1 2 3 4 5 6  
7 IV 1 2 3 4 5 6 (2) To strike, to  
play on VII 1 2 3 4 5 6

鼻  
pe  
pi

The nose 1V 1b xxv 1 VII 1b  
xxiv 1

齊  
ts'e  
ch'

(1) On a level, equal II 18 19  
III 18 19 VI 18 19 To

et al, surpe 齊人, I 卜 2 1, XIV  
 1 et al 齊十, VII 卜 XXXVI 1.  
 齊宣十, I 上 VII 1 et al, surpe.  
 齊景公, I 卜 IV 5, 9 et al 齊  
 桓, I. 上 VII 1, 2 IV 卜 XXI 3

下 ㄣ 2 齊 興, the appearance  
of respect and dread V 卜 ㄣ 4

The lower edge of a mourning garment, not hemmed, but even and not frayed.

齒  
ch'c  
ch'ih  
齧  
heih  
lio

(1) The teeth = with the teeth VII  
 1 wh 2 (2) Age II 1 n 6

A name I 1 vii 4

龍  
*lung*

龍  
*lung*

(1) The dragon III 𠂇 1x 3, 4  
(2) A surname III 𠂇 III 7 VI  
𠂇 VII 4

Low 2d tone used for 龍, a mound.  
龍斷, II 卜 a 6, 7

Page 402 Under 卩, add—(2) In the double  
surname 淳 卩 1V 卜 2VII 1 VI 卜  
VI 1. 5

Page 417 Under 敬, add—(2) The name of  
Yu's son, V 上 vi 1, 2, and of the viscount  
of Wei, VI 上 vi 3

Page 422 Under 如, add—(5) = to wish  
II 1. n 1


Page 424 Under 了, insert—(1) The great,  
chief 趙了, VI 卜 xii 2 (2)

Page 428 After 山岳, insert—

嶽 The name of a neighbourhood in the  
 yoh capital of Ts'c 111 1 1

Page 430 Under 廉, add—(2) 飛廉, a  
supporter of the tyrant Chow III 卜 ix. 6.

Page 474 After , insert—

 To dease,—spoken of the death of a  
 prince 亡 亡 1 3, 4

Page 479 Under 說, add—(2) 傅說, an  
ancient statesman VI. 卜, 1.

藝 *I q* 藝 樹藝 to cultivate. III.  
上 *lv* 18.  
藥 *Phylo.* III 上 *L* 3  
蘇 *To revive* I 下 *xi* 2.  
簍 *A kind of basket.* III 上 *v* 4.

## THE 141st RADICAL. 虎

虎 *(1) A tiger* III 下 *ix* 8; VII 下 *xxiii* 3 虎賁 = life-guard. VII 下 *lv* 4 (\*) A name. III 上 *hi* 8  
To *oppress* or *tyrannize* over; *oppressive*  
I. 下 *lv* 4; *xi* 8; II 上 *L* 11 III.  
上 *iii* 7  
Up. 2d tone a verb. (1) To reside in,  
to dwell. III 下 *x* 5; V 上 *vii* 3,  
4; 下 *L* 1 2; VI 下 *vi* 5 VII 上  
*xxxv* 6. Obs 處守 VI 下 *vi*  
處室 IV 下 *xxiii* 1 處仁  
to dwell in love. V 上 *vi* 5; but the  
same in II 上 *vii* 2 is different. (2)  
To live in retirement; unemployed. V  
下 *L* 4; VII. 下 *ix* 0 (3) 處子  
an unmarried daughter VI 下 *i* 8.  
(4) To manage = business, an occasion  
for II 下 *iii* 5 - In. III 上 *lv* 1  
與之處 gave him a place to reside  
in, perhaps 處 is up. 3d tone  
Empty VII. 下 *xii* 1 Used adverbially  
VII 上 *xxvii* 3.

處 *(1) 驩虞如 joyful and pleasant-*  
like. VII 上 *xiii* 1 (2) To measure,  
to reckon. 不虞, unexpected, that  
cannot be reckoned on. IV 上 *xxi* 3 (3)  
虞人 a forester III 下 *i* 2; V  
下 *vii* 5, 6, 7 (4) - Shun, - said to the  
dict. to be the surname that arose from  
him. V 上 *vi* 7 (5) The name of a  
State. V 上 *ix* 3; VI 下 *vi* 4  
虞公 V 上 *ix* 3. (6) A name  
II 下 *vii* 1; *xiii* 1

號 *A name or mark. = argument.* VI  
下 *lv* 4  
號 *Up 1st tone To cry out.* 號泣  
V 上 *L* 1, 2  
號 *The name of a State.* V 上 *ix* 2

## THE 142nd RADICAL. 虫

蚂 *I q* 蚂 A gnat III. 上 *v* 4  
蛄 *An earth worm.* III 下 *x* 2, 3, 6.  
蚤 *Interchanged with 早 Early in the*  
*morning.* IV 下 *xxiii* 1.  
蛇 *A snake* III 下 *ix* 3, 4.  
蚯 *A surname* II. 下 *v* 1, 2, 3. But  
the dict. does not mention the character  
as such  
蛆 *Dung worms.* III. 下 *x* 1.  
蠅 *A fly* III 上 *v* 4.  
蠹 *An insect that eats through wood, =*  
*the appearance of being worn away* VII.  
下 *xiii* 2  
蠶 *The silk worm. To keep silk worms.*  
III 下 *iii* 3 T nourish silk worms on.  
VII 上 *xxii* 2  
蠻 *The wild tribes of the South.* III. 上  
*lv* 14.

## THE 143rd RADICAL. 血

血 *Blood.* VI. 下 *vii* 3; VII. 下 *iii*  
3.

## THE 144th RADICAL. 行

行 *(1) To go; to set out; to proceed.* I.  
下 *iii* 7; *lv* 8; II. 上 *L* 7 12 *et al*  
*supra.* To make to go, to lead. VI 上  
*ii* 3; 下 *xiv* 2. To advance, in con-  
trast with 止 to stop. I. 下 *xvi*  
3. 行潦 rain pools. II. 上 *ii* 23.

**襲** To take by surprise II 上 II 13  
(A B)

THE 146th RADICAL 西

**西** The west; on the west; western. I  
上 v 1; 下 v 5; II 上 III 2; VI  
上 II 1 2 下 vi. 5 西伯 the  
chief of the West.—king Wān. IV 上  
xIII. 1; VII 上 vii. 1 3 西夷  
1 下 xi. 2; III 下 v 4 IV 下 L  
2; VII 下 iv 3. (2) 西子 a  
famous beauty IV 下 xxv 1 (3).  
1 art of the designation of the grandson of  
T'ang Sin. II. 上 1, 3, 4

**覓** Lp 1st tone (1) To seek for II 下  
vi 5; VI 上 xvi. 3. (2) to seek an in-  
struction to. V 上 II 1 1c L  
(2) to intercept. II 下 II 3 III.  
下 v 1; V 上 viii 5

**覆** (1) 反覆 repeatedly; to repeat  
V 下 ix. 1 4 VI 上 vii. 1 (2)  
顛覆 to overturn. V 上 vi 5.

**覆** To cover over; to prevail. VI 上 1 3

THE 147th RADICAL 見

**見** To see 見 = 見 to see from  
a distance VII xxxvi. 1; 下 xxiii. 1  
Very often II = to vi II 1. 1  
1; II 下 vi. 1; III 下 vii 1, 2, 3  
見於 to have an interview with,  
—spoken of a ruler V 下 vii. 4 It  
forms the passive voice. III 下 v 5;  
VII 下 xxix

**見** (1) To appear to be seen. II 下 xli  
c; III 上 v VII 上 xvi. 4 下  
xi. (2) To become illustrious. VII  
上 ix. 6. (3) To have an interview  
with, an audience of. 下 1 L. ~ xvi.  
3; III 下 iv 4; vi. 1 V 上 iv 4  
(A B)

**規** A compass—the instrument so called  
IV 上 1 1 3 II. 1; VI. 上 xx. 2 VII.  
下 v 1

**視** To regard, to look at—often = to  
consider II 上 II 4, 5; IV 下 III.  
1; xx. 3; et al. To see. I 下 III 3;  
xii. 1 V 下 L 1; vii 8; et al. 視朝  
to hold a court, to give audience II.  
下 II. 1. = equal to. V 下 II. 5.

To see. VI 下 vi. 5

**親** (1) To love show affection to. I 下  
xii. 3 III 上 v 3; IV 上 xi. 1; et al.  
Mye. Mutual affection. III. 上 II. 3;  
III. 18 (親睦) iv 8. To be loved.  
IV 上 iv 1. (2) To be near to ap-  
proach. II 下 vii. 4; VII. 下 xv  
T touch one another IV 上 xii. 1  
Intimate I 下 vii. 1. (3) In person,  
personally V 上 vii 4 VI. 下 L 3.  
(4) Relatives Very often II is used of  
parents I 上 L 5 II 下 vii. 5; IV  
上 xi. 1; xii. 1 2 4 et al. But it is  
also used more widely VII 上 xxxiv.  
xlv. 下 vii. 親戚 II 下 L 4, 5

To wait on a superior to appear at  
court 朝覲 V 上 v 6 vi. L

**覲** A name III 上 L 4

**覷** To understand, apprehend; to make to  
understand, to instruct. V 上 vii. 5;  
下 1 2

**覷** To view contemplate; to discern II.  
上 II 26 vi. 4; 下 vii. 2; III 上 II. 5;  
III. 8 下 vii. 4; IV 上 xiv 2; xv 2;  
下 xxxiii. 1 V 上 viii 4; VII 上  
xxiv 1 To make a visit of inspection.  
I 下 iv 4

THE 148th RADICAL 角

**角** (1) A horn. VII 下 iv 5. (2) 角  
招 the name of a piece of music I 下  
iv 9

說 *shuo*  
shuo  
G. 11; II. 上 I 1; III. 2; 下 II 7;  
III 上 II 5; IV 3; V 4; 上 II 4;  
IV 1  
T speak of, liecu. III 下 IX. 10  
(說 者) IV 下 XV 說 辭 II  
上 II. 18 T explain, explanation. V  
上 I 1; 下 IV 5. Spe kings, =  
doctrines III 下 IX 5, 9, 10  
說 To counsel V 上 VII 6 VI 下  
IV 3, 4 G VII 下 XXXIV 1  
說 I 7 悅 To be pleased. I 上 VII.  
9; 下 IV 9  
誰 Who, whom I 下 V. VI. G. II  
上 IV 3; 下 XIII. 5; III 下 VI.  
et al  
諛 Adulate for 諛 To flatter flat-  
teringly III 下 VII. 4; VI 下 XIII.  
諄 諄 諄 repeatedly and specifi-  
cally V 上 V. 3.  
談 To talk with, converse IV 下 XXXIII.  
上 VI 下 III. 2.  
論 To discuss, to counsel V 下 VII.  
To request, to beg; to beg leave. Correc-  
tions expected in the first person. It is  
usually a polite way of expressing  
I 上 III 4; V G. VI. 12, 10 下  
I. 10 III 1; IV 3. et al. Obs.  
II 下 X. XI. 3; V 下 IV 3  
談 To flatter 面 諛 之 人 syc-  
phants. VI 下 XIII. 8  
諷 T reprober, to demonstrate, admonitions.  
It is often followed by 於 II 下 V  
XI. G. IV 下 III 3, 4; V 上 IX. 2,  
3; 下 IX 1, 4  
諱 To avoid to conceal. VII 下 XXXVI  
諺 A common saying I. 下 IV 5  
諺 A reply affirmative and immediate I  
下. XVI. 1; II 下 II. 5.  
(1) Not merely one; all. I 上 VII  
10; 下 VII 4 5; II 下 X. 3. (2) A  
preposition. In, from, on to, &c. I 上

VII 12; 下 VII 5 VIII. 5; et al. *surpassing*.

(3) As an Interrogative Generally 諸  
= 之 乎 Yet once we have the 乎  
expressed, V 上 VIII. 1; and 諸 re-  
mains = 之 which it is in II. 下 XII.  
4 where there is no Interrogation. I 上  
VII. 4; 下 I. II. 1; V I (V B); VIII. 1;  
et al. *surpass me*. (4) 諸 侯 see 侯  
(5) 諸 馮 the name of a place IV  
下 I. 1

謀 To consult, take counsel. I 下 XI.  
I 4 A counsel, a plan. I 下 XIII. 3  
Counselling. II 下 II 7

(1) To address, to say to. I 下 V 3;  
VI. 1; X. 1; II. 上 II 7 10; 下 IV 1 V  
1; C. 3 et al. *surpassing* To tell to, to in-  
form III 下 I. 4 (4) To say; to  
speak of I 上 VI. 16; II 上 VI 2,  
6 et al. *surp* = to suppose III 下  
VI. 10 (3) To call to be called. I 上  
III. 3; 下 IV (VIII. 3; VII 下 XXXVII.  
2, 4 5, 8; et al. *passim*. Obs. 之 謂 which  
occurs continually E.g. I 上 VII. 9;  
II 上 III. 2; IV G. VII 上 XXV 2, 3,  
4 5, 6, 7, 8 Sometimes, where 之 謂  
followed by a particle terminates the  
sentence we can explain the characters  
without insisting on a peculiar idiom.  
At other times, we can explain them by  
understanding 所 before 謂; but in a  
multitude of cases we have simply to  
accept the idiom 謂 之 which also  
is frequent, is different. = to mean,  
meanlog. II 下 II. 6; VI 上 VII. 8;  
et al. 何 謂 what do you mean, what  
is meant. II 上 II. 17; III 上 V 3;  
IV 下 XXIV; et al. — Obs. I 下 VII.  
1; VI 下 I. 6

謀 To plan; plans III 下 IX. 6; V 上  
II. 3.

To sing.—In some peculiar abrupt  
manner VI. 下 VI. 5 謳 歌 to  
sing (act. and neuter). V 上 V 6; VI.  
1

## THE 134th RADICAL. 貝

貞  
zhēn

An hou, (epitaph). V 上 viii. 3

負  
fù

(1) To carry on the back. I 上 iii. 4; vii. 9; III 上 iv. 14 下 xxxi. (N.B.): VII 上 xxxv. ( ) To take reform in. VII 下 xlii. 2. (2) 負 the name of a place. IV 下 i. 1

財  
cái

(1) Wealth, money; expense. I 上 vii. 3; II 下 vii. 3 III 上 iv. 10 et al. 財用 VII 下 vii. 3 貨財 IV 下 i. 9; 下 xxx. 2. ( ) 材 Talents. VII 上 xi. 2.

貢  
gòng

(1) To let a tax. III 上 iii. 6. 貢稅 revenues V 上 iii. 3. ( ) 子貢 the designation of one of Confucius' disciples. II 上 ii. 18 19 " " : III 上 iv. 13.

貧  
pín

1 over 1 下 xvi. 2 III 下 ii. 3; V 下 v. 1, 2, 3

貨  
huò

(1) Goods, property, wealth. I 下 v. 4; 下 v. 4 貨財 see 財 (2) To bribe a bribe. II 下 iii. 4. (3) A name. III 下 vii. 3.

貫  
guàn

I 9 慣 To be accustomed. III 下 i. 4

責  
zé

To reprove to be reprobated. IV 上 xxii. The responsibility of reproof. II 下 iv. 5 To urge to—implying more or less of reproof. IV 上 i. 13; xviii. 4; 下 iii. 4

貳  
èr

Double. III 上 iv. 17 Double-minded. VII 上 i. 2. = supplemental. V 下 iii. 5.

貲  
sī

(1) Noble being in an honourable condition; honour. V 上 i. 4; iii. 1; vi. 1 VI 上 xvii. 1 : VII 上 xliii. 2; 下 xiv. 1 (N.B.). 貲 II 下 x. 6; III 下 ii. 3; IV 下 xxxiii. 12 貲賤 VI 上 xiv. 1 ( ) To esteem noble, to give honour

to II 上 iv. 2 III 上 v. 1 V 下 iii. 6, et al.

貶  
piē

To diminish, degrade. VI 下 vii. 3

貸  
dài

To borrow. III 上 iii. 7 The dict., howe'er says that the character meaning to borrow should be read cū, and that, pronounced cū, it means to lend.

賁  
bēn

(1) 虎賁 = life-guard. VII 下 iv. 4 (2) A name. II 上 ii. 2.

資  
zī

To rely on. IV 下 xiv. 1

賈  
jià

A stationary trafficker or merchant. I 上 vii. 18

賈  
jià

(1) A price. III 上 i. 17 18 (2) A name. II 下 ix. 2.

賅  
gāi

To injure do violence to to play the thief with. II 上 vi. 1; IV 上 ii. 2; 下 xxx. 4 VI 上 i. 2; VII 上 xvi. 4 Sedition, ill-manners. IV 上 i. 9 III 下 ix. 11 An injurer—may be read and by a thief. IV 上 i. 13; VI 下 ix. 1 VII 下 xxvi. 8, 18, 11 殘賊之人 I 下 viii. 3

賓  
bīn

A guest. V 下 iii. 3; VII 下 xiv. 2 賓旅 VI 下 vii. 3

賜  
cì

To give present a gift; a gift. III 下 vii. 3 V 下 iv. 2, 3. = to give pay and 賜於 to receive pay V 下 vi. 3.

賁  
bēn

(1) Admirable possessed of talents and virtue. I be talented and virtuous the possession of talents and virtue. 賁 a. f. g. i. 下 vii. 3, 4 xvi. 1 II 上 iv. 2; v. 1; ix. 2. As a verb, = to praise. IV 下 xxix. 1. (2) To surpass, be superior. II 上 i. 3 II 6, "6.

賤  
jiàn

Mean; a mean condition. III 下 ii. 3 (貶賤): VI 上 xiv. 1, 2. = bad, the worst. III 下 i. 4 As a verb, to consider mean to make mean. II 下 x. III 上 v. 2; 下 iii. 6; VI 上 xiv. 1; xvi.

躑躑, the appearance of walking alone i.e., of acting peculiarly; unsociable  
 躑 VII 下 xxxvii. 8.

蹄 The foot prints of animals. III. 上  
 蹄 ir -

蹈 = to dance. 足之蹈之 IV  
 上 xxxvii. 2.

蹊 蹊間 foot paths. VII 下 xxi. 1

蹙 Urged, embarrassed. I 下 I. 6; V  
 上 iv 1

蹠 A shoe or sandal of straw VII. 上  
 xxxv. 6.

蹠 蹠 VII 上 xiv 2. 3.

蹠 To tread on. 蹠爾 = having trampled on VI 下 x. 6.

蹠 蹠然 uneasy like. II. 上 1. 2. The uneasiness would be indicated by some motions of the feet

(1) To stumble. II. 上 II. 10 (2) To overturn. IV 上 I. 10 In the tonal notes on this latter passage we are told to read the character 蹠, but in the dict. the meaning—to overturn—is given under the other pronunciation.

蹠 To leap. I 上 II. 3; VII 上 xii. 8 To make to leap. VI 上 II. 3.

# THE 158TH RADICAL 身

身 (1) The body VI 上 x. 8; xiv 1; 下 xv 2. (2) One's person, one's self I 上 I. 4; v 1; 下 xv 2; xvi. 1; II. 上 II. 3; iv 6; 下 ix. 8; x. 4; et al.

修身 to cultivate one's person; 反身 self-reflection; and 守身 to keep one's self e.g. VII. 上 I. 8; ix. 6—iv x; IV 上 xii. 1—xix. 1, 2 身之 = to acquire by effort, be virtuous by endeavour VII. 上 xxx. 1. (3) 終身 all the life. See 終

身 The body VII 下 xix. 1.

軀 The body VII 下 xix. 1.

# THE 159TH RADICAL 車

車 A carriage. I 下 I. 6, 7; III 下 iv 1; VII. 上 xxxvi 2; 下 iv 8 (革 車 chariots of war); xxxiv 2. Read 車 with nearly the same meaning A

waggon-load. VI 上 xviii. 1. Wheel ruts. VII 下 xxi. 3.

軌 (1) A host. 三軍 the armies of a great State. II 上 II. 5; VI 下 iv 5, 6. ( ) 將軍 a general, a commander-in-chief VI 下 viii. 1

軛 Eight cubits. VII 下 xix.

軛 The name of Mencius. I 下 xvi. 2; V 下 II. 1; VI 下 iv 4.

軛 To struggle. 猶軛 V 下 iv 5, 6. But the meaning is not well understood.

(1) To carry with one in the same carriage III 下 II. 14 (2) To begin. III 下 v 4; V 上 vii. 9 (3) A particle, = 則 IV 上 ix. 6. (4) To serve, perform duties to. V 上 iv 4.

(5) 載書 to write articles of agreement, and place them on the victim of the covenant. VI 下 vii. 3.

載 Up. 3d tone. A year V 上 iv 1; v 7

輔 To support, to aid. I 上 vii. 19; II. 上 I. 8 (輔相) 下 II. 6; vi. 1. N.B.; III. 上 iv 8; VI 下 ix. 2.

(1) Light. I. 上 vii. 18; III. 上 iv 17; VI. 上 I. 7 = small. VII. 下 xviii. 3 = least important. VII. 下 xiv = light clothing. I. 上 vii. 16. = readily easily I. 上 vii. 21 (2) As a verb. To consider small VI. 下 xiii. 7 To lighten. III. 下 viii. 1; VI 下 x. 7 To make light of, to slight. III. 下 iv 8. 輕身 to demean one's self I. 下 xvi. 1.

**迫** To urge, be urgent. III 下 vii. 2.

**迭** Alternately V 下 iii. 5.

**述職** to give a report of office. I 下 iv 5; VI 下 vii. 2.

**迹** Footsteps, traces. IV 下 xxi. 1.

**追** (1) To pursue, follow after II 下 xii. 5; IV 下 xxiv. 2; VII 下 xxvi. 2 (2) To go back upon. VII 下 xxx. 0.

**道** The knob, or ring, of a bell. VII 下 xxii. 2.

**退** To retire,—from a place, an interview office, &c. II. 上 ii. 22; 下 v 5 xiv 2; IV 上 i. 12; 下 xxxi. 1; V 上 viii. 2; 下 i. 1; VI 上 ix. 2; VII 上 xlii. 2.

**送** To accompany. III 下 ii. 2.

**送死** to perform all the obsequies to the dead. IV 下 xiii. 1.

**逃** To run away; to run away from. III. 上 iv 2; VII 上 xxxv. 6; 下 xxvi. 1

**目迷** — to turn the eyes away when thrust at. II. 上 ii. 4.

**逆** (1) To oppose, rebel against. IV 上 vii. 1 Spoken of water in a state of inundation. III 下 ix. 3; VI 下 xi. 4 Unreasonableness. 橫逆 IV 下 xxxiii. 4, 5 6. (2) To meet with the mind, anticipate. V 上 iv 2.

**逐** To pursue, chase. VII 下 xxiii. 2

**通** (1) Throughout. = all. IV 下 xxx. 1; VI 上 ix. 3. = universally acknowledged. III 上 iv 6. (2) To communicate. 通功 an intimate innervation of the productions of labour III 下 iv 3.

**逝** (1) To go away V 上 ii. 4. (2) An introductory and continuative particle IV 上 vii. 6.

**速** To be quick; quickly rapidly I. 下 xi. 4; II. 上 i. 13 II. 23 下 xii. 4; III 下 viii. 3; V 下 i. 4; VII 上 xlii. 2.

**造** To begin. V 上 vii. 9

**造** To go to, arrive at. II 下 ii. 1, 2.

**造之** —to make advances in study IV 下 xiv

**逢** To meet with. IV 下 xiv To anticipate and excite. VI 下 vii. 4.

**逢** A surname. IV 下 xxiv. 1.

**連** (1) To unite. IV 上 xiv. 2. (2) = reckless persistence in a bad course. I. 下 iv 6, 7 8 (3) A name. VI 下 v 2.

**進** To advance, go forward. I 上 vii. 19 II. 上 ii. 5, 22; at 22, 23. = when advanced, i. e., in office. II. 上 ix. 2; V 下 i. 2. Actively to advance, bring forward. I 下 vii. 1, 2. Spoken of provisions. IV 上 xix. 2.

**進** — comfortably III. 上 iv 2.

**通** To urge, press. V 上 v 0

**通** Evasive. II. 上 ii. 17

**遂** A continuative particle. And then. III. 上 iii. 9; IV 下 ix. 4; VI 下 viii. 2. 而遂 II. 下 ii. 5; III. 上 iv 12

**遇** (1) To meet. VI 下 iv 1. = to intercept. III. 下 i. 4. (2) To meet and succeed with. I. 下 xvi. 3; II. 下 xii. 1, 3; VI 下 iv 2. 不相遇 to disagree. IV 下 xxx. 2.

**遊** To wander; to travel. I. 下 vi. 1; IV 下 xxx. 1; VII. 上 ix. 1; xvi. An imperial tour. I. 下 iv 5. = to be a student of VII 上 xxiv.





I. 上 v 1. 長於 older than. VI.  
上 v 3. As a verb, to give the hon-  
our due to age IV 上 xl. 1 VI 上  
iv 2, 3, 4 長者 an elder I. 上  
vii. 3. It is twice used by Mencius for  
himself II. 下 xl. 4; IV 上 xxiv. 2.  
(2) To grow II. 上 ii. 16; VI 上  
viii. 3. Well, v n, superior V 下  
v 4 (3) To preside over II. 下 ii.  
1 Superiors officers I 上 vii. 11  
下 xii. 1 3 (4) To make long, = to  
connive at and aid. VI. 下 vii. 4.

## THE 169th RADICAL. 門

門 A door; a gate III. 上 iv. 1; 下  
ii. 2; vii. 2, 3; et al., say. 門戶 VI  
下 xiv. 4 = school. VI. 下 ii. 6;  
VII. 上 xxiv. 1; xiii. 1 門人 dis-  
ciples, III. 上 iv. 13; VII. 下 xxix.  
1

閉 To shut. III. 下 vi. 2; IV 上 xxix.  
7; V 下 vii. 8. To p. ca. IV 上  
x. 13.

閑 (1) To be grieved. II 上 ii. 16. (2)  
Appears in a quotation from the Shoo-  
king for 賢 violent, reckless V 下  
iv. 4 (3) The surname of one of Con-  
fucius' disciples. II. 上 ii. 18, 20  
= to defend. III. 下 ix. 10

閑  
kuan  
haleu

閒 閒暇 to be at leisure. II. 上 iv.  
iv. 2 4

閒 A space, an interval. II. 下 xiii. 3;  
IV 下 vii. 1; VII. 下 xxi. ...之閒  
the space between. I. 上 vi. 6; III.  
下 vi. 1; IV 上 xviii. 4; 下 xviii. 3;  
VII 上 xxv. 3. So, 於 (or 于) ...  
之間 II. 上 ii. 13; VI. 下 xv. 1;  
VII. 上 xviii. Among. IV 下 xxxiii.  
1. 爲閒 in a little. III. 上 v. 5  
VII. 下 xxi. But in some editions  
閒 in these two instances is put in the  
third tone.

閒 (1) To occupy the space between. I.  
下 xiii. 1 (3) To blame. IV 上  
xx. (8) — 閒 one interval. VII.

下 vii. 1 (4) 得閒 to find an  
opportunity VI. 下 v. 2. — It is more  
our cut to write 閒 and not 間

闕 闕然 eunuch-like. VII. 下 xxvii.  
3

闕 A frontier gate; a pass. I. 下 ii. 3;  
v. 3; II 上 v. 3; III. 下 vii. 1 V

下 v. 3; vi. 3; VII. 下 vii. 1  
To bend a bow VI. 下 iii. 2.

闕  
kuan  
kuan

## THE 170th RADICAL. 阜

阨 Straits; to be in circumstances of dis-  
tress V 上 viii. 8. 阨窮 II. 上  
ix. 2 V 下 i. 3

阱 A pit-fall. I. 下 ii. 8.

防 A raised dyke, an embankment. VI  
下 vii. 3.

阻 An obstruction, a difficult pass. 險  
阻 III. 下 ix. 4.

阿 To flatter II. 上 ii. 25.

附 (1) To be attached to. 附庸 the  
name of certain small principalities. V  
下 ii. 4. To join one's self to. III.

下 v. 8 To add to. VII. 上 xi. (3)  
轉附 the name of a place. I. 下 iv.

陋 Mean and low IV. 下 xxix. 2.

降 (1) To send down, to confer — spoken  
of Heaven. VI. 上 vii. 1 下 xv. 2  
To produce I. 下 iii. 7 (2) To de-  
scend, comes down. I. 下 xi. 3; III.  
下 v. 4.

陰 (1) To be dark and cloudy II. 上  
iv. 2. ( ) = the north side. V 上 vi. 1

陵 (1) A high mound, a height. 丘陵  
III. 下 i. 3 IV 上 i. 6. (3) 陵  
the name of a place. III. 下 x. 1  
v. 6.

陰  
yin  
ling

難 Low 3d tone. To dispute. IV 下  
xxviii. 6.

THE 173<sup>rd</sup> RADICAL. 雨

雨 Rain. I. 上 vi. 8; 下 xi. 2; II.  
上 iv. 3; III. 下 v. 4 IV 下 xviii.  
3; VI 上 vii. 2 viii. 1; VII 上 xi.  
2.

雨 Low 3d tone. To rain upon. III.  
上 iii. 9

雪 (1) Snow VI 上 iii. 2 (2) 雪  
宮 the name of a palace. I. 下 iv. 1.

雲 (1) Clouds I. 上 iv. 6 下 xi. 2.  
(2) 雲漢 The Milky Way the name  
of an ode in the Shu-king. V 上 iv. 2

霓 A rainbow I. 下 xi. 2

霓 A name. III. 下 iii. 1.

露 Dew 雨露 VI 上 vii. 2 viii. 1.

To become chief and arbiter among the  
princes. II. 上 iii. 1; VI. 下 vi. 4.

To raise to become such. II. 下 i. 5;  
ii. 1 III. 下 i. 1. 霸者 such a  
chief. VII 上 xiii. 1. 五霸 VI.  
下 vii. 1, 2, 3 VII 上 xxx. 1

(1) 靈丘 the name of a place. II.  
下 v. 1 (2) 靈臺 靈沼 靈  
囿 the names of king Wan's tower  
pond, and park. I. 上 ii. 3. (3) An  
hon. epithet. V 下 iv. 7

THE 175<sup>th</sup> RADICAL. 非

非 Puzm. (1) No not not to be. Very  
often it = it is not, it is not that; if not,  
if there be not. E.g. I. 上 iii. 5; vii.  
7 10, 11; 下 i. vii. 1; xiii. 3 xiv. 2; xv.  
2 xvi. 2 II. 上 ii. 15 16, 22; 下 ii. 4  
莫非 非不無非 are all strong  
affirmations. E.g. I. 下 iv. 5 II. 上

i. 8 viii. 4; VI. 下 vii. 6 VII. 上 ii.  
8. (2) To be contrary to what is con-  
trary to. E.g. IV 下 vi. 1; xxviii. 7;  
V 上 ii. 4 (3) To be wrong; what is  
wrong. E.g. I. 下 iv. 2 II. 下 iii.  
1 IV 上 xx. (4) To blame; to disown.  
I. 下 iv. 1, 2; III. 上 iv. 14 IV 上  
i. 12; x. 1; VII. 下 xxxvii. 10. 是非  
之心 II. 上 vi. 5; VI. 上 vi. 7—  
Oba. II. 上 ii. 22; V 下 i. 2; and  
VII. 下 xxxvii. 11.

靡 Not. IV 上 vii. 5; V 上 iv. 2.

THE 176<sup>th</sup> RADICAL. 面

面 The face. II. 下 xii. 6; III. 上 ii.  
4; v. 4 et al. 面頰之人 sym-  
phants. VI. 下 xiii. 8. 南面 on  
the South. I. 下 xi. 3; III. 下 v. 4;  
VII. 下 iv. 3 So, 東面, but 南面  
in V 上 iv. 1, is the face to the South,  
the position of a w. undignifying audience.  
北面 V 上 iv. 1; 下 vi. 4, is the  
position of a minister

THE 177<sup>th</sup> RADICAL. 革

Skins freed from the hair but not  
tanned. Still it is used as = leather.  
革車 chariots of war VII. 下 iv.  
4 The buff-coat, helmet, and other  
armour of defence. 兵革 II. 下 i.  
3, 4

THE 178<sup>th</sup> RADICAL. 韋

韓 The name of a powerful family in Tsin.  
VII. 上 xi.

THE 180<sup>th</sup> RADICAL. 音

音 A note in music. 五音 IV 上  
i. 1 5. The sound or notes of musical  
instruments I. 下 i. 6, 7 八音  
V 上 iv. 1. 聲音 —spoken of instru-  
ments and the voice. I. 上 vii. 16 IV  
下 xiii. 8.

食 (1) Rice cooked; food generally I 上  
 食 下 x 4 下 3: et al. (2) To  
 食 下, to support; 食於 to be sup-  
 ported by III 上 下 6 下 4 6:  
 et al., spe. To feed cattle V 上 ix.  
 1 3

飢 Interchanged with 餓 To be hungry  
 to suffer from hunger I 上 III 4 下  
 4, 6; VII. 91 下 6 et al., spe

飢 A kind of thick congee. 飢粥  
 III 上 II. 3.

飧 The evening meal. 飧殮 III 上  
 下 7: VI 下 x. 4 In the first instance  
 the characters have a verbal force.

飲 To drink. I 下 6 II. 上 1  
 II: III 下 x. 3 et al., spe

飯 To eat. VII 下 vi. 放飯 to eat  
 immorally VII 上 xli. 1

飽 To eat to the full, to be filled; to the  
 full. I 上 vii. 1 III 上 6: V  
 下 III 4: VII 上 xlii. 3. 2 actively  
 VI 上 xlii. 3.

飽 To give some meal with. VII 下 xxi.  
 4 In the dict. it is explained by to  
 take with a book

飽 To carry provisions to the labourers in  
 the fields: provision-carriers III 下  
 I 149 2

養 To nourish,—spoken generally of per-  
 son the body the mind, &c. 養心 To  
 keep cattle V 上 ix. 3 2 nurture.  
 VII 上 xxxvi. 1

養 Low 3d tone To support,—used with  
 reference to the support of parents, schol-  
 ars, and superiors generally I 上 v  
 4: III 上 III. 14 10; iv 3 ( ) 13  
 下 ix 1 et al. spe

餐 To swallow to eat and drink. 餐餐  
 to eat the bread of idleness VII. 上  
 xxxii. 1

餓 To be famished. II 上 II. 14 15 凍  
 餓 I. 下 vi. 1 (used actively) VII  
 上 xlii. 3.

餓 To be hungry to suffer from hunger  
 餓餓 II 下 xiv 4 凍餓 I.  
 上 v 4 餓殮 (or 殮) I 上 III.

5; iv 4: III. 下 ix. 9 To expose to  
 hunger VI 下 xv 3

To eat. 餉 餉 IV 上 xiv

餉 That which is over; a remnant, the  
 remains. IV 上 iv; 3; 下 xxxiii. 1;  
 V 上 1r Supernumerary III  
 上 III. 1 有餘 to have enough  
 and to spare and more II 下 v 5;  
 xlii. 4 III. 下 iv 3: VI 下 II. 7  
 VII. 下 xxxviii. 1, 2, 3, 4

館 A lodging-house. IV 上 xxiv. 2  
 VI 下 II. 6: VII 下 xxx. 1 To  
 lodge (act.); to be lodged. IV 上  
 xxiv. 2: VII 下 xxx. 1

餼 Dried provisions. I 下 v 4.

餽 To present or send as a gift. II 下  
 III. 1 3, 4 5: V 下 iv 4 vi. 4

餽 To offer as a gift, 餽 餽 III 下  
 v 2 II. 3 x. 1 V 上 II. 4.

餽 To suffer from famine—interchanged  
 also with 飢 I 下 xli. 3 II. 下  
 iv VII 上 xlii. 2 下 xlii. 1

餼 The morning meal. 餼殮 餼殮.

Generally to entertain But to be  
 entertained by V 下 lii. 5

To get satiated, to partake plentifully  
 of. IV 下 III. 1 To be satisfied,  
 I 上 I. 4.

# THE 180TH RADICAL 首

首 The head I 下 I. 6 III 下 v 7;  
 V 下 vi. 4, 5: VI 下 iv 5

# THE 187TH RADICAL 馬

馬 (1) A horse horses I 上 iv 4;  
 下 I. 6, 7; v 5; xv. 1 大馬音 to  
 nourish as a dog or a horse. V 下 vi.  
 4 ( ) 司馬 the master of the horse;

餉  
 餉  
 餉

館  
 館  
 館

餼  
 餼  
 餼

餽  
 餽  
 餽

餽  
 餽  
 餽

餽  
 餽  
 餽

餼  
 餼  
 餼

餼  
 餼  
 餼

餼  
 餼  
 餼

首  
 首  
 首

馬  
 馬  
 馬

魯穆公 Ⅱ 下 xl. 3 &  
 魯平公 Ⅰ 下 xvi. 1. (2)  
 魯頌 the name of a Book in the Shē-  
 king. Ⅲ. 上 iv. 10.

The father of the great Yu. Ⅴ 上  
 Ⅲ. 3

A widower Ⅰ 下 v. 3.

THE 106th RADICAL. 鳥

鳥 Birds Ⅰ 上 Ⅱ. 3, 4; Ⅱ. 上 Ⅱ. 28;  
 Ⅲ. 上 iv. 7; Ⅱ. 下 ix. 4

鳳凰 a sort of Chinese phoenix Ⅱ.  
 上 Ⅱ. 19

(1) The sound of a bird. 鷓鴣, see  
 鷓 To beat. Ⅳ 上 xiv. 1. (2)  
 鷓鴣條 the name of a place. Ⅳ 下  
 Ⅱ. 1

The shrike or butcher-bird. Ⅲ. 上  
 iv. 14

A wild goose. Ⅰ 上 Ⅱ. 1.

Large. Joined with 鴈 and 鵠. Ⅰ  
 上 Ⅱ. 1 VI 上 ix. 3.

A goose. Ⅲ. 下 x. 3.

The swan. VI 上 ix. 3

The cackling of a goose. 鵲鵲者  
 Ⅲ. 下 x. 3.

鶴鶴 = glistening Ⅰ 上 Ⅱ. 3.

A kind of hawk. Ⅳ 上 ix. 3

THE 107th RADICAL. 鹵

Salt. VI 下 xv. 1.

THE 108th RADICAL. 鹿

The deer Ⅰ. 上 Ⅱ. 1, 3 下 Ⅱ. 3;  
 VII 上 xvi.

The female deer a doe. 麀鹿. Ⅰ.  
 上 Ⅱ. 3

A species of deer distinguished for its  
 size and strength, and that sheds its horns  
 in winter. 麋鹿. Ⅰ. 上 Ⅱ. 1; Ⅱ.  
 Ⅲ. 3.

The male of the k'ie-lin, a fabulous  
 animal the chief of all quadrupeds. Ⅱ.  
 上 Ⅱ. 2, 8

Number Ⅳ 上 vii. 5.

The female of the k'ie-lin. See 麒麟

THE 109th RADICAL. 麥

Wheat; all bearded grain. 麴麥  
 see 麴

麴麥 barley VI 上 vii. 2.

THE 200th RADICAL. 麻

Hemp. Ⅱ. 上 iv. 17

THE 201st RADICAL. 黃

Yellow Ⅲ. 下 x. 3. = yellow  
 黃黃 Ⅲ. 下 v. 5.

THE 202nd RADICAL. 黍

Wheat Ⅲ. 下 v. 2; VI 下 x. 4

Black. 黎民 the black haired  
 people. Ⅴ 上 iv. 2.

THE 203rd RADICAL. 黑

A name. Ⅱ. 上 Ⅱ. 4, 6.

(1) Properly a village of 100 families.  
 鄉黨 a neighbourhood neighbour.  
 Ⅱ. 上 vi. 3; Ⅱ. 下 Ⅱ. 6; Ⅴ 上 ix. 3.  
 (2) A party a school. VII 下 xxxvii.  
 1.

Page 481 After 貳 insert—  
 費 The name of a city and small territory  
 費惠公 v 下 III 3

Page 483 Under 距 add—(3) In a name  
 IL 下 1v 2, 3, 4.

## ERRORS.

Page 446, col. I for 村 read 材  
 „ 454 — I. — 亨 — 烹  
 „ 461 — II. 5th character  
 for 空 — 穴

Page 430 col. II. 10th character  
 for 豺 read 豹  
 „ 490, — — 5th character  
 for 離 read 離

NOTE. According to the calculation of Chao K'ue, the seven Books of Mencius contain in all 261 chapters, and 31,630 characters. Tseou Senn a scholar of the present dynasty gives, as the result of a careful reckoning 208 chapters, and 30,223 characters. (See 焦孝廉孟子止義 on Chao K'ue's Introduction.)

If there be no more omissions in the above Index than what have been noted, the different characters used by Mencius (counting a character for each variation of tone) amount to 2022, or thereabouts.

In the Analects, the Great Learning, and the Doctrine of the Mean (counting in the character 頁 to which my attention has been called as omitted in the Index in Vol. I.), there are 1043 different characters.

Altogether the different characters in the Four Books amount to about 2500, certainly not to 2600.

END OF VOL. II.